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WORKS

OF

SYMON PATRICK, D.D.

SOMETIME BISHOP OF ELY.

INCLUDING HIS AUTOBIOGRAPHY.

EDITED BY

THE REV. ALEXANDER TAYLOR, M.A.

MICHEL FELLOW OF QUEEN'S COLLEGE, OXFORD.

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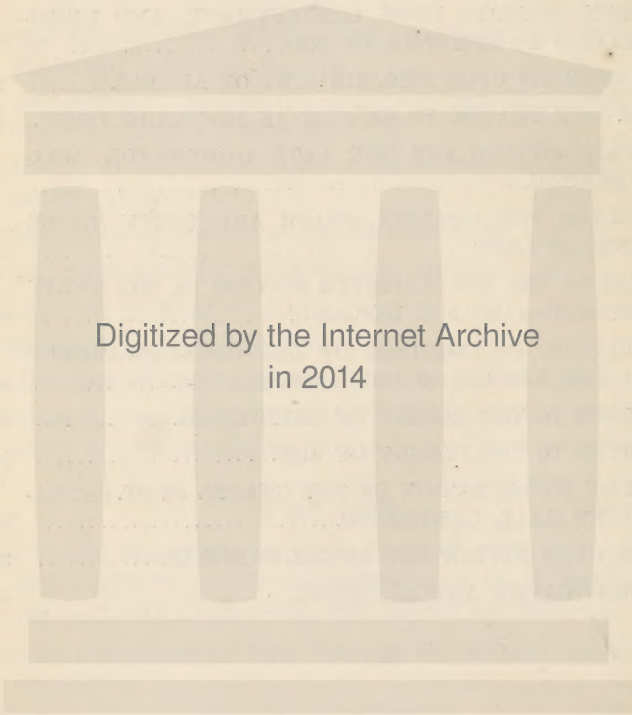
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EDITOR'S PREFACE.

THE collected works of a scholar and divine second in reputation in his own day to few, if any, of his contemporaries, during the latter half of the seventeenth century, are now for the first time presented to the public. Adequate justice, it must be confessed, has not been rendered by posterity to the merits of one who, as well by his voluminous writings as by the ceaseless energies of a long life hallowed to the service of God and the welfare of his fellow-men, exercised so considerable an influence upon his generation as SYMON PATRICK. As a paraphrast and commentator upon Holy Scripture he requires indeed no eulogy. His wide and well digested learning, clear judgment, and deep religious feeling in exposition of the inspired text, have at no time failed to secure him a position of the highest eminence in that department. Nor is it probable that after-generations, within the pale at least of the Church of England, will be induced to withhold from his careful labours in that sacred field the deference by prescription due to their value as a portion of the classic series of Anglican hermeneutic divinity; as the groundwork indeed upon which later expositors have for the most part proceeded to build. By his earnest and high-toned effusions upon devotional and contemplative subjects his name has been equally endeared to many a generation of religious readers. Numbers have learnt with gratitude to imbibe from his simple heartfelt language the spirit of prayer, or to draw from his sympathetic promptings the springs of consolation and hope under the pressure of sorrow, temptation or distress.

Yet familiar and revered as the memory of this pious prelate has ever been and still is to all who are conversant with his Commentaries on the Old Testament, or with his thoughtful and feeling compositions illustrative of the chief practical aspects of the Christian life; the large mass of interesting and judicious writings wherewith he continued opportunely from time to time to meet the religious

requirements of his contemporaries, and to effect no inconsiderable impression upon their sentiments and conduct, has been suffered for the most part to drop into comparative obscurity or desuetude.

Highly valued and widely spread as these several publications originally were, the majority have long since become so rare, if not wholly inaccessible to the public, as to have been debarred from exercising their due share towards keeping alive their author's reputation. Nor has any friendly hand been stretched forth to erect out of these scattered products of learned and pious toil a monument such as in many a less deserving instance has preferred a writer's name to adventitious priority in literary rank.

There can be no more fitting or durable memorial of the merits of one who in his generation has conferred conspicuous services upon literature and religion, than that which is embodied in his collected writings. Isolated and individual productions, be they never so readily accessible to the reader, can afford but a partial and inadequate conception of his capacity: the great issue of his prolific brain and pen never having enjoyed the advantage of being grouped together in one symmetrical edition. If indeed all celebrity in letters may be said, obeying the law universally inherent in the creations of man, to gravitate towards oblivion, many an inferior pretender has at least been retained in undue repute through the mere enjoyment of a privilege, the absence of which has tended to relegate many a claimant of greater intrinsic merit to undeserved obscurity.

The good effected by the labours of the most able and conscientious mind may thus go long unrecognized, merely because few authentic memorials meet the eye, exhibiting the man as he illustrates the current of events by his writings, or stamps upon the age by direct personal contact the impress of his mind and character. Much as personal biography may do to perpetuate or exalt the fame of a writer, without full or ready access to his own works there can be no true criterion of his powers, or ultimate pledge of his immortality.

In discharging the task of collecting and organizing these remains of an honoured author for presentment to the readers of a later generation, the editor is not alone encouraged by the belief that its merited tribute is at length paid to departed worth. There is still more, he is convinced by grateful experience, a mental gain to be derived from renewed communion with the good and wise of bygone days, in which neither the church nor the public can well fail to

participate. It is to the interest of every age to reopen the means of familiarity with those sources of intellectual and spiritual power, from whence its existing light in knowledge and virtue was in great measure originally drawn.

If the question be put, why this acknowledgement of undisputed worth has not been earlier paid, by placing among the standard series of volumes which bear the classic names of Anglican theology the writings of Symon Patrick:—one excuse at least, of a material kind, will readily suggest itself, in the length to which the present series of volumes extends. His literary style, again, grave, devout and erudite as it is, is scarcely to be termed conspicuous for those graces on which a wide and permanent popularity most commonly rests. But even beyond such individual grounds of disparagement must be taken into account the great and general reaction which has set in during the whole intervening period against the principles of that school of which Patrick is to be regarded as a leading representative. The benefits secured to this country by the great civil and ecclesiastical agitation which issued in the final expulsion of the house of Stuart were long lost sight of, in regret for theories which in the general catastrophe had suffered disastrous shipwreck, as well as in sympathy for the individuals who (however unworthy the cause) sacrificed their interests to their convictions with the zeal and fortitude of martyrs. Before the steady current of dislike engendered from this source, the reputation of all those who, whether in literature or politics, were instrumental in producing, or forward in welcoming, the deliverance of 1688, has demonstrably undergone unfair depreciation. Their motives have been uncandidly aspersed; their conduct, as ostensible gainers by the change, has been invidiously exposed to contrast with that of the suffering and expelled nonjurors; their patriotism decried; their personal character darkened; the moderation of their faith and practice contrasted unfavourably with the obtrusive and indiscriminate zeal of their rivals; their very abilities depreciated, through an unwillingness to concede the substantial force or validity of the conclusions which they were devoted to uphold. The time may not even yet be come for a fair and impartial judgment to be passed upon the chief actors in that memorable crisis. So lingering are the prejudices which date from political antagonism, so permanent the impressions which are bound up with the associations and symbols of religious partizanship.

The spirit of party, whether in politics or religion, never fails to do its utmost to disparage the powers and depreciate the achievements of an opponent. But if such be the fate to which men are exposed at either extremity of the political or ecclesiastical scale, much more does it befall those men of moderate views and single devotion to truth, who shrink from either extreme alike, not on any weak or selfish calculation of a safe *via media*, but upon the standing point of a conviction higher than the conventional limits of party : while they seek to mitigate the bitterness of each, and bring them to approximate towards the absolute truth, which in the plurality of instances really lies between them, and of which they both in some degree partake. To the twofold hostility thus provoked at the hands of these combined antagonists is as surely superadded the imputation of indifference and disregard to truth. Liberality and the love of peace are then construed as mere lukewarmness or apathy. Thus have the endeavours of the most single and earnest minds after a loftier and more catholic unity, through blending the minor shades of human difference under the broad outlines of Christian belief, been denounced as if studiously calculated to merge every essential distinction between truth and error.

Under adverse influences such as these can it be thought strange that the character of any one among the leading agents or promoters of the characteristic movement of the seventeenth century should have been estimated below its real deserts? Even now that the great principles which they ventured in advance of their age to promulgate have at length been solidly established,—that tolerance and respect for the rights of conscience have acquired the force of religious sanction, while the great principles of the reformation have been consummated by the gradual enfranchisement of the intellect, and Christian faith enlarged by the spread of free institutions in religion,—a candid recognition may still remain to be taken of the services rendered by those guides and benefactors of the community, who were the first to afford effectual proof that unfettered reason was compatible with sound belief, civil freedom with legal order, and even differences of creed with the highest tone of religious and social virtue, not less than with mutual peace and the absence of animosity.

Society to the close of the seventeenth century was throughout in a state of constant fundamental change, the sequel and inevitable development of the great religious emancipation of the sixteenth. Not

that the tide of opinion set uniformly from the first in one definite current. It was marked on the contrary by the widest oscillations of ebb and flow. The great ideas set in motion in the preceding age were working out for themselves their respective channels, and manifesting their inherent tendencies; issuing indeed in a nearer assimilation in the end to each other, but only after each party had enjoyed its brief period of almost undisputed ascendency, and given way in turn to its expectant and subversive rival. About the middle of the century, however, the current began to settle into its definite and steady onflow, and the mind of the age to show signs of its becoming conscious, so to say, of the fundamental idea which deeply underlay its secret yearnings and aspirations. That idea was Toleration, the expression of a new sense of unity, a craving after peace and brotherhood, on the basis not of exclusiveness but of comprehension: an idea which, long cherished by higher minds, was only to be realised at large as the meeting point of hostile beliefs, when the forces of antagonism were spent:—only rose into appreciation as the single bright spot of refuge from the storms of wasting, hopeless, irreconcilable strife.

It is chiefly as connected by anticipation with the broad and comprehensive movement thus shadowed out, as having been one of the first to imbibe its spirit, and by his after-life and influence to confirm and diffuse its principles within the church of which he was an ornament, that the writer before us possesses a claim to our interest and attention. His history is that of a school. He can never be understood apart from those ideas of progress which were embodied in definite form by the Latitudinarians or Latitude-men of Cambridge. Of all the great divines of the second season of the reformation there is none whose life and writings offer a more fitting opportunity for studying minutely the interior principles by which the mind of the English nation was then being moulded to its subsequent and abiding type, with more especial reference to that moral and religious training on which every real advance in civilization must ever rest.

With the view of assigning to the following volumes the significance which of right belongs to them, and defining the place which they should appropriately occupy in theological literature, some preliminary consideration is required of the source from whence they emanated; in other words, of the special influences under which their author's mind was formed. The necessary clue will be sought in a brief survey and analysis of the principles of the Latitudinarian school as it

stands related to the general history of contemporary opinion, under the three primary aspects of Philosophy, Politics, and Religion.

I. It was only after a process of discipline unexampled in severity during the entire course of its domestic annals, after each section of opinion in turn had undergone the extremity of suffering, after the most cherished traditions had been rudely shaken, and the most vigorous institutions overthrown, that the nation at large was taught to appreciate those large principles of tolerance and reciprocal charity, which might have been educed independently, and at an earlier period, from a deeper insight into the true spirit of Christianity; as they were destined ultimately to be adopted, as the profession at least of every party, political or ecclesiastical, in the community. A few superior minds alone were capable of grasping and enunciating these comprehensive ideas, in anticipation of the experimental development and painful training of events; and of thus marking out in advance that track in which society continued to move by progressive stages towards a more solid and consummate civilization; until at length the spirit of the age grew up to the standard which they had in idea long antecedently assigned to it. Dating from a point of social and national crisis, when the civil constitution of the kingdom lay radically overthrown, and its religious unity seemed irretrievably shattered by the multitudinous forms of dissent which had supplanted the national church, the conception of a new union or regeneration of society, through a recurrence to first principles, and on mainly abstract or philosophical grounds, began just before the middle of the century to stir and extend itself within the intellectual circle of the universities, where the current of thought and contemplation ran on with less disturbance from the storms of civil discord.

Driven by the aspect of affairs, no less than by a profound study of human nature, to abandon as impracticable and illusory the vision of religious or social pacification on the basis of dogmatic uniformity, a few thoughtful men were led by the philosophic instinct of abstract order, in aid of the Christian sentiment of peace and harmony, to the conception of a new catholicity to be defined by comprehension. Not that they perhaps clearly or consciously as yet proposed to themselves any universal scheme of religious and civil organization. Catholicity was with them rather an instinct than a theory. Far

from committing themselves with unpractical precipitation to what must long have remained a remote and transcendental hypothesis, their energies were less directed towards propounding any definite ideal scheme of doctrine, than to securing the ground for those fundamental principles which, left to their own free expansion, might with safety be trusted to develope in the end their legitimate practical results.

Throughout the critical changes which in the course of the last two centuries have passed over the English church and nation,—changes which cannot fail to make themselves felt down to the latest development of our civil and ecclesiastical polity, and must be regarded as the mainspring or primary turning-point of modern English life, manners, and convictions,—the key-note of continuity has been that struck at the outset by the originators of that remarkable movement within the church, which received as a stigma of suspicion or reproach the epithet of Latitudinarian. The history of that brilliant and suggestive school of thought (which has to the present day been most inadequately delineated) forms, in fact, one of the most interesting and instructive episodes in the annals of intellectual progress or general civilization in these kingdoms. In a purely speculative point of view it is coincident with the history of the Platonic revival in English literature. The affinity between the genius of Platonism and that of Christianity is no new or anomalous phenomenon in the spiritual growth of the human mind. The spirit of the Greek academy had, ere it expired fifteen centuries before, in its latest phase of Alexandrian theosophy, passed into the church through the minds of her ablest fathers. The mental discipline and profound learning of Oriental Hellenism contributed to mould the distinctive facts and doctrines of revelation into the dogmatic organism of Christian theology, and to inform with a scientific soul the living and energetic body of Christian belief. The same intellectual influence was now once more evoked to regulate the final stage of transition from ancient to modern philosophy, from the age of authority to that of evidence, from the sterile and effete Aristotelism of the mediæval schools to the new era of experimental investigation, inaugurated in this country by the genius of Bacon.

But the scope or purpose of this new and latest impulse towards Platonic culture was by no means limited to that of abstract speculation. Essentially of the widest and most catholic type, and con-

necting itself immediately with the realities of ethical and political truth, it aimed at blending, on grounds more strictly eclectic than dogmatic, the elevating aims and spiritualizing design of academic idealism, with the experimental method and utilitarian application of the realistic scheme, first reduced by Bacon to the consistence of a system.

It was not till after the death of Bacon that the effects of the vast revolution wrought by his instrumentality in the realms of philosophical culture began to be generally manifest in English education. For the first quarter of that century, the prevailing current of thought and study at both universities, since the decay of the scholastic system, had continued to run in the direction of dogmatic ideality, as finally perfected by Descartes and his disciple Rohault.

A thorough and lasting change then ensued in the whole course of academical pursuits. At Oxford the adhesion to the principles of what was termed "the new philosophy" was the most conspicuous, immediate and general. But in his own university the bold and promising appeal of Bacon to the study of nature found an eager response in a number of gifted and energetic disciples; foremost among whom may be enumerated the names of Isaac Barrow, the predecessor of the greater Newton, of Whichcote and Cudworth, active heads of colleges, of Worthington, Wilkins, and Rust, and of John Ray, the founder of natural history in England. The first intellects of the day were at once enlisted in favour of that naturalistic impulse, which has proved itself the seminal idea of all subsequent scientific progress [a].

A contingency, however, which experience has since proved to be by no means wholly imaginary, was not slow in rousing the apprehensions of some among the warmest adherents of the new philosophy.

Basing his system exclusively upon physical experimentation, and discarding all other modes of cognition or avenues of truth for the single use of the inductive method, Bacon had consistently placed the united provinces of ethics and theology beyond the pale of his new unity of the sciences. He appears to have held his own creed by an effort of the will, or as a legacy from the past, rather than as the result of conscious conviction and the crowning triumph of the intellect. In the antithesis thus authoritatively proclaimed between

[a] Patrick's writings bear frequent witness to his familiarity with the works, and admiration for the genius of Bacon. Few authors of the English school are more frequently referred to in the following volumes.

reason and faith, religion and philosophy, lay the germ of that materialistic tendency which has since threatened at times the Christian allegiance of the scientific spirit, and led to the negation of all spiritual or supersensual truth on the part of whole classes of its professors, who are proud of vindicating their affinity, by legitimate descent, with the parent stock of Verulamian realism [b].

At this critical juncture in the destinies of philosophy, when the newly-opened field of naturalistic science was impelling the most acute and active intellects in the direction of material discovery, and its greatest master had set the example of eliminating from its scope all direct recognition of the facts of ethics or theology as such, a service of inestimable value was rendered at once to sound philosophy and true religion, by the infusion of an active element of Platonic theism. Distinguished no less by their ardour in the investigation of nature, or of the mathematical and exact sciences, than by their profound classical scholarship, and their intimate acquaintance with the metaphysical and theological learning of antiquity, the Platonic revivalists at Cambridge found themselves in a position to modalize the incipient tendencies to materialism introduced by Bacon, and transmitted by him to all later phases of sensational philosophy, by the more ideal temper and more abstract method of the most spiritual school of Greece.

A sufficiently comprehensive ground was thus obtained for once more incorporating within the pale of scientific reference the ideas of the absolute and infinite, together with those which have since been classified under the heads of teleology and ontology; ideas which can in strict logical illation culminate only in Christian theism. Pushing its keen analysis into the depths both of psychical and physical phenomena, English Platonism found a key to the joint secrets of spirit and matter, a link between the divine and human minds; whilst it vindicated the spirit of religion from the reproach of intellectual sterility, by consummating its union with the spirit of science. Blending the purely ideal method of the Hellenic, with the practical fidelity to fact characteristic of the Baconian system, it presented as logical in-

[b] For the links of parental relation between the realism of Bacon and the latest phases of materialistic and atheistic speculation, the reader is referred to the able monograph of Dr. Kuno Fischer, *Franz Baco von Verulam*, &c., recently translated by Mr. Oxenford, and M. de Rémusat's clear and polished essay, *Bacon, son temps, sa vie et sa philosophie, jusqu'à nos jours*, 8vo. Paris, 1857.

struments of investigation the *a priori* method of deductive reasoning perfected in the syllogistic formulas of the schoolmen, in combination with, and supplemented by the inventive process of induction successfully employed by Plato, and adopted from him by Bacon as the key to the prospective discoveries of science. Through the former or transcendental process were obtained the means of contact with the world of ideas or spiritual reality, no less than through the latter or descendental with that of physical facts or sensible phenomena. The intellect, under this more comprehensive *organon* of knowledge, was thus maintained in equilibrium between two opposite tendencies to error. The first of these lay in that exclusive dependence on ideal or deductive ratiocination, which must have continued to lead either to a sterile dogmatism, or to an exaggerated and unphilosophic use of the dialectic and imaginative powers. The second was to be feared from unrestricted reliance upon inductive experimentation, and the accumulation of isolated facts; conducing, as it must, in turn, to a narrow and grovelling empiricism, or to the negation of all certainty beyond the limits of the senses. In the distinctive tone imparted by the Platonistic method of reasoning to the technical character of English thought, may be discerned already the first outlines of that saving reaction by which the scientific spirit in this country has been rescued as a whole from descending into the abyss of unbelief, materialistic, necessitarian, and atheistic, towards which Hobbes already led the way, followed rapidly by Bayle and the Encyclopædists, and into which Positivism has finally been plunged under the more recent leadership of Comte.

II. No less opportune or salutary was the attitude assumed by the leading minds of the same educational movement in the face of the grave political changes, which during that revolutionary epoch continued without cessation to agitate society. Their opinions were formed at a time when the civil condition of the country was one of unexampled confusion. The monarchy had just succumbed to the irresistible outburst of popular force, after a bold but ineffectual struggle on the part of the crown for the reinstatement of its earlier prerogatives. The theory of the hereditary irresponsible authority of the sovereign, resting upon divine sanctions, identified as it was with the dynasty of the Stuarts, had received its first deadly blow at the hands of the commonalty. On the other hand, a brief but calamitous

experience had sufficiently taught the unfitness of republican institutions to the temper of the nation, not less than the evils of a state of anarchy, or of the scarcely less galling yoke of irresponsible military despotism.

The external juncture of affairs seemed of itself to call for a somewhat eclectic rather than a dogmatic view of future settlement. It was ripe for the dissemination of those enlarged views by which so many conflicting forces might be balanced, as well as of that moderate and conciliatory temper in civil controversy, which was to be expected in minds deeply imbued with the critical study of the past, and philosophically observant of the phenomena and the laws of social action. The familiarity of the Latitudinarians with the varied and complex political organizations of early Greece, joined to the speculative creations of the classic idealists, and the scientific formulas of Roman jurisprudence, preeminently fitted them for the task of political reconstruction. Their judgment and temper, trained in the severe discipline of exact philosophy, and raised to an intellectual elevation above the passions and prejudices of the multitude, qualified them to look beneath the surface, and to read the signs of the times with something of prophetic insight into the exigencies and the conditions of the coming æra of society. As divines and men of sedentary thought they were called upon to take a less prominent part than others in the active struggles of the civil war or the revolution. But so far as their sacred calling permitted none are found more uniformly conspicuous, especially among the ecclesiastical orders, in embracing those measures of pacification which gradually restored the balance of the popular and imperial interests in the state, or in promoting that last constitutional struggle by which, with scarcely an appeal to force, the supremacy of the sovereign was adjusted to the freedom of the subject, by the final settlement of 1688.

In the more esoteric field of political literature, in which not action, but thought, is the motive and guiding power, the same intellectual influences bore their most appropriate results. The subversive paradoxes of the atomistic or selfish school in politics, represented by Hobbes, together with the nobler but not less visionary model of the republican party, headed by Milton, may be taken to embody the principal forms of opposition, which, springing out of the new or Baconian system of opinions, threatened on the side of

innovation to modify or to supersede the prescriptive constitution of the realm. An opposite tendency, more strictly reactionary in character, was exerted towards the assertion of indefeasible right in the sovereign, and passive obedience on the part of the subject; an alternative supported to the end by the highest section of churchmen, Thorndike, Filmer, L'Estrange, and the non-jurors, and by the ultramontane partizans of Rome; to the latter of whom the extinction of the popular liberties held out no delusive promise of once more subordinating the kingdom, through its sovereign, to the rule of the papacy. To frame a theory in which the fundamental institutions of the country should be maintained in conformity with the genuine English tradition,—a theory neither absolutist nor republican, resting neither on material force nor on unreasoning superstition,—equally removed from the pretence of theocratic despotism, and the dreams of socialist democracy,—yet embracing the vital ideas of which each of those extreme notions was an abnormal and perverted form,—was a problem in political calculation, such as required not only a far higher and more comprehensive standing point, but a platform of greater breadth and solidity than had previously been secured by any school of English statesmanship. Such a solution was provided in the broad and deeply reasoned premises laid down by thinkers of the Latitudinarian type. The ground which they took up seems to have approached most nearly to that shortly afterwards adopted by the moderate or philosophical section of the early Whig party. Their axioms of polity tended closely to that mixed or constitutional form, in accordance with which the relations between sovereign and people have since been more practically defined through the influence of events and the progress of legislation. Loyalists at heart, their regalism was leavened by liberal philosophy. Their eclectic turn of reasoning seems to have led them to anticipate in its general form the modern theory of correlative forces in the state, held in check by the sense of reciprocal obligation, and united by the bond of an identification of interests[c]. In their writings were propounded, nearly a generation in advance, those principles of constitutional law and jurisprudence, whereby, mainly under the auspices of their pupils in

[c] Such were in effect the grounds on which Cudworth, one of the principal writers and reputed founders of the Platonic or latitudinarian school, encountered the arguments of the Leviathan respecting the grounds of social and political order, in the concluding chapter of his "Intellectual system."

church and state, the crisis of 1688 was permanently adjusted. The conduct of men like Patrick may on a shallow or jealous view have been attributed to ignoble motives of self-interest[d]. But it was the result of long and deep conviction, upheld amid no little peril. It was consistent in them to welcome a policy which, regulating at once the prerogative of the crown and the immunities of the subject, and reconciling in perpetuity civil freedom with regal authority, could enlist the spontaneous sympathies and energies of the nation in support of public order and the supremacy of the legislature.

III. A striking change in the method and spirit of religious controversy is traceable from about the middle of the seventeenth century. The points in agitation are from that time seen to concern not so much specific articles of faith, the Creeds, or the dogmatic teaching of the church, as the primary grounds of all religion, or the fundamental constitution of the church itself in scripture and reason. The basis of discussion is gradually referred back to that of first principles, at the same time that the mode of arbitration is narrowed and simplified. A less dogmatic and more argumentative tone is observed to prevail. More habitual reference is made to external proof, and greater scope and power entrusted to the individual judgment. It was felt that the time was going by when the belief and convictions of men could be determined by the lessons of their childhood, or overruled and suspended by an act of their own will, in deference to the teaching of their professional guides, or of any human canon of authority. No mere appeal to the prescriptive rule of the church, or of the first ages, could satisfy the growing independence of modern thought. The Christian fathers and councils ceasing to be referred to as ultimate authorities, but being examined as witnesses to fact, or materials for forming individual conviction, the study of the patristic writings began even unduly to decline. Polemical treatises became less replete with primitive and medieval precedents, but developed greater skill and energy in argument. The dialectic subtleties and transcendental hypotheses of the schoolmen were finally discarded, and the solution of controverted problems sought through a more direct and single reference to the text of Scrip-

[d] This charge is insinuated against Patrick by name, together with Tillotson and Burnet, in a Jacobite libel, An Epitaph on Passive Obedience, 1688. (MS. Cole, 5822. fol. 61. in Brit. Mus.) Compare Swift's note on Burnet, i. 326.

ture and the laws of logical proof. Thus the question raised being one of first principles, or relating to the primary seat of truth, the power of arbitration had been transferred from the conscience to the reason. The age of authority had given way to the age of evidence.

So great a change in the grounds and tenure of religious belief could not be expected to pass without giving rise to embarrassments and even dangers of its own. Within the pale of Christian profession a multiplicity of sects as endless in the variety as unbounded in the extravagance of their tenets, seemed to render nugatory every attempt at bringing back the nation at large to any single denomination of Christian faith. But a still graver peril awaited Christianity in the growth of a new body of cultivated opinion external to itself, and openly inimical to its existence. A firm and immediate stand had to be made against those perverted views of the newly opened aspects of nature, which under the tutelage of Hobbes were already being made the foundation of a definite antagonism to the whole spirit of religion. The germ was implanted in the mind of the age of that school of scientific unbelief which in succeeding generations, under the auspices of Bayle, Shaftesbury, Bolingbroke, and Hume, assumed the organization of a philosophic league for the downfall of Christianity, and called forth as a counteracting influence the talents and energies of a long line of Christian apologists.

For the vindication of revealed truth against the assaults of scientific infidelity there was obviously needed an equally high and exact scientific culture, if only to preserve the advocates of religion from a snare into which they have unhappily been too prone to fall, that, namely, of opposing themselves to the study of nature altogether, instead of seeking in natural phenomena rightly interpreted a witness to the truths of revelation. The task before them was properly that of framing such wider generalizations as should connect the infinite range of divinely ordered facts and laws now opened in creation with those antecedent ideas of Deity which had come down from the past; in other words, that of re-casting the earlier dogmatic conceptions and definitions moulded in the metaphysical alembic of the schoolmen, in terms of the naturalistic or experimental philosophy, drawn with more exactness from direct observation of phenomena. The dogmatic had to be harmonized with the rational, the deductive with the inventive modes of thought. The position of religion rela-

tively to the whole scheme of knowledge having thus to be reviewed *ab initio*, there was for the first time clearly drawn the great and lasting distinction between Natural and Revealed Religion. From that memorable crisis is to be dated the foundation of that great English school of natural theology, in which the entire body of the Christian evidences has since undergone the process of systematic reconstruction. The fabric of modern divinity thus grew up less in accordance with a doctrinal than an ethical law. A new and distinct province was thenceforth constituted in theological literature, under the auspices of that philosophical class, to whom the jealousies or fears of their less advancing contemporaries attached a special appellation in the party nomenclature of the time, as "moral" or "rational" theologians. Foremost among these for breadth, freedom and simplicity of view, the eclectic Platonists soon drew upon themselves the further synonyme of "Latitudinarians."

The value of an exact and severe philosophical discipline was at once apparent in the firm and independent ground which it afforded for reconstructing both the evidences and the superincumbent fabric of religion in the face of the theological difficulties of the time. The influence of the "new philosophy" may be detected from that period in two different, though not essentially hostile directions.

At Oxford the current of theological inquiry inclined in the main to the masculine realistic form of Protestantism, of which Chillingworth may be regarded as the type. That of Cambridge was tinctured by the more romantic, ideal, and somewhat mystical catholicism of the later Academic or Neo-Platonic school. Taking as its point of departure the axioms of natural religion, determined by strict scientific analysis of the human consciousness in its relation to the infinite and the absolute, the Platonic method of inquiry led the mind by successive steps of reasoning from the primary truths of theism to the distinctive basis of Christian conviction, the personal revelation of God in holy Scripture. The new divinity brought to the interpretation of the written word the aids of the cultivated intellect, beside the precedents of Christian antiquity. Against the assaults of the sceptic or the rationalist it presented the firm front of theistic demonstration; against conflicting shapes of religious error, the no less solid structure of scriptural and historical proof. Proceeding in the order of conception from the idea of the religious life in the individual to that of the church, in reverse of the ancient or mediæval rule, it aimed at founding on certain general postu

lates, or elementary *recepta* of belief, the laws of Christian union. Thus while tenacious, without abatement or compromise, of every essential article of the gospel, as categorically enunciated in holy writ, and systematically defined in the Creeds, it refused to narrow the terms of salvation or conditions of communion beyond the limits set by scripture and the first ages, and sought to extend a charitable latitude and discretion to matters not in themselves fundamental, or of express divine enactment, not suited equally to the temperament of every branch of the church, or every variety of man's nature.

Without pretending to estimate the entire changes which have since passed over theological controversy through the influence of the "rational" or "latitudinarian" school, it is not difficult to connect its later phases with the precedents first distinctively set by the scientific thinkers of the Platonizing section. The broad grounds of Scripture and reason laid down by them have at least enabled an independent and impregnable position to be maintained between the two extreme forms of antagonism, by which (speaking largely) the integrity of the Church of England has from time to time been jeopardized. The two poles between which the great mass of unsettled conviction has continued to oscillate may be described in general terms as those of Romanism and Puritanism.

So far as either of these two powerful forces might be taken to represent the spiritual requirements of large classes of mankind in imperfectly evangelized society, or to embody any deep and abiding, albeit defective sentiment in the human mind, the problem of its entire suppression or extinction has at no time appeared capable of a practical solution. Weaker minds have sought to escape from one extreme by taking refuge in the other. But by the bold yet scriptural attitude assumed by the philosophic divines each form of error was disarmed of its power to compromise the general cause. They dared to act on the eclectic maxim that no policy could be so effectual in dealing with perverted or conflicting systems of opinion as that which by its inherent affinity for truth absorbs freely and spontaneously whatsoever of good and true they respectively contain, rejecting and eliminating the unsound and detrimental elements: not jealously shrinking from any wise institution or salutary usage, merely because it may be enjoyed by an opponent; yet withal repudiating or cutting off every thing scandalous or untrue, even should it involve the confession of weakness or oversight at home.

Thus without any morbid and unreasoning fear of every thing *de facto* within the pale of Rome, the exclusive claims of the popedom to universal supremacy met in divines of this catholic spirit their most consistent and powerful antagonists. To the claims of sacerdotal absolutism indeed, whether emanating from Rome or Geneva, they were opposed by their most elementary principles. In their theory of church government and organization they sought to identify themselves with the earliest ages. The primitive rule had grown up out of the simple germ left at the close of the canon of apostolic inspiration, in harmony with the scientific formulas of Roman law, and the constitutional maxims of the greatest jurisconsults of the empire. It had been recently once more reconstructed, in its application to the modern exigences of the church, and the altered conditions of society, by the judicious intellect and profound learning of Hooker[d]. The collective church, and not any special order or caste within it, was, consistently with that view, declared to be the depositary of divine power. Within this general unity various degrees and kinds of spiritual authority might coexist, and be delegated to different and correlative centres or agents. But no mere usage or prescription could deprive the church collective, or any particular branch of the whole, of its inherent right to determine its own form of government, ritual and discipline, within the limits actually laid down by the first inspired founders of the church.

Convinced as they were of the superior claims of the episcopal, as the apostolic (and till recently unbroken) institution of gospel hierarchy, holders of these views were not disposed hastily to deny the terms of salvation, or the title to church-membership, to such as from early prejudice or constitutional difference were satisfied with a less primitive or perfect model of ecclesiastical organization. To the protestant bodies on the continent who, orthodox in doctrine, had from various causes lapsed from the episcopal standard, they were forward in extending the hand of fellowship and communion, and may be viewed as the precursors of the various attempts which have since been made towards a general comprehension or alliance on the basis of a common Protestantism. At home, however, they threw the whole force of their intellects and energies into a powerful, though temperate reaction against the narrow persecuting spirit of Puritanism, then in its highest ascendency. Nothing could be

[d] See Keble's Preface to Hooker, vol. I. p. lxxviii.

more abhorrent from their generous and liberal temperament, than a system which, having lost in its season of power the simple grandeur of its early faith, seemed but to revive the most hateful features of Jewish Pharisaism; overshadowing with its tone of scrupulous precision the whole current of the national character; interdicting all geniality or confidence in the intercourse of public, and the manners of private life; substituting a legal measure for spontaneous freedom as its ritual standard; propagating its joyless gospel by multiplying inducements to hypocritical affectation of sanctity, alienating the young, wearying the earnest-hearted, and drying up all the springs of intellectual vigour in literature, enterprise, taste, science and art.

The bold and striking contrast to the tone and bias of the puritanic faction displayed by the first movers of a more liberal spirit within the church, warmly attached, both by evangelical teaching and philosophical culture, to the rights of conscience and reason, led originally to their receiving at the hands of their opponents the epithet of "Latitude-men" or "Latitudinarians." Though at first designed, and, in later times, too often employed as the vehicle for insinuating a charge of indifference or laxity in religious faith, in the term thus chosen an unconscious compliment was virtually conveyed to the superior freedom and enlargement of belief which it served to betoken. The notices of contemporary writers enable us to fix with precision both the date and the circumstances which mark the accession of this expressive epithet to the terminology of party. "In opposition," says the anonymous author of the best account of the new school, "to that hide-bound, strait-lac'd spirit that did then prevail, they were called Latitude-men; for that was the first original of the name, whatever sense hath since been put upon it[e]." Burnet's account of the origin of the name justifies no less strongly the view which has here been given. "They studied," he writes, "to examine further into the nature of things than had been done formerly. They declared against superstition on the one hand, and enthusiasm on the other. They loved the constitution of the church, and the liturgy, and could well live under them; but they did not think it unlawful to live under another form. They wished that things might have been carried with more moderation. And they

[e] "An Account of the New Sect of Latitude-men," in a letter of S. P. of Cambridge to G. B. of Oxford. The question of the authorship of this remarkable tract, generally assigned to Patrick, will be reverted to at a subsequent page.

continued to keep a good correspondence with those who had differed from them in opinion, and allowed a great freedom both in philosophy and in divinity; from whence they were called men of latitude. And upon this men of narrower thoughts and fiercer tempers fastened upon them the name of Latitudinarians."—i. 324.

Hallam[f], while he omits to mention Patrick, whom Burnet pointedly includes in his list of the latitudinarian or Platonizing theologians, characterises them generally as "learned rather in profane philosophy than in the fathers; more full of Plato and Plotinus than Jerome or Chrysostom; great maintainers of natural religion and of the eternal laws of morality; not very solicitous about systems of orthodoxy, and limiting very considerably beyond the notions of former ages the fundamental tenets of Christianity[g]."

[f] Introduction to the History of Literature, iv. 147. Sir Philip Warwick in his Memoirs, written immediately after the restoration, expresses himself as "heartily sorry that there is a new word of distinction come up amongst us, viz. Latitudinarian."—p. 69. This allusion seems to fix approximately the date of the earliest introduction of the epithet.

[g] A brief summary of the materials from which the present rapid outline of the tenets of the Platonic or Latitudinarian divines has been principally drawn, in addition to the invaluable letter of S. P.,—which may also assist the student in framing a more complete picture of so important an episode in literary and ecclesiastical history, may not be unacceptable in this place.

The published remains of the leading agents in the revival of Platonism in England, Cudworth, Whichcote, Wilkins, More, Worthington and Smith, offer naturally the most direct and authentic sources of information respecting the general principles of that school, of which Patrick may be regarded as the most faithful and diligent exponent in their application to the theory and practice of religion and morality.

A spirited exposition and defence of latitudinarian views in relation to theology was put forth anonymously in 1670, and reprinted in the following year, in an 8vo volume, entitled, "The principles and practices of certain moderate divines of the Church of England (greatly misunderstood) truly represented and defended," in three parts. It was the work of Edward Fowler, an Oxford divine, rector of Northolt in Bedfordshire, and subsequently of All Hallows, Bread St., and St. Giles', Cripplegate, in London, and in 1691 consecrated to the see of Gloucester. (Wood, iv. 613.) Fowler vindicates at length, on the same grounds as Chillingworth, the theory of fundamentals, as the basis of accord both with the primitive and modern reformed churches. Claiming the authority of Ussher, Bramhall, and others of the most esteemed and orthodox Anglican divines, he justifies subscription to the 39 articles as terms of union and comprehension, not as exclusive definitions of doctrine, (in complete accordance with Patrick's own language in his letter to Mapletoft, vol. ix. p. 617,) and pleads the sanction of the church herself in favour of a liberal and charitable interpretation. Rebutting the charge of Arminianism, he substantiates the teaching of his school as "a middle way between the Calvinists and Remonstrants," and

To Whichcote and Cudworth, the great reformers in their day of the educational course at Cambridge, is to be traced by unvarying consent the paternity of that specific system of opinions,—scientific, political, and religious,—which had its common centre in a nucleus of Platonic ideas. It was still more fully developed by Henry More and John Smith, under whose care Patrick received his early training at the university. Within the brief and necessarily condensed analysis here attempted, no more has been found possible than to define in the most general terms the leading principles of that movement, and its effects upon the later development of thought. It was not consistent with the nature or designs of the Platonic revival to establish itself in

instances as a parallel the method propounded by Catharinus at the council of Trent for reconciling the Dominicans and Franciscans. The weak and commonplace cavils at the use of human reason and the prominence of "morality" in their religious teaching are briefly and conclusively set aside.

A violent but feeble attack was made upon the school in 1677, by John Warly, D. D., late Fellow of Clare Hall, in "The Reasoning Apostate, or modern latitude man considered, as he opposeth the authority of the king and the church." He therein compares their recourse to reason in defence of religion and church government with the rashness of Uzzah "in supporting the tottering ark with their discourses," and charges them with "taking off from the authority of the church, to be (as Cassian says of the secular order of men in the Roman church) *sacerdoturientes*, a new kind of Grey-friars in the reformed religion, not pressing the authority of the church or the fathers."

Dr. James Duport, Regius Professor of Greek at Cambridge, Master of Magdalene, and predecessor to Patrick in the deanery of Peterborough, a divine of profound classical learning and liberal scholarship, expressed his dislike to the new and invidious designation in his *Musæ subsecivæ*, or *Poetica stromata*, published in 1676, in a smart epigram *in Latitudinarios*, (p. 58.) Meric Casaubon, a firm devotee to scholastic divinity, was strenuous in opposing the union of religion with philosophy. South, in his capacity of public orator, made the new opinions the subject of a facetious attack in the Oxford *rostrum*. Glanvill, on the contrary, who made some pretensions to physical science, finding something in the weaker phases of Platonism which harmonized with his cravings for the supernatural and the superstitious, was disposed to lend a modified support to the league of theology with natural reason.

In addition to the brief historical notices of Burnet and Hallam, Brücker's account of the revival of Platonism in England will be found instructive, as connecting it with the correlative agencies in the history of intellectual progress on the continent. But the English reader will with reason demur to the sweeping criticism with which he merges the tender if at times enthusiastic piety of Henry More, and the solid though paradoxical and somewhat pedantic belief of Cudworth, with the mysterious theurgy and transcendental cabbalism of Reuchlin, Pico, Ficino, George of Trebisond, Agrippa, and other sages of the same mystic sept of Germany and Italy, which he classifies as *philosophia Pythagorico-Platonico-Cabbalistica*, (Hist. Philos. iv. 433–448.) Further illustrations will be found in Morhof's Polyhistor, vol. ii. 41, 125, 211.

perpetuity as a distinctive party or school in literature or the church; nor need the traces of any such systematic design be sought for in the writings of its founders. Yet their work must not be thought to have passed away with them, any more than the total effects produced by their agency upon the general progress of thought and opinion are to be measured by their scanty literary remains. Their mission as reformers of education may be said to have lain less in founding a permanent order or sect in philosophy, than in imparting a specific impulse to the general current of thought, and throwing in a leaven of ideas which should enter into the entire mental system of the age. Thus the influence of their ideal method in speculative reasoning may be traced, through its effect upon the genius of Newton, as it pervades the whole course of later physical science. Their broad and more eclectic formulas of morals, psychology, and polity, qualifying in part those of Locke, the representative of the latitudinarianism of Oxford, affected the entire tenor of the national ethics, metaphysics, and jurisprudence; while in the conduct of religious controversy much of the subsequent gain in freedom, elevation, and charity may be as logically traced back, by no overstrained analysis, to the rational and tolerant tone which they were mainly instrumental in enforcing[b].

[b] It is certain that the usage of the term Latitudinarian was exported to the continent from this country. But the date of its earliest introduction cannot be traced with the same precision: nor is it equally clear at what period the opinions it was employed to designate began first to assume the aspect of a distinct system or philosophical creed. In relation to the general history of speculative philosophy, the movement may be said to have borne a relation to the revolutionizing doctrines of Spinoza very similar to that assumed by its correlative norm of thought in England towards the innovatory theories of Bacon, or rather of Hobbes. The attempt however to revivify the weakened forces of orthodoxy by the new processes of free inquiry was not there based so much upon the Platonic hypothesis of absolute ideas or laws of certainty, as upon the sceptical ground of the indefiniteness and incertitude of truth in its primary and ultimate forms. Its tendency was in consequence less to strengthen and solidify than to embarrass the attempt to make the light of recent science subservient to the cause of religious belief and Christian union. Both at home and abroad the fundamental conception of latitude started from the hope of distinguishing between the essence and the minor accessaries of the faith, and recurring to the simplest unity by duly subordinating the circumstantials of Christianity to what was absolutely of its essence. The same vague and indiscriminate glamour was attendant on both attempts alike, as "rational," Pelagian, Socinian, even atheistic. But it must be admitted that the weight of odium bore with a very different amount of plausibility upon the two cases. The continental programme of latitude was

The restoration of the monarchy and the church afforded immediate and opportune scope for the action of a number of able minds trained in the masculine and liberal discipline which has been thus

marked by the absence of those elements of stability and strength which the English Platonizers possessed in a deeply scriptural faith and an apostolic polity. The trust of the latter lay in rallying the scattered convictions of the age to the standard of the early Creeds. The foreign school, flattering it in its dislike of strictness, was disposed to ignore, in the doctrines of the Incarnation and the Atonement, the very basis of Christendom itself.

The practical adoption of the word Latitudinarian appears to date from the various efforts set on foot under those principles for a general union or reconciliation of Protestants in France, Switzerland, parts of Germany, and the Low Countries, especially of the several Lutheran bodies and the reformed Calvinistic or Zwinglian churches of Geneva. The fatal stumblingblock to every scheme of comprehension lay in the difficult problem of defining the limits of orthodox concession in the direction of Arian or Socinian tenets. By consenting to throw down the barriers which guarded the atonement, and open to the Unitarian the portals to full ecclesiastical communion, the foreign latitudinarians not only transcended, but absolutely negatived the conditions of catholicity which had been professed, and to a great extent established, by their brethren in this country. Thus D'Huisseau, a professor and pastor at Saumur, who promulgated in 1670, "La Réunion du Christianisme, ou la manière de rejoindre tous les Chrétiens sous une seule confession de foi," included in his comprehensive scheme of confession the Eastern and Western churches, Greeks, Romanists and Protestants, episcopalians and presbyterians, not even excepting the Unitarians. Supported as it was by many Calvinian pastors of note, Papin, Pajon, Pictet, Elias Saurin, and many theologians of the liberal school of Saumur, this extravagant and shadowy project was forthwith condemned by the synod of Anjou Its chief antagonist was Jurieu, a distinguished Calvinist divine of Dutch extraction, who had received Anglican orders, but subsequently exercised presbyterian functions in France and Holland. Himself an advocate for comprehension, on the basis of orthodoxy in doctrine, and indifferent to forms of ecclesiastical organization, Jurieu denounced as replete with Socinianism and infidelity the unbounded liberalism which would extend the limits of fellowship to the Romish and Arian communions. In 1696 he put forth "La Religion du Latitudinaire, avec apologie pour la doctrine de la Sainte Trinité," in which he speaks of the latitudinarians as *secte pernicieuse qui est dans les entrailles de l'église. Elle les dévorera, si Dieu n'y apporte de forts remèdes. . . Episcopius et Courcelle*, he complains, *ont fait plus de Sociniens que Crellius et Socin.* Professing to accept Saurin's fair and moderate definition of a latitude-man, *C'est un homme qui travaille à élarger le chemin du salut, et qui sauve le plus de gens qu'il peut*, Jurieu yet demurs to the use of reason as the arbiter of religious truth. Drawing attention to the encroachments reported to have been recently made by Socinian sentiments in England, he adverts with alarm to Locke's advocacy of reason and tolerance, to the controversy occasioned by Sherlock's Vindication of the Trinity, and his sermon at Oxford, Nov. 25, 1695, formally condemned by the university, and to a treatise called "The Naked Gospel," for which the author (Arthur Bury)

broadly delineated[i]. A new generation of divines seemed called for by the exigencies of the moment. The very grounds of Christian conviction in the public mind had become so grievously unsettled, old associations broken up, and traditionary veneration alienated if not extinct, that there was needed a class of spiritual teachers specially qualified at such a crisis to control the tide of sectarian divergence, and mediate between the primeval system of the church and novel but influential forms of opinion external to her. The church's spiritual resources had to be adapted to the requirements of a period of transition, while the theory of her constitution and the tenor of her religious teaching partook necessarily of the plastic character of the age.

Of those among the clergy to whom the epithet of Latitudinarian was popularly applied, several had, with Tillotson, passed into the church from the ranks of presbyterian dissent. Others, such as Patrick, although not born within its pale, had been brought by the force of circumstances sufficiently into contact with it to estimate rightly its hollowness and acerbity, and to cling with en-

had been deprived of the rectorate of Exeter College, Oxford in 1691, on the charge of Socinianism.

In reply to Jurieu, Bury published in 1697, "Latitudinarius orthodoxus.... accesserunt Vindiciæ libertatis ecclesiæ Anglicanæ et Arthuri Bury, S. T. P., contra ineptias et calumnias P. Jurieu;" in which he complains of intolerant treatment, reviews the general principles of his party in their bearing on the most essential dogmas of Christianity, and without meeting directly the charge of Socinianism, pleads against the existing restraints upon freedom and intercommunion.

A valuable list of the polemical literature to which the Saumurian controversy gave birth, and which may be consulted in further illustration of the development of the policy of latitude and comprehension on the continent, is given in Grässe's Lehrbuch für Literärgeschichte, vol. iii. pt. 2. p. 389 sqq. The paper on Schemes of Comprehension contributed by the Rev. H. B. Wilson to the Oxford Essays for 1857, supplies much useful information relating to the later phases of the movement at home as well as abroad.

[i] The influence of other minds, albeit not originally moulded in the specific matrix of Platonism, must not be passed over, the force of whose genius was lent to the promotion of tolerance and the enlargement of the terms of salvation. The names of Hooker, Hales, Chillingworth, and Jeremy Taylor, as they have too often shared the reproach of latitudinarianism, so are they entitled to a place in the catalogue of those whose labours converged by slightly different paths into one and the same field. The Ecclesiastical Polity, the Religion of Protestants, and the Liberty of Prophesying, form memorable links in the chain by which the rights of reason and the truths of revelation have been steadily approximated, and at length durably solidified.

hanced devotion to the bosom of the church. So long as the government and formularies of the church seemed helplessly in abeyance, and the presbyterian platform, established under legislative sanction as the national form of worship, offered for all practical purposes the only available means of guiding and elevating the religious life of the masses, men of Patrick's earnest reality and strong sense of ministerial duty were unable to refuse their cooperation, provisionally at least, with its external rule. At the same time their earliest associations, fortified by mature conviction, led them to cherish a preferential desire and veneration for the more primitive system of their fathers. In his own case Patrick recounts with much candour and truth of feeling the conflict of mind through which he had to pass, when having submitted to presbyterian ordination he became finally convinced by his own study of the fathers, (the epistles of Ignatius in particular,) and the arguments of Hammond and Thorndike, of the necessity of episcopal orders as an institution of the apostles. Having resolved to qualify himself for the ministry in a legitimate manner by the imposition of the hands of a bishop, he was by the good offices of the venerable Joseph Hall, the expelled bishop of Norwich, admitted in one day to the cumulative orders of deacon and priest. He notwithstanding considered himself by no means precluded from still conforming to the established regime of ecclesiastical organization, or from subjecting himself to the ordeal of examination by the committee of triers, on being presented to the living of Batterseaj. The constant aim of his pastoral policy in his parish was to raise the spiritual tone and stimulate the religious requirements of his congregation, preparing them gradually and with the utmost judgment for the re-introduction of a sounder and more apostolic regimen. Remote as such a restoration must then have appeared, his writings for years before the event are yet conspicuous for a boldness and elevation of teaching, such as may well excite the surprise and veneration of the reader, who duly ponders the amount of sectarian prejudice and polemical virulence rife during that unhappy period[k]. Admirably adapted,

j See vol. ix. p. 423.

k To this period of Patrick's career belong his earliest publications upon the sacraments, "Aqua Genitalis," and "Mensa Mystica;" as well as his "Jewish Hypocrisy," in which he exposes with indignant severity the lax and specious antinomianism into which the popular religion had largely degenerated, together with the Pharisaical sanctimony of its most forward professors.

as evidenced by the result, was so moderate and conciliatory a course to disarm animosity and suspicion, and to prepare the popular mind for a recurrence to a truer standard. Too wise to betray the opportunity then opening by unduly precipitating a return to forms and practices long disused, he was careful to lead the way by familiarizing his flock with the nature and the advantages of the church's system, and the beauties of her liturgy; preparing for a complete resumption of the Anglican ritual, by frequently "preaching about forms of prayer, the lawfulness and necessity of them," and (to continue his own words) "shewing that unity and peace was far better than those things we were apt to contend about[1]."

It was providential for the welfare of religion during so critical a period of transition, that so many of the church's most influential outposts were in the keeping of men of the same judicious and philosophical training, and capable of similar large and comprehensive views of ecclesiastical policy. In the hard school of personal experience they had made acquaintance with the true nature of those causes of discontent, which had served to alienate for a season the heart of the nation at large from its legitimate spiritual mother, and in an age unsurpassed for religious fervour had arrayed so much of the deepest piety, the most burning zeal, and the most generous thirst for freedom in unnatural rebellion against her rule. A deeper insight into the actual requirements of the time disposed them towards a policy of conciliation as a means of restoring union, and of recovering to the church the moral ascendancy she had lately lost. The immense advantages opened to her by the restoration might be employed to the subjugation of dissent, by better and more efficacious measures than those of forcible repression or penal disability. A generation had grown up in unavoidable ignorance of her doctrinal and disciplinary system, whose allegiance it might not be difficult to win, were she but suffered to put forth her divine characteristics, scripturally free from extremes on either hand; untainted by the corruptions of Rome, or the license of dissent; neither intoxicated by extravagant and reactionary counsels, nor yet inclined rashly to surrender the high prestige of apostolic organization. A tender re-

[1] This latter sentiment may be viewed as a key to much of Patrick's character, and as no infelicitous parallel to the celebrated saying of his friend Tillotson to Beveridge, "Doctor, doctor, charity is above rubrics."—See Birch, p. 122

gard to the prejudices and lesser scruples of consciences just emerging from the gloomy bondage of puritan precision, enabled the more emphatic stress to be laid upon those essential blessings which she had to offer, of scriptural teaching and catholic communion. By the simple process of removing or modifying whatever in her legalized machinery, in matters not scripturally ordained or vital to salvation, might be fairly chargeable as scandalous to conscience, obsolete, or oppressive, a sufficiently broad portal might be opened for re-engaging under the ensign of the church much of the dissatisfied piety and restless enthusiasm which had temporarily strayed to sectarian standards; as well as for incorporating into her apostolate much that was most highly gifted and most personally estimable in the ranks of the nonconformist ministry.

Stigmatized as they were with equal malevolence by the partizans of each extreme in the scale of party,—upbraided at once with too loose and liberal a leaning by such as would deny all terms to past seceders, and with a timeserving, prelatical, and Erastian spirit by the fanatics of the other side, who repudiated all compromise with episcopacy and Arminianism,—it will scarcely now be pretended that the degree of latitude advocated by Patrick and the clergy of his class went beyond that moderate measure of reform in which ever lies the truest and most consistent conservatism; or that firm grasp of primary principle which enables the mind to balance the mere externals or circumstantials of religion in due subordination to its fundamental and essential verities: unmoved alike by the subversive empiricism of a blind and ill considered progress, and the aggrandizing theories of a bigoted and reactionary clique. The emergency past, a more decided revival of primitive usage, and a steadier recurrence to catholic standards of doctrine, became gradually practicable, without being in any degree inconsistent with those earlier and well-timed concessions to a temporary weakness and scrupulosity of conscience. To any careful and critical reader of the following volumes, not only a more practical and less mystic tone of thought, but a higher and more distinctive tone of churchmanship, dating from the point of vantage thus secured, will be in effect not the least noteworthy of those characteristics which mark the gradual development of the writer's mind and sentiments, in common with many others of his school.

From that early familiarity with Neo-Platonic literature to which

allusion has been made, particularly the theosophy of the Alexandrian syncretists, Philo, Proclus, Porphyry, and Plotinus, was mainly derived that specific tincture of mysticism in the religious writings of Patrick, in common with many of his contemporaries at Cambridge, which suggests a comparison with the genius of Pascal and Fénélon, or the romantic pietism of the preceding age in Germany and Spain[m]. A kindred impulse, natural and spontaneous in minds of an intensely self-conscious and meditative temperament, seems to have led many at that time to nurture the imagination upon the mystic lore of the East, and the transcendental rhapsodies of Tauler and Behmen, Bonaventura and St. Francis de Sales. It must in candour be regretted that the veneration of some of the Platonic fraternity of Cambridge for the newly reopened speculations of Alexandria should have been immoderate and injurious. It has exposed them to the reflection of having exalted the wisdom of expiring Paganism above that of patristic Christendom ; and of having lent their sanction to a theory of interpretation of Holy Scripture, such as exhaled less the godly simplicity of primitive orthodoxy, than the mythical savour of Philo or Ammonius Saccas. So great was the deference paid by some to the authority of Plato, that it seemed as though no evidence of a theological tenet fulfilled their canon of exactitude, until it had been verified by express reference to the text of his philosophical lucubrations. Some were even charged, not without reason, with merging the distinctive origin of the Gospel, as a direct and personal message from the Deity, in the anticipatory speculations of the Platonic Socrates, and with daring to trace the most profound and essential disclosures of St. Paul or St. John to the previous intimations of their favourite sage, whom they seemed willing to invest with the quasi-attributes of prophecy and inspiration. The effusions of Henry More, and even of Cudworth, furnish memorable instances of the perils, if unrestricted, of this speculative tendency[n].

[m] The applicability of this comparison would have been materially enhanced, had it been found feasible to present to the reader *in extenso* Patrick's voluminous correspondence with Lady Gauden, breathing throughout an air of Platonic and romantic sympathy; which it was only possible to include in an abridged and fragmentary form in the Appendix.

[n] An able critical essay, "An Investigation of the Trinity of Plato and of Philo Judæus," was published in 1795 by Cæsar Morgan, formerly a college pupil of Paley, and then rector of Wisbeach and chaplain to Yorke bishop of Ely. In this work, which has recently been reprinted for the syndics of the

So seductive a germ of fancy might unquestionably, but for higher influences, have developed, in the instance of the English school of Platonism, as in that of their Alexandrine masters, into a fantastic and soulless syncretism; a strange union of Hellenic and oriental elements; a fusion of the gospel of Christ with the fables of Zoroaster, or the ecstatic theurgy of the Rosicrucian and Cabbalistic mysteries; to the extinction of the simplicity and purity of the evangelical sentiment. But a catastrophe such as actually befell the course of Platonic revival upon the continent[o] was happily counteracted in this country by the deep intuitional sense of piety, and healthy realistic instincts of the English mind, fostered by the growing study of the facts of external nature, and a return to the simple scriptural standard of the first ages. As regards its influence upon the mind of Patrick individually, it is not unreasonable to presume that the early diversion of his thoughts and energies into the active field of ministerial duty may have had scarcely less effect, under divine grace, in restraining so valuable an instrument in the training of souls within the bounds of sober judgment, and in conformity with the soundest tests of temperate and practical belief.

No less characteristic of the same school of divines was their attitude as regarded the important questions then in agitation concerning the functions of the human will in relation to the power of divine grace. A strong line of divergence, due in part to the influence of local or temporary causes, here separates the course of Platonic development in England from that of the continent. Abroad, the urgent pressure of ultramontane and Jesuit polemics naturally determined the mystical leaning of Port Royal and Saumur in the direction of Jansenistic and supralapsarian Calvinism. The conflict with Genevan and Scottish puritanism at home could not fail on the contrary in producing the effect of diverting the Platonic movement at Cambridge in favour of a markedly Arminian theology. Classical

Pitt Press, Morgan controverts successfully many of Cudworth's positions, and exposes the looseness both of scholarship and theological reasoning with which he had striven to identify the teaching of St. John and St. Paul on the article of the eternal subsistence and incarnation of the Son or Word of God with Plato's speculative doctrine of the Λόγος or Divine Reason. The writings of Allix and others on the Whistonian controversy abound with similar illustrations.

o Compare Brücker, quoted above, p. xxxii.

culture and Attic philosophy, the study of Stoic and Epicurean ethics, and the didactic maxims of Epictetus, Seneca, and Marcus Antoninus, combined with the growing consciousness of human energy and volition kindled by the healthy naturalism of Baconian science, became the centre of a powerful counteraction against that strong Antinomian bias which during the suppression of the church of England had crept into the popular teaching. The whole weight of latitudinarian talent was thrown into the scale of the Remonstrant reaction, in opposition to the decisions of Dort. Patristic study reverted once more in favour of the Greek fathers and early Christian apologists, anterior to the Augustinian decrees. The writings of Grotius, Calixtus, Limborch, and above all Episcopius, whose Institutes formed the most popular text book at each of the universities during the latter half of the seventeenth century[P], had a corresponding influence in moulding the minds of that generation of divines, and imparting a decidedly Arminian infusion to the stream of later Anglican theology.

But, beyond this mainly negative or accidental impulse, a reason of an antecedent and more positive kind will not fail to suggest itself for this strong Arminian predilection.

Of the two great alternative systems of modern reformed theology that of Calvin was for obvious reasons not the one most calculated to attract a class of minds whose religious belief was held in intimate union with secular science, and whose whole idea of Christianity was animated less by a dogmatic than an ethical design. A creed which virtually pronounced a science of religion in the strict sense impossible,—which started from the assumption, in its most naked form, of the total depravation of the intellectual no less than the spiritual nature of man,—which denied to the human understanding the right to scrutinize God's being and designs, and to the human will the capacity to modify or resist his decrees,—and which referred the work of man's salvation to a point in the divine predetermination and election, of which revelation itself opened no cognizance, and to an operation of the Holy Ghost, to which not even the modified degree of law involved in the formulas of Christian ethics could be assigned as a witness to man's spontaneity,—could neither invite nor tolerate an alliance with the inquiring and independent spirit of human philosophy. Its dogmas of absolute predestination,

[P] See Nelson's life of Bull, p. 20; and Hallam, iv. p. 448.

of irreversible election, of indefectible grace, of an exterior necessity prevenient to and wholly determining the functions of the human agent, could offer neither grounds of logic nor bonds of sympathy for such an indulgence of independent reason and volition. How, it was felt, without habitual confidence in the trustworthiness and free action of man's faculties, could any systematic scheme of abstract or natural science be constructed? Without volition, and its coordinate responsibility, what formula could be found on which to generalize the phenomena of ethics, or to regulate and classify the laws of universal action? Hence it naturally followed that the first inchoate efforts of the inquiring spirit of modern times to subject the grounds of religion to the tests of reason and natural law, and to reduce the Christian evidences to a symmetrical body of intellectual and ethical proof, were accompanied by a decided prepossession on the part of the philosophical classes for the divinity of Arminius and the Grotian school, as opposed to that of Calvin and Beza.

It has been one design of these preliminary remarks, brief and inadequate as they unavoidably are, to enable the reader to bring to the perusal of the following volumes some knowledge of the philosophical and theological antecedents of their author. Their end will not have been wholly lost, if they assist towards interpreting any peculiarities in the constitution of his mind or character which might otherwise be taken to bespeak an exceptional and not always safe or healthful idiosyncrasy. Without some such understanding it might be difficult to explain or appreciate those special points in which his writings stand contrasted with the better known standards within the same communion; or to extenuate certain tendencies that under a rigidly scriptural test have been held to detract from that purity and singleness of belief, which in all general respects deservedly qualify him as the most sound and trustworthy of religious guides.

The friend and *protégé* of Whichcote and Cudworth, with whom the Platonic movement at Cambridge is known to have originated,—the contemporary and admirer of Henry More, and confidential pupil of John Smith, its two most ardent and talented expositors,—Patrick is specifically named by Burnet (himself an active partizan of liberal views) in association with Stillingfleet and Tillotson, as most conspicuous and influential in diffusing the broad principles of the latitudinarian school, in their application to the doctrines and

practice of religion, from the most prominent of the metropolitan pulpits. Able and zealous preachers, conscientious and indefatigable in discharging the practical duties of the ministry, at a time when the parochial clergy of London wielded a control over public opinion which has known no later parallel, faithful guardians of the rights of conscience and the liberties of the realm in the face of a Romanizing and reactionary court, such pastors commanded with reason the confidence of their flocks during the crisis of civil revolution and ecclesiastical confusion. To have aided by precept and example in rallying the forces of religious conviction against the encroachments of tyranny and superstition, while steadying the opinions and passions of the multitude through the convulsive efforts of self-emancipation, must be ranked as not the least among the many claims which the Latitude-men of that generation, and Patrick as not their least worthy representative, must be deemed to have established to the regard and veneration of posterity.

But a more express and personal reason exists for drawing attention to the history and tenets of the party of Latitude in connection with the present publication. The most systematic analysis and vindication of the principles and designs of that school has very generally been attributed to Patrick's pen. It is entitled, "A Brief Account of the new sect of Latitude-men, together with some reflections upon the new philosophy, by S. P. of Cambridge, in answer to a letter from his friend G. B. of Oxford;" dated, "Cambridge, June 12th, 1662." The original tract, consisting of but 24 pages, 4to, has long been extremely scarce; but its contents are readily accessible in the pages of the Phœnix, (an invaluable repertory of rare tracts and pamphlets belonging to the sixteenth and seventeenth centuries, compiled by an anonymous collector, and published in 1707–1708,) in which it has been reprinted, vol. ii. pp. 499–518; The initials of the writer's name, together with the known fact of Patrick's connection with the school in question, and a certain general similarity both in sentiment and style between the letter of S. P. and Patrick's acknowledged writings, have furnished plausible grounds for the current opinion of its authorship. The editor has notwithstanding felt it to be his duty, albeit with much regret, to withhold from this valuable tract a place among the present series. His reasons for this refusal may be succinctly stated as follows:

1. First, the total absence of any allusion to the letter of S. P. in Patrick's personal memoir of his own life, in which he has been studiously careful to enumerate, with scarcely an exception, every production of his pen, whether originally published anonymously or bearing his name, together with the special circumstances which led to its composition. His accuracy in this respect has enabled more than one work to be assigned to him with unhesitating certainty which could have been identified by no other means; whilst others currently attributed to him have been transferred to the credit of his brother John. His utter silence in regard to the tract in question must be considered as almost in itself a conclusive disproof of its authenticity[q].

2. His minute statement of the matters of personal interest by which his time and attention were occupied at the date of the letter tends equally to preclude all likelihood of Patrick's having been the writer. The period in question coincides closely with that of the anxious and somewhat perilous legal proceedings in which he was involved by his abortive election to the mastership of Queen's college[r]. Absorbed as he states himself to have been in the prosecution of this suit, and harassed by the vexatious delays and illegal impediments interposed by the judges, in subservience to the dictates of the court, little leisure or abstraction of thought would be left him for a speculative thesis on philosophical reform. He had moreover for years ceased to reside at the university; and although he had then left behind him a repute for ability and scholarship such as induced his contemporaries at Queen's college almost unanimously to desire his return as head of their society, yet his own decided tastes and inclinations had led him to withdraw from the arena of academic speculation and polemics for the more congenial labours of the pastoral office. His own artless and unaffected recital shews how completely the conscientious discharge of these duties engrossed his energies and leisure, to the exclusion of the philosophic studies of an earlier day.

[q] Kennet mentions the first appearance of the pamphlet, but hazards no conjecture as to its author.—Register and Chronicle, p. 709. As also Birch, p. 326.

[r] See vol. ix. p. 436. "No return being made to the writ of *mandamus*, I had an *alias* granted me on the 31st of May, and June 6th I had a new motion made for me, which was granted me; but on the 14th my business was put off till next term." He was obviously in London during the whole course of those transactions.

3. It may be asked, on the other hand, who else can be designated by these initial letters, assuming them to have been intended *bona fide* as a cloak for a real personality? There is certainly no individual of note at that date at either university whose name permits him to be satisfactorily identified with the writer. It were utterly irrelevant to adduce the claims of Samuel Parker, who, changeable and elastic as his opinions indubitably were, is not known to have advocated at any period of his career the sentiments of latitude, and who actually put forth three years later views diametrically opposite to, and perhaps in intentional contravention of those of "S. P.," under the title of "A Free and Impartial Censure of the Platonic Philosophy," in a letter to his friend Mr. Nathaniel Bisbie. Besides, Oxford, not Cambridge, was Parker's university, he having graduated B. A. at Wadham, Feb. 28, 1659–60.

Another notable S. P., Samuel Pepys, had obtained distinction at Cambridge, where he took the degree of M. A. at Magdalene in 1660. Frivolous and wasteful of his powers as his Diary depicts him to have been, Pepys was yet possessed of ability and wit quite sufficient to qualify him for inditing as clever a *brochure*. But neither his avowed sentiments nor his known avocations at the time specified are at all compatible with the hypothesis of his having constituted himself the champion of latitudinarian and Platonic innovation.

It is no less difficult, on the other hand, to establish the identity of the correspondent whose name may be thought veiled under the initials "G. B." The name of Gilbert Burnet will doubtless suggest itself to most minds on a first hasty conjecture. Burnet, it need hardly be said, is well known as an active exponent of latitudinarian views, and as having been, at a later period at least, on terms of intimacy with Patrick in private, and nearly associated with him in public life, by the ties both of official position and party connection. But Burnet, it can be clearly proved, had not at the date specified effected his first journey into England. According to his own statement he was actually in this country during part of the year 1662. But this fact, in order to agree with his son's completer narrative, must be understood, with allowance for the subsequent change of style, as really coinciding with the first quarter of 1663[s]. It was not till the latter year that he paid his earliest visit to each of the English universities in

[s] See Burnet's Own Time, i. 345, and Life by his son, vi. 240.

succession, proceeding to London, after a short residence at Oxford, with letters of introduction to the leading clergy of the metropolis, Patrick among the number. He was then about the age of nineteen. It is obvious from these considerations that he could not have been in familiar correspondence with Patrick so early as the month of June in the previous year.

The most probable conclusion seems to be, that no particular individuals are really indicated by either pair of initials. The letters were fancifully and arbitrarily adopted by the anonymous writer with a view to eluding publicity[t], in accordance with the common usage of the time, when the consequences of bold and innovating statements were not to be lightly disregarded. No hypothesis drawn from them can therefore be conclusive as to the authorship of the tract. With respect to contents and style, the letter of "S. P." presents, it is true, in its vivacity and humour, many points of similarity with Patrick's "Friendly Debate." It exposes the unmeaning verbiage and fanciful dialectics of the expiring system of the schools, with much of the same point and irony which made the latter tell with so much force upon the inflated and bombastic affectation of puritan precision. Certain peculiar phrases and turns of expression may equally be noticed as of common occurrence in both. Still there may in such a fact be nothing more than a casual coincidence in phraseology, arising out of the technical correspondence of the argument in both cases, or the current habit of polemical language. Nor does the letter exhibit any of that undertone of serious purpose, and constant reference to religious principle, which characterises even Patrick's most severe and caustic effusions. Its object is to set forth the rival agencies which were then at work for the philosophical regeneration of society, and contested the ascendancy in the intellectual domain of the universities. It traces in a rapid and lively manner the distinctive spirit of the new and old philosophies, and the struggle between the naturalistic and revo-

[t] The force of this hypothesis is strengthened by the following allusion in a contemporary tract, An Answer to a Letter of inquiry (by Echard) into the grounds and occasions of the Contempt of the Clergy:—"If you know the gentleman, and will give any credit to him, who gives an account of the new sect of Latitude-men, in a letter to his friend G. B., who I believe may be akin to your friend B. L., *both feigned persons*,"—p. 31. Lond. 1671. Quoted in a note on Robinson's Autobiography, by the Rev. J. E. B. Mayor. p. 220.

lutionary method of Bacon, and the dialectic subtleties of the middle ages. With equal boldness and temper it vindicates the wide views of religious truth and ecclesiastical polity to which the school of Latitude owed its appellation. Repelling the idle and ignorant charges of Hobbism, Socinianism, and infidelity, to which their bold attempt to meet those errors by an appeal to right reason and natural law had made them liable, the writer puts forth ably the claims of his party to be considered the truest friends of the church, and soundest defenders of orthodoxy; rendering reason the trusty stay of religion, and freedom the surest guarantee of firm and stable government.

The moral of the piece is carried home in a clever and spirited allegory. Religion, or the church, under the figure of an ancient clock in imperfect unison with time, and needing repair, is represented as undergoing the experimental treatment of sundry artificers, who impersonate the several sects of philosophy in their relation to spiritual truth.

The Peripatetic or scholastic system, the Cartesian or idealist, the Atomistic or that of Malmesbury, and the naturalistic or Baconian, have each its representative in the controversy; who, one and all, dilate amusingly upon their respective nostrums for the reparation of the time-worn structure. Their wrangling proving ineffectual, a moving appeal is finally put forth for the reintroduction of Christianity to "her old loving nurse, the Platonick philosophy." "True philosophy," it is earnestly and convincingly argued, "can never hurt sound divinity, nor will it be possible otherwise to free religion from scorn and contempt, if her priests be not as well skilled in nature as the people, and her champions furnished with as good artillery as her enemies."

Be this little tract, however, the genuine work of Patrick or not, it is unquestionably in general sentiment and scope such as might consistently have been written by him, or by any equally able and zealous upholder of the principles of right reason in union with sound religion. It may be read with interest and profit in connection with his writings, as the most exact and authoritative exponent in theory of sentiments which he was among the first to adopt and exemplify in practice, as the rule of his ministry to spiritual and intellectual progress,—sentiments which, then prophetic, have since made for themselves a place and a power, and having survived the prejudices

and passions of two hundred years, are still bearing fruit in increasing truth, freedom, enlightenment, and concord.

While assigning to Patrick a place of the highest eminence among the theologians of his time, no attempt need be made to challenge on his behalf any invidious comparison of intellectual merit with those great names which the church of England has ever justly cherished as those of her chiefest luminaries. Such a contrast of personal pretensions were not less detrimental to his fair claims as an ingenious, spiritually-minded and truthful writer, than it would have been abhorrent from his own diffident estimate of his powers, and innate insensibility to the pride or conceit of literary fame.

It is by no such jealous equation of individual merits that his true place in the scale of contemporary intellect is to be determined. Neither in graceful erudition, in teeming fancy, in the poet's power to kindle or to melt the soul, in subtlety of thought or melody of phrase, may he claim to impugn the supremacy of Jeremy Taylor. In gravely balanced scholarship, in logical tenacity and critical acumen, he may hold no rivalry with Pearson, any more than he emulates Bull in the vigour of his dialectics, or the precision and depth of his dogmatic definitions. In polemical warfare his arguments may disappoint us of the clearness, breadth, and nervous energy of Chillingworth; while in delineating the finer distinctions of human duty, or broad rules of moral practice, we may allow to Sanderson a firmer and more masculine grasp of casuistry and ethics. Few will perhaps discern, either in his didactic essays or homiletic remains, the secret of that unsurpassed ascendency which he is known to have wielded over his readers in the closet, and his auditory in the congregation. His eloquence in the pulpit, as specimens of its quality have come down to us, certainly suffers by comparison with the measured dignity and rhythm of Barrow, or even the smooth and polished grace of Tillotson. In his devotional effusions he cannot be said habitually or even often to have attained the simple purity of Wilson or the angelic tenderness of Ken. There is nevertheless an order of merit in some respects secondary, which, availing itself of many and wider points of contact, will raise itself by accumulative force to a degree of rank not far from the highest. Looking to the extent

and variety of his labours,—to the wide field which he has trodden, if not with the commanding step of genius, yet with the patient foot of disciplined and earnest toil,—traversing, as he has done, well-nigh every province of thought, in which each of his great competitors made for the most part singly for himself the path-way to renown,—to have risen to so close a proximity to each in his individual walk of culture, may be held no trivial meed of commendation.

Patrick must in fairness be judged not so much by the brilliance or originality of his writings, as by their solidity, accuracy and breadth of range ; by the comprehensiveness, vigour, and fecundity, rather than the boldness or novelty of his mental gifts. Not a line that he has written but is marked by practical good sense, earnestness of purpose, and total unconsciousness of display. Had he been more studious of effect, he could well have commanded greater grace and elegance of diction ; as, had he concentrated his powers upon a narrower range of subjects, he might without doubt have vied more nearly with the most distinguished exemplars of learning and genius. In the various and not often compatible tasks of theologian, critic, metaphysician, moralist, antiquary, polemic, casuist, liturgist, biographer, and poet, to attain the absolute summit of excellence was scarcely within the powers of a single man. To have secured even average success, without sinking into utter mediocrity or failure, is more than could have been anticipated from most men. Nor should it be overlooked that the copious and multiform fruits of his toil were fostered by no lettered ease or academic retirement, but amassed, as it were, by stealth, in such scanty intervals of leisure as could be snatched from the harassing duties of the pastoral and episcopal office, by one of the most strenuous of parish priests, and most indefatigable of prelates. A vigorous understanding, full and liberal erudition, unbiassed judgment, a conscientious sense and love of truth, untiring and enthusiastic energy in his Master's service, a pervading and well-grounded belief, warm and deep yet sober and regulated piety, high gifts of intellect held in unreserved subjection to the authority of revealed truth,—these are qualities in a Christian teacher for which the most fastidious critic may well condone such occasional blemishes as those of hasty or desultory composition, and a fancy sometimes overstrained or mystic ; or such casual sins against terseness and elegance of style, as in a purely literary point

of view may be allowed to detract at times from the power and charm of Patrick's writings[u].

In the arrangement of a mass of compositions so miscellaneous in matter and subject, and extending over so wide a period of time, as the writings of bishop Patrick, it was obviously impossible to maintain throughout any single and uniform principle of classification. That mode of distribution has in consequence been adopted, which might best admit of each work severally being read in natural and consecutive order with those which treat of the same subject or theme, and yet interfere as little as possible with that continuous sequence in point of time, which exhibits most faithfully the progress of a writer's mind, and forms the most systematic accompaniment to his personal history. The contents of these volumes have been distributed in accordance with this twofold method. They are grouped together, in the first instance, according to the affinity of their subject-matter. Under every such general head or category, each separate work is assigned its place in accordance with the date of publication; the second or chronological order being thus subordinated to the natural or analytical division of subjects. It was not found possible, desirable as it must generally be, so to apportion the several works constituting the entire edition, as that those under each homogeneous division should be comprised in one or more distinct volume or volumes; except by sacrificing every consideration of uniformity in the extent and bulk of the latter. As it is, they fall without much arbitrary derangement under the following seven general heads, under which the individual members of the same series follow each other in the order of publication; a rule which it has only been necessary to infringe in one or two instances, for certain specific reasons connected with the sequence of their subjects [x].

[u] It would be uncandid not to admit the force of Lord Macaulay's criticism, severe and indiscriminate as it may well be thought, on this undeniable infirmity of Patrick's literary style.—History of England, vol. iii. p. 476.

[x] Not a few of Patrick's discourses of the first four classes were originally drawn up in the form of sermons, and still retain much of the didactic style and personal mode of appeal which are appropriately indicative of addresses from the pulpit. A new designation, however, having been bestowed upon them by the author, and their original homiletic shape considerably modified prior to the act of publication, it was thought that they might with propriety be transferred from the category of Sermons to the place indicated by their respective subjects, in the class of substantive Treatises or Discourses.

I. Sacramental and devotional treatises; including 1. 'Aqua Genitalis' or A Discourse on Baptism; 2.–5. 'Mensa Mystica' and three other works relating to the Lord's Supper; 6. A Brief Exposition of the Lord's Prayer and Ten Commandments; and 7. the comprehensive manual of devotion entitled, The Devout Christian instructed how to pray and give thanks to God, &c. These occupy the first and half of the second volume.

II. Treatises relating to the evidences of the Christian Religion; viz. 1. Jesus and the Resurrection justified, or The Witnesses to Christianity, in two parts; and 2. The Glorious Epiphany, comprised in the remaining half of the second and the greater part of the third volume. In order to render this volume approximately uniform in size with the rest, another piece opportunely suitable in length is added, which is properly reducible to the third class of the author's writings, viz.

III. Moral and consolatory discourses, or works relating to Christian practice; viz., 1. Heart's Ease, with its appendices; 2. Advice to a Friend; 3. The Parable of the Pilgrim, 6. Treatise on Fasting; 7. Discourse concerning Prayer. This series exactly completes the first four volumes.

IV. Polemical writings, divisible into two classes: the first devoted to the controversy with Protestant dissent; the second directed against the corruptions of Romanism. To the former head belong, 1. Jewish Hypocrisy, &c., to which is appended, The Epitome of Man's duty; 2. The Friendly Debate, in three parts, with Appendix and Postscript; 3. Discourse of profiting by sermons; 4. Letter to Standish; and 5. Falsehood Unmasked, in continuation of the same topic. The fifth and two-thirds of the sixth volume are occupied with these controversial writings upon non-conformity. The remainder of the sixth and more than half of the seventh are devoted to nine separate treatises against the distinctive errors of Romanism, beginning with the Discourse about Tradition, and ending with the short fragment "On Schism," now published for the first time from the author's manuscript.

V. Sermons, charges, and minor works connected with the office of the ministry. The author's writings under this head comprise twenty-six miscellaneous sermons, published in the first instance separately, and mostly in connection with the death of

friends, or some special occasion or solemnity of a public kind; four discourses or charges addressed to the clergy of the diocese of Ely, (extending to the close of the eighth volume;) seventeen posthumous sermons, private prayers on certain particular occasions, visitation articles and episcopal letters, and the form of Consecration of the chapel of St. Catharine's Hall, Cambridge.

VI. Poems upon divine and moral subjects, posthumously published.

VII. Autobiography and Appendix.

It has not been thought requisite or desirable to include among the present series of Patrick's collected writings his Commentaries and Paraphrases upon Holy Scripture. Not only would the addition of so voluminous a mass of matter have more than doubled the bulk of the present publication, but the more important portion of their number being already so easily accessible to the public in a popular and serviceable form, at no immoderate expense, a new impression of the whole may well be considered uncalled for and superfluous[y].

[y] The following is a complete list of Patrick's Paraphrases and Commentaries, and of the principal editions of each.

The book of Job paraphrased, 8vo. London, ... 1679

The book of Psalms paraphrased, with arguments to each chapter, 8vo. 1680, 1691.

The Proverbs of Solomon paraphrased, with the arguments of each chapter, which supply the place of a commentary. 8vo. 1683

A Paraphrase upon the books of Ecclesiastes, and the Song of Solomon, with arguments to each chapter and annotations thereupon. .. 8vo. 1681, 1685

The entire series was reprinted uniformly in two volumes 4to in 1710, in one folio volume in 1731, and again in 1743.

Commentary on Genesis. 4to. 1694
——— Exodus. 1697
——— Leviticus. 1698
——— Numbers. 1699
——— Deuteronomy. 1700
——— Joshua, Judges, and Ruth. 1702
——— First and Second books of Samuel. 1703
——— First and Second books of Kings. 1705
——— Chronicles, Ezra, Nehemiah, and Esther. 1706

The whole series of Commentaries was republished in an uniform shape in two volumes folio in 1727, a fourth time in 1732, a fifth in 1738, &c.

The Commentaries and Paraphrases united, embracing the whole of the Historical books and Hagiographa, have in recent times been supplemented by the addition of the comments of Lowth on the Prophets, Arnald on the Apocrypha, Whitby on the New Testament, and Lowman on the Apocalypse: con-

Two other publications, in which Patrick had a share of some importance, have likewise been excluded, as being only in part, and not primarily or substantially his compositions. One of these consists of an edition of the remains of Dr. Walter Raleigh, with an account of the life of that divine contributed by Patrick, and prefixed to the volume[z]. The other is a History of Peterborough Cathedral, prepared to a great extent by Dr. Simon Gunton, a prebendary of that church, and left incomplete at his death. The task of finishing it for publication was undertaken by Patrick on his accession to the deanery of Peterborough in 1679[a]. Patrick's exact share in the authorship of this work, though beyond a doubt preponderating far over that of his earlier coadjutor, cannot be determined with sufficient precision to justify its pretensions to a place among his authentic and undisputed remains, even had the subject admitted of its forming part of a series generally theological in character.

With the sole exception of the works omitted for these reasons, the reader may be assured that he has now before him every genuine publication of this estimable prelate. No little difficulty indeed had to be encountered in the task of bringing together the numerous scattered pieces which make up the collective series. Several of the number, more especially the earlier editions, have now become excessively scarce, some in fact of such extreme rarity that it was found requisite to obtain transcripts for the use of the printer from unique or scarce copies in the libraries of the British Museum, the Universities, or other public repositories. The labour of collection at length accomplished, it became the editor's next task

stituting a body of biblical exposition at once the most complete and in all general respects the most valuable in the language. Numerous issues of these volumes have been made, e.g. in 1809, 1822, 1842, 1853, &c., which continue in constant demand, evincing the permanent popularity and usefulness of the series.

In the year 1667 Patrick drew up a short paraphrase upon the ninth chapter of St. Paul's Epistle to the Romans, which he only permitted to circulate in private, not having written it with a view to publication. "It was composed," he says, "for the satisfaction of a friend, who feared he was under the sentence of reprobation. What effect it had upon him I am not able to say, for he was a silent man, and very melancholy all his days; but I hope it was beneficial to others who got copies of it."—Vol. ix. p. 449.

This short and fragmentary work having been recently discovered among Patrick's other remains in MS. was published as an Appendix to his Autobiography in 1839. A duplicate copy is also extant in the department of manuscripts in the Lambeth Library (787).

[z] See vol. ix. p. 470. [a] Vol. ix. p. 484.

to arrange and classify the whole. The rule of distribution which he finally resolved on adopting has already been explained. To decide upon the most perfect and authentic text formed occasionally a further source of perplexity; the different editions, in some instances very numerous, exhibiting not a few discrepancies of reading. As a general rule, the text of the latest edition published during the author's lifetime has been followed as the most genuine standard, corrected, in cases of palpable errors of the press, by the aid of collation with the rest, the various readings being in all but trivial instances indicated in the notes. It has been the earnest endeavour of the editor not merely to verify the author's authorities and quotations, (in itself a task of no mean labour or difficulty,) but to elucidate by means of notes, for the assistance of the general reader, such points of history or criticism as might be in themselves obscure, or from lapse of time less familiar to the public than they originally were to contemporaneous readers. In points which admitted a difference of construction he has regarded it as his proper task and duty not so much to advance his own individual opinions, as to place in the hands of the theological student the materials for forming an unbiassed judgment. His further aim has been to point out, where it was possible, the origin and source of every anecdote or allusion with which the writer has illustrated his pages.

The additional matter contributed by the editor is distinguished uniformly from the words of his author by being included within brackets.

It has not been considered as falling within the proper limits of the editorial office to anticipate the judgment of the reader, by instituting any systematic or detailed criticism of the contents of the following volumes, on theological or literary grounds. All that remains of the strict design of these prefatory remarks is to present in the most condensed and succinct form such minor points of bibliographical or historical interest connected with these several works, as have been accumulated during the process of preparing them for the press, together with such additional facts or notices as have come into the editor's possession, in illustration of the author's personal biography. Most if not all of this able prelate's successive compositions afford scope for a more minute and searching notice than that which is now submitted to the student. What is here sought is simply to connect them intelligibly with the general

history of the time, and with the controversies out of which they severally arose, or to which they in turn gave rise; thus supplying information upon particular matters of fact, which many readers may wish to possess, but which could only be gleaned by each singly for himself, at the cost of a very disproportionate outlay of time and research.

Aqua Genitalis, or A Discourse concerning Baptism.

This little work, the earliest publication bearing the writer's name, consists of a sermon preached at the baptism of the infant son of a friend, Mr. Vaughan, termed by Patrick "a minister in Lombard Street[b]," whom, in the absence of more definite information, we may surmise to have belonged to the presbyterian persuasion. His name occurs neither in the list of the episcopalian clergy compiled by Newcourt from the registry of the diocese, nor yet in that of the nonconforming ministers expelled from their livings on St. Bartholomew's day, 1662. If, as seems most probable, he held the benefice of one of the sequestered clergy under the reign of the Directory and the Commonwealth, he must have vacated it by death or resignation prior to the latter date. The discourse was made public at Vaughan's request, backed by the importunity of Patrick's valued friend and contemporary at college, Samuel Jacomb. Prefixed to it is a commendatory letter bearing the initials of the former.

Occasion was taken by Patrick of this publication to append some supplementary remarks upon the nature and importance of the rite of Confirmation, which, during the suppression of the church's functions, had been suffered to lapse into almost total desuetude. So serious a blank in the means of training up the young in habits of religion had some time before induced Baxter and others of the more moderate presbyterians to advocate a revival of the same or an equivalent rite, as a ratification of the baptismal covenant; to whose good offices in that direction Patrick alludes in terms of special praise.

The preface to the first edition of *Aqua Genitalis* is dated Nov. 6. 1658. It was published in a small 12mo volume before the end of that year, though the titlepage bears date 1659. A second impression followed in 8vo. in 1667, and a third in 1670, accompanied by a

[b] Vol. ix. p. 430.

reprint of the author's *Mensa Mystica*, though separately paged. A fourth was issued independently in 1684, the text of which has been taken as the basis of the present reprint; a fifth in 1702.

Without pretending to the character of a formal treatise upon so wide and vital a subject, the chief aspects of Christian baptism are reviewed in this brief discourse in a sufficiently systematic, albeit chiefly practical manner. The nature of the sacrament, the persons who are designed to participate in it, and the conditions requisite for its due reception, form the three successive heads of address. The writer's statements upon these weighty points of doctrine are characterized throughout by singular clearness and simplicity; together with unswerving fidelity to scriptural truth, and an elevation of tone which, considering the low views of sacramental grace then extensively prevalent, cannot fail to attract the notice and admiration of churchmen. The custom of infant baptism had for a whole generation been so widely and habitually infringed, owing to the prevalence of Baptist or Anabaptist tenets, that the arguments for its restoration needed to be stated with peculiar force. A wider view, moreover, in treating of the baptismal theme, became for the same reasons compulsory, than that which would restrict itself to the effects produced by the sacred rite upon recipients in the passive and unconscious state of childhood. In the case of adults, unchanged as are the conditions on the side of God, in the operations of the Holy Spirit, a vast interval has to be allowed for in the state and capabilities of man. The meetness of the infant, free from actual sin, for the kingdom of God, rests upon considerations which are necessarily excluded from the case even of the worthiest of those who, from remorseful experience of the need of cleansing and renewal, seek an entrance into the church through the laver of regeneration. A definition of man's preparatory state and God's prevenient agency is then called for, which may embrace the twofold problem, not only of original but of committed sin. The theory of absolute regeneration in baptism *ex opere operato* has generally been argued with a single reference to the instance of infant reception. The greater mystery and difficulty which surrounds the question, when the elements of consciousness and volition, involving personal faith and conduct, are introduced, cannot be so readily disposed of as many more recent writers upon this abstruse doctrine seem hastily to have assumed. On the whole, turning from extreme and unqualified statements on either side, there is much wisdom in the

reverent and guarded language in which so excellent a divine expresses himself upon this intricate and controverted topic. Without presuming to define dogmatically the exact limits of the divine and human agencies, in their mutual cooperation upon the soul, the aspect in which he regards this sacrament is essentially the practical and scriptural one of a Covenant; the blessings divinely guaranteed being suspended upon the concurrent action of the recipient, but unfailingly bestowed in exact concomitance with the fulfilment by man of the stipulated conditions of Christ's Gospel.

"Upon due consideration," he declares, "I believe we shall find that to be baptized expresseth something on our part, and something on God's, both which, put together, make it a federal rite, whereby we and God enter into a covenant and agreement together, and mutually engage to the performance of several things, which are all to our behoof or benefit."

In opposition to the low and unscriptural views then unhappily prevalent, which would reduce it to a bare and hollow form, or a symbol merely subjectively efficacious, he protests that "it is not a naked ceremony, that neither doth good nor harm, as some men seem to speak, against the constant sense of the church and people of God;" and does not hesitate to rank it among the chief blessings and privileges secured to every faithful participator in the sacramental ordinance, that "hereby we are regenerated and born again. It is the sacrament of the new birth, by which we are put into a new state, and change all our relations, so that whereas before we were only the children of Adam, we are now taken to be the children of God; such of whom he will have a fatherly care, and be indulgent and merciful unto. We have a relation likewise to Christ our Head, and to the Holy Ghost, as the giver of life and grace. Yea, herein he grants remission of sins, and we are sanctified and set apart to his uses[c]."

Both treatise and preface are marked throughout by depth of piety and elegance of thought; as well as by much of that subtle and somewhat mystical vein of fancy which has been already traced to the writer's early indoctrination with Platonic and talmudic lore[d].

[c] Vol. i. p. 14.

[d] Attention may deservedly be directed to the characteristic and expressive device or motto selected by Patrick for the titlepage of his treatise on Christian baptism — Νίψον ἀνόμημα μὴ μόναν ὄψιν. The origin of this most exquisite

specimen of the kind of verse known as palindromic or retrograde, its construction being such as to admit of its being read inversely, from right to left, as well as from left to right, has never been satisfactorily elucidated. Frequently as it has been quoted by English writers, (as by Jeremy Taylor in his Life of Christ, part I. sect. ix. disc. 6. Works, vol. iv. p. 235,) and habitually as it has for centuries served as an appropriate inscription upon fonts, holy water vessels, and ecclesiastical lavatories, no distinct clue to its authorship has been yet obtained. On the authority of a passage in Grelot's "Relation nouvelle d'un voyage de Constantinople," a work admirable for its minuteness of research and fidelity of description, and embellished with carefully executed topographical engravings, the inference has been lately drawn, that the line could be traced to an inscription in the Moslemized church of St. Sophia, originally erected by Justinian, A. D. 537, but since the capture of Constantinople in 1454, converted to the purposes of a mosque. (See Notes and Queries, vii. 417, and the editor's note on Jeremy Taylor, *l. c.* in the later impressions.) This inference is not however borne out by the text of Grelot's narrative.

Describing two urns of marble, placed by the Turks one on each side of the entrance from the nave into the dome, for the purpose of performing the preliminary ablutions prescribed by the Mohamedan ritual, or refreshing themselves during the fervour of devotion, Grelot illustrates their use by a comparison with the *bénitiers*, or holy water vessels, familiar to the worshippers in churches of the Greek and Latin communions. *L'Histoire observe qu'il y avait quelque grand vase plein d'eau, où les fidèles se lavoient ordinairement le visage, ou tout au moins les yeux, pour leur montrer qu'ils devoient estre extrêmement purifiés pour se présenter devant la majesté d'un Dieu que les anges n'osent envisager. Ces vases estoient comme les eau-bénistiers des églises catholiques : et l'on remarque mesme qu'il y avoit écrit au-dessus en lettres d'or ce beau vers Grec retrograde,* Νίψον ἀνόμηματα μὴ μόναν ὄψιν.—p. 196. 12mo., Par. 1681 ; p. 161. 4to., Par. 1689 ; p. 133. of the English translation by J. Philips, 1683.

It is clear that Grelot is here no longer speaking in particular of the Turkish urns in St. Sophia's, but of the general usage of lustral vessels similar in form in Christian churches : nor does he at all imply that the verse in question was inscribed upon or over either of the two seen by him. He is adverting historically to the custom derived from the earliest times, which prescribed the dedication of a similar vessel, *quelque grand vase*, for purposes of bodily purification.

The truth in all probability is, that Grelot, an accomplished scholar and antiquarian, no less than an observant and enterprising traveller, was led to incorporate this closing illustration by the note of Ducange upon the metrical description of St. Sophia's, written by Paul the Silentiary or private secretary of Justinian, and recited by him at the emperor's second dedication of that edifice in 562. On Paul's account of the λουτὴρ or φιάλη attached to Justinian's church Ducange adjoins the comment—*In simili labro scriptum olim versum hunc retrogradum, qui habetur in Anthologia, apud Gruterum et alios, aiunt.* (Ducange, annot. in Paul. Silent. p. 539. ad calc. Cinnami de Comneni rebus gestis, &c., fol. Par. 1670. et inter Hist. Byzant. Script. p. 80., ed. Niebuhr. 8vo. Bonn, 1837. In Niebuhr's edition Grelot's remarks and illustrations are appended, as cited in the commentary of Bandurius, p. 179.)

It does not appear to which of the numerous Anthologies, or to what work of Gruter, this inexcusably loose reference is intended to apply. The writer of the present note has failed in tracking it to either source. Enough remains to prove that the origin of this beautiful sentiment is to be sought for in some

Mensa Mystica, or a Discourse concerning the Sacrament of the Lord's Supper, &c.

This treatise, a valuable companion to its predecessor upon the other sacrament, follows it without interruption in point of date. Its dedication to the writer's kind and valued patrons, Sir Walter and Lady St. John, is dated from the baronet's house at Battersea, Jan. 27, $16\frac{5}{6}\frac{9}{0}$. Patrick had been presented by Sir Walter to the vicarage of Battersea about two years before, and continued to be domesticated in his household as chaplain to the family.

The subject was undertaken at the suggestion and by the desire of Dr. Worthington, master of Jesus College, Cambridge, who had ex-

other quarter than the walls of the Byzantine basilica; where, it may be added, no trace of such an inscription has been discovered by recent visitors of the mosque. Every portion of that edifice has recently been accessible during the occupancy of the city by the British expedition, nor has any alteration of importance been effected since the period of its hazardous inspection by Grelot. Neither is the line to be recognised in Salzenburg's elaborate and magnificent studies of its architectural features, published in folio at Berlin, 1855.

The urns seen by Grelot formed, in all probability, no part of the accessaries to the service of the sanctuary, prior to its occupancy by the votaries of Mahomet. The λουτὴρ or φιάλη consecrated by Justinian consisted of a single basin of jasper, of large dimensions, placed in the centre of the outer court or area before the church, (αὐλή.)

> Μηκεδανῆς δ' ἐρίτιμον ἐς ὄμφαλον ἵσταται αὐλῆς
> Εὐρυτάτη φιάλη τις ἰάσπιδος ἕκτομος ἀκρῆς·
> Ἔνθα ῥόος κελάδων ἀναπάλλεται ἠέρι πέμπειν
> Ὁλκὸν ὅλον παθέων ἐλατήριον, κ.τ.λ.
>
> Paul. Silent. part. ii. 178. p. 29. ed. Niebühr.

The anonymous writer of another description of the church adds, Ἐποίησε δὲ εἰς τὴν φιάλην γυρόθεν στοὰς φρεατικάς. (De Antiq. Const. Anon. inter Hist. Byzant. p. 67.) Ἐν τῇ πρώτῃ εἰσόδῳ τοῦ λουτῆρος ἐποίησε πυλώνας ἐλέκτρους. —Incert. de templo S. Sophiæ, ibid.

The term φιάλη was also taken to include the whole building which contained the lavatory vessels, and was called indifferently νιπτὴρ, φρεὰρ, κολυμβεῖον, ἐμβάτην, κάνθαρος, κρήνη. — See further Const. Porph. in Vit. Basil. cap 84. p. 201. fol. Par. 1685; Gyllius. Topogr. Const. p 295; Bingham, book viii. chap. 3. sect. 6; and Neale's Eastern Church, i. p. 215.

Numerous instances in which this elegant sentence has been inscribed in more recent times on fonts, holy water basins, &c. may be seen on reference to Notes and Queries, vii. 360, 417.

The same misapprehension of Grelot's statement has been made in "Voyages liturgiques de France," by le Sieur Moleon, (p. 19. 8vo, Par. 1718. quoted in N. and Q, viii. 352.) who mentions that the verse is to be seen in the church of St. Mémin at Micy on the Loire, near Orleans, and also in that of St. Etienne d'Egrès, Paris.

pressed to Patrick his high commendation of the Discourse on Baptism. It is both longer and more systematic than its sister treatise, entering fully and deeply into every aspect of its sacred subject, both dogmatic and practical; and supplying under every head those devotional aids which a careful pastor would wish to see in familiar use among the members of his flock, but which were scantily provided in the religious manuals of the time. Its reception was such that a second edition was issued in 1667, in company with a reprint of *Aqua Genitalis*, followed by others in rapid succession. The fifth of these appeared in 1684, the sixth and last during the author's lifetime in 1702, the seventh in 1717, and the demand has never been discontinued down to the present time.

THE CHRISTIAN SACRIFICE, A TREATISE SHEWING THE NECESSITY, END, AND MANNER OF RECEIVING THE HOLY COMMUNION, &c.

The first or introductory part of this treatise is to be regarded to a great extent as supplementary to that which precedes it, from the practical portion of which it is in fact mainly derived and amplified.

The latter or greater proportion of its contents is occupied with purely devotional topics, consisting of "suitable prayers and meditations for every month in the year, and the principal festivals in memory of our blessed Saviour." To this work is to be traced the beginning of that reputation which followed Patrick through life, as a master of the spirit and language of prayer, and a feeling exponent of the religious wants and aspirations of the soul. The favourable reception which it immediately commanded, and the powerful hold it continued to retain upon the minds of the religious portion of the community, are evidenced by the numerous editions of the work which have been called for. The first appeared in the year 1670, the third in 1675, and the fifth as early as 1679. To enumerate them all would be superfluous; but it may be mentioned that the fifteenth was published in the year 1720, and that it still continues in very general demand.

A BOOK FOR BEGINNERS, OR AN HELP TO YOUNG COMMUNICANTS.

This little manual, abridged and condensed from the Christian Sacrifice, for the use of young persons and the less educated classes

generally, appears to have commanded no less extensive or permanent a popularity. From the date of its publication, 1679, to that of the author's death it had already run through sixteen editions. Its sphere of usefulness has since been indefinitely extended, owing to its having been adopted, in common with most of Patrick's moral writings, on the list of the Society for Promoting Christian Knowledge. Clear, simple, and devotional, it were difficult to suggest a more desirable guide to the altar than this little tract, or one more judiciously fitted to its special class of communicants.

A Treatise on the Necessity and Frequency of receiving the Holy Communion.

In accordance with the reiterated injunctions of archbishop Sancroft[e], Patrick exerted himself with great earnestness, about Whitsuntide, 1684, for the revival of weekly communions in the cathedral church of Peterborough, of which he had five years before been appointed dean. With the view of pressing upon the inhabitants of that city in general a more punctual and devout attendance upon that holy sacrament, as it was authoritatively rendered incumbent upon all the clergy by the rubric of the church, which provides for its celebration "in all cathedral and collegiate churches and colleges, where there are many priests and deacons, on every Sunday at least," he began on Whitsunday a course of three sermons upon the necessity and the advantages of regularly discharging that sacred duty. These discourses were at the close of the course formed into a small 12mo volume, and published under the present title. A second edition appeared in 1685, a third in 1688, and a fourth in 1696, in the last of which the author inserted a special and appropriate prayer at the conclusion of each of the three discourses. The existence of the lastnamed impression, which is now extremely rare, only came to the editor's knowledge (to his great regret) after the

[e] This letter, which in a note on Patrick's reference, (vol. ii. p. 54,) the editor expressed his inability at the time to identify, was possibly a reissue of the pastoral circular addressed by archbishop Sancroft to the chapters of the several cathedral churches within his province, dated from Lambeth palace, June 4, 1670, and printed by Dr. Cardwell in his Documentary Annals of the Church of England, vol. ii. p. 280, from the original among the Tanner papers in the Bodleian Library.

volume containing the Discourse had passed the press, too late in consequence to permit the insertion of those prayers in their proper places. A place might have been found for them in the appendix, which was at the time in the printer's hands, but that in the single copy which by the kindness of a friend was placed in his hands the last prayer was unfortunately mutilated to an extent which defied conjectural restoration. It was not deemed advisable to insert the additional matter in a merely fragmentary form. No other copy has as yet been met with.

The treatise, wanting the prayers in question, was reprinted at Oxford in small 8vo in the year 1841, (as part of a series of manuals on practical and devotional subjects issued by Messrs. Parker,) under the editorship of the Rev. William Bentinck Hawkins, M. A., who in his introductory notice assigns it no more than its merited commendation, when he says that it "not only enters into the general nature and design of 'the most comfortable sacrament of the body and blood of Christ,' but discusses in the most complete and convincing manner a portion of the subject which has not always been treated at sufficient length; the objections, namely, by which various persons are deterred from partaking of this most sacred ordinance and institution, whether arising from conscientious scruples, or, as it is to be feared is the more frequent case, from motives of a less innocent character. The venerable bishop has investigated the real nature of every one of these, and has torn off the specious disguise which they sometimes assume; he has detected and laid bare those weaknesses of our nature in which they originate, and has proved that they proceed from negligence, indifference, or a want of due consideration for the vital interests of religion, rather than from any other cause."

A Brief Exposition of the Ten Commandments and the Lord's Prayer.

The class of writings specially devoted to the subject of sacramental preparation and worship has, with a view to greater distinctness, been kept apart, under the present arrangement, from those which treat of the topic of Devotion in its more general and ordinary form. The earliest of this series of devotional compositions is the short manual published in the form of a catechism or dialogue

upon the Decalogue and Lord's Prayer, chiefly designed for the use of the parishioners of St. Paul's, Covent Garden. The preface to the first edition bears date Sept. 13, 1665, and is marked throughout by that tone of impressiveness and solemnity which the ravages of the great pestilence, then at its most appalling height, could not fail to create in so conscientious and sensitive a mind.

This compendious little work, which offers in its carefully selected choice of scripture texts, a useful variety of heads for catechetical instruction, has also passed through very numerous impressions, e.g. in 1668, 1672, and 1688.

The Devout Christian instructed how to pray and give thanks to God, &c.

Patrick has himself narrated the circumstances which led to the composition of this his most complete and systematic collection of prayers. At a meeting of sixteen of the principal clergy of London, towards the close of the year 1670, it was resolved that each should undertake the composition of a small popular treatise upon one or other of the principal subjects relating to Christian practice. To Patrick was delegated the task of preparing a comprehensive manual of devotion applicable to all the ordinary occasions of life. This labour occupied him from time to time, amid various interruptions, during a year and a half. The titlepage of the first edition, in 12mo, bears date 1673, though the *imprimatur* of Sancroft's chaplain Parker is dated Oct. 21, 1672.

Breathing throughout the spirit, and to a great extent the very language of Holy Scripture, this admirable collection of prayers became at once extensively popular, and has ever since maintained its place amidst the rivalry of countless later aids to devotion. Comprising forms for daily use, both morning and evening,—for Sundays and festivals, in church and in private,—for persons of every class and under all the general conditions of life,—supplying for all the most pressing occasions the means of that sacred exercise which to a Christian is not less a privilege than a duty,—it may still be recommended in its author's words, as "A Book of Devotions for families and for particular persons in most of the concerns of human life."

The numerous editions through which it has passed testify to the

value set upon this compilation, and the extent to which it has been appreciated[f]. The fifth appeared before the end of nine years, the seventh in 1686, the ninth in 1694, and upwards of nineteen by the year 1782.

Jesus and the Resurrection justified by witnesses in Heaven and earth; in two parts.

When first published, in the summer of the year 1676, this treatise was entitled The Witnesses to Christianity: or the Certainty of our Faith and Hope, in a Discourse upon 1 John v. 7, 8. A second edition being called for late in the author's life (1703), the original title was altered by him to that which it now bears. The present impression has been printed from the text of the latter edition; corrected, where necessary, by reference to the authority of the first. Few discrepancies of any moment occur between the two.

To this and the following work, the "Glorious Epiphany," a distinctive place has been allotted, as forming in themselves a special class apart from the rest of Patrick's writings.

They are most fitly to be designated in common as Treatises on the Evidences of Christianity[g]. It will immediately be perceived that they exhibit in scope and style but little similarity with treatises of the more strictly argumentative class put forth by Clarke, Butler, or Paley in the following century. That conception of the Christian evidences which was demanded by, and accommodated to the wants of a generation more advanced in coldness and incredulity, was neither

[f] The Devout Christian, in common with many others of Patrick's theological and devotional writings, is included by Dr. Bray in his excellent classification, entitled "Bibliotheca Parochialis, or heads for the formation of a library for the use of a parish or congregation," published in 1701.

Another interesting testimony to the value set upon this devotional manual is to be found in Lady Rachel Russell's recently discovered letter to her children, dated July 21, 1691. The extract is given *verbatim*.

"Doctor patrick's book of prayers (caled ye devout Christian) furnished me now—his large form of devotion, page 477, has both thanksgiving and confession in it."

"Get also ejaculations by heart for divers times in the day, see patrick, pa: 274." "On Sunday see patrick 198 before church, in talor (Jeremy Taylor) 302."..."I pray such prayers as I chuse out of talor or patrick, or any other I like or have by me."—Lady Russell's Letters, ii. 74, 82.

[g] They are classified under this head in Dr. Bray's Bibliotheca, p. 51.

necessitated, nor had yet in fact been formed, while belief was in the main more simple, and the acceptance of elementary religious truths less scrupulously or jealously questioned. In the appeals or grounds of suasion set forth in these pages there may not be much that would command the conviction, or abash the arrogance, of the polished sceptics of the subsequent age: based as they are upon assumptions which to Hume, Bolingbroke, or Toland, would appear illogical, gratuitous, or puerile; and referrible only to a class of feelings and ideas which they would insist above all on eliminating from the controversy, as tending to impart an unfair bias to the judgment, and to interfere with the severely calm and unimpassioned decisions of the critical faculty.

To take a stand, as the advocate of Christian truth, upon the ground of the intuitive or universal sentiment of religion, through which the voice of revelation finds its own silent sympathetic witness in the human heart, had not, up to the close of the seventeenth century, come to be regarded as so untenable or contemptible a position as it became in the following age, and was even to a very late period very generally felt to be. In that interval the encounter had more and more to be carried on with intellects hardened to the narrowest processes of reason by an uniformly materialistic tenor of study and pursuit, and exacting the most rigid tests of palpable demonstration; minds fostered in habits of indifference to religion, and deadened by contact with the least spiritualizing influences of society, then in its most sensual and selfish phase. Somewhat of a corresponding temper is in such a case unavoidably imparted to the weapons of argument employed in the defence. When logical tenacity and forensic acumen are held of the first importance, not a little may have to be retrenched from tenderness of suasion, and urgency of appeal. Reduced to seek for the ultimate seat of truth within the limits of the critical understanding, and to test every step by the technical rules of reason,—debarred, while dealing with the most mysterious of subjects, from assuming any point without anterior proof of its own,—the mind is inevitably, if not perceptibly, cramped in exercising its powers, and in doing justice to the moral grandeur and sublimity of its cause. Permitted to seek the source of spiritual life only by anatomizing the frame of consciousness and conviction after the pulse has ceased to beat, or the motive powers have become rigidly mechanical, it fails to detect the perfect laws by

which the spirit lives and moves; and becomes apt to miss the finer threads or nerves which unite the processes of the understanding with the centre of spiritual force in man, and draw together reason and faith into a living and organic whole. The eye, from dwelling upon the more harsh and violent contrasts which meet it in the rough world without, is gradually blinded to the delicate refinements and infinite shades of meaning which diversify the inner region of the spirit; and which, through the medium of a diviner faith, are seen mutually to relieve and blend into each other in subtle harmonies of colour, like so many elementary hues into which the pure ray of heavenly light is refracted by the prism of thought.

The evidences of Christianity, including the preliminary proofs of simple theism, or natural religion, are thus capable of being treated in two different methods, or constructed from two distinct and in part independent bases. During the last century the most systematic attempts were made to bring the question at issue with the sceptic to the test of pure reason, and experimental observation, and to solve and reconcile the mysteries of religion by the analogies of the outward world. How far this attempt to explain and measure the life of the spirit by the rule of the intellect alone has been attended with success, it is not at present necessary to inquire. The treatise before us forms an example of the earlier and less restricted mode of treatment, a mode characteristic of a mind less severe perhaps in its canons of logic, but at the same time not so material or eristic in its standards of ratiocination. The conception under which such a mind will most love to view the evidences of Christian faith, will be not so much that of a compact and systematic frame of proof which may be thrust at any time bodily upon the understanding, as that of a principle which has a witness in itself, in every secret centre of the heart; one which is really latent under and inspires every truthful sentiment, and is inly interwoven with every pure and sacred affection; beginning to work in every man as early and often more powerfully than his conscience, and deeply underlying, as the ultimate and infinite object of thought, even his intellectual perception of the finite.

It is through this spiritual sense, the 'divine reason' of the Platonists, this sympathetic and filial affinity of the soul for the things of God, far more than by the severely technical demonstrations of natural logic, that the realities of religion are brought home to the

spirit of man. And to awaken, elicit, stimulate and inform this sense of the infinite, this primary, and instinctive and direct intuition of God, has been the aim of those who have at any time most deeply felt, and most successfully penetrated the laws and exigencies of the soul. It was in the nature of the Platonic spirit, however much modified by the accessaries of modern thought, to point the mind of the inquirer towards this resting place in the ideal and the absolute, and to throw its tinge of enthusiasm over the work of faith. With a loving trust in its power to attract both the intellect and the heart, its earnest advocates ventured to make the Gospel of Christ appeal straightway to its own independent *witness* in the soul, and his Spirit utter to the ear of conscience its own most authentic credentials.

The influence of his peculiar mental training has not failed to make itself felt, as well in the author's conception of the work before him, as in the method which he has pursued in treating it. In seeking the "Witnesses to Christianity," or the proofs of the divine authority of Christ, he has not felt it necessary to descend to those special grounds of religious truth, in natural reason or the constitution of things, which might have been required in a demonstrator of religion in the next age. He is able to take for granted the primary convictions of theism in the soul, and the authority of revelation as the direct utterance of God.

From these simple but safe assumptions, without much reference to the ontological proofs of a later day, in the fitness of things or the unity of objective being, he proceeds to draw out in form the testimony of the Gospel scheme to the divinity of its supreme Head; concurrently with those responses of the heart by which man's own nature joins witness at every step to the power of Christ's doctrines, and to their efficacy in satisfying the wants of the recipient. The manifestation of Christ in his written word is thus made to elicit and to realize the secret manifestation which he retains in the soul once made in his image. A finite witness is found in the consciousness of man to that borne evermore with our spirit by the Spirit of the Infinite and the Eternal.

Exception may perhaps be taken to the entire course of argument by which Patrick has here drawn out the Scriptural proofs of the divinity of Christ, on the ground that his whole structure rests upon and is expanded out of one particular text in St. John's first

Epistle, the genuineness of which will scarcely now be upheld by any theologian of repute. It is true that the more critical labours of later scholars, and a wider and more exact collation of manuscripts, have caused the verse, 1 John v. 7, if not to be wholly abandoned, as a late and unauthorized interpolation, yet to be at all events withdrawn from its prominent position as the most explicit enunciation in Holy Writ of the doctrine of the Divine Trinity. Yet the withdrawal of that or any other individual text can in no material degree be held to detract from the validity of an argument, which really rests upon the consilient testimony of a cloud of inspired witnesses. It is by no isolated passage that the great central verity of the Gospel can be vitally affected; identified as it is with the whole substance and purport of the Christian message, and bound up with the most essential workings of the Christian consciousness. So eminent a critic as Patrick himself could not but be perfectly aware of the doubts which hung over this clause, although the tests at that time available were not sufficient to carry to his mind the full conviction of its spuriousness[h]. Its dogmatic preciseness of form (however in itself calculated to throw doubt upon its pristine origin and date,) may have had weight in determining his choice of it as the groundwork of his general scheme. He is thence led to proceed systematically with his accumulation of Scriptural testimonies, beginning with those of the "Heavenly Witnesses," the Father, the Word, and the Holy Ghost. These passages, with the historical and argumentative considerations based upon them, occupy the first division, or first four chapters, of the original treatise. The second portion, or three next chapters, are devoted to a similar elucidation of the "Witnesses upon earth," the Spirit, the Water and the Blood; the first of the three being considered last in order, as affording to his argument a more emphatic climax. In addition to these, he adduces in the three concluding chapters supplementary proofs of the power of Christ, in the miraculous history of his apostles, the lives of the early saints and martyrs of the church, and the history of the faith itself in its progress through the world.

By the natural bias of a mind like his, Patrick must have felt himself urged not so much in the direction of technical or dogmatic studies in theology, as towards its bearing upon the realities of the spiritual life; and have been less at home while demonstrating Christian doctrine

[h] See vol. ii. p. 344.

in the abstract, than in applying it to the enforcement of practical holiness. Shortly after completing the first or theoretic portion of his theme, he formed the design of continuing the same subject in a second or supplementary discourse, in which he has reviewed the great work of Christ, his Incarnation, Atonement, Sacrifice, and Resurrection, in its effects upon the salvation of man. Invoking the testimony of the same Witnesses, by whom he had in the first instance established the nature and dignity of Jesus Christ as the Son of God, he finds in their concurrent voices a proof of the blessed result of the Saviour's mission, the gift of ETERNAL LIFE; the life of the divine Head imparted to his human members.

The text or *thesis* upon which this second portion of his argument is constructed is another verse of the same chapter, 1 John v. 11. "Looking a little further into the holy writer who hath preserved the unquestionable records concerning these matters, I find there is as great a certainty of this *Eternal Life by Jesus Christ* as there is of his being the *Son of God;* and that the very same *witnesses* who so fully declare the one, give no less strong evidence for the proof of the other. For *this*, says he, *is the record* (or *witness*), *that God hath given to us eternal life: and this life is in his Son.* Which words, being a continuation of the foregoing discourse, carry their sense in them:—There is great reason you should receive the *witness of God*, (viz. of the *Father, Word*, and *Holy Ghost*, and of the *Water, Blood*, and *Spirit*,) not only because it is *greater than the witness of men*, which you cannot justly reject[i], and because, if you do reject it, you make *God a liar*, (which who can have the heart to do?) but also because the thing which is testified to us by these *witnesses*, when they say that *Jesus is the Son of God*, is of all other the most desirable, viz. that God designs for us no less blessing than ETERNAL LIFE, which the Lord Jesus hath in his hands to keep for us, and to bestow upon us[k]."

After discussing in the first five chapters (1) the nature, (2) the eternity, (3) the certainty, and (4) the excellence of this promised life, he proceeds, exactly repeating the method and plan of the former part, to treat of the testimony of the three Witnesses in heaven, the Father, the Word, and the Holy Ghost, and of the three on earth, the Water, the Blood, and the Spirit; joining to it as before that of the apostles and the church. The two final chapters are devoted to

[i] 1 John v. 9. [k] Preface to the Second part, vol. iii. p. 23.

a practical and devotional "improvement of the record," as a stimulant to Christian faith and hope, and an incentive to Christian obedience.

Argument, in the strictest sense of the word, not being the aim or scope of these discourses, it were useless to inquire deeply into their value as supplying the means of conviction to a doubtful or indifferent mind. Presupposing as they do an acceptance by the intellect and heart of at least the primary principles of religion, and a susceptibility to the special appeals of the Spirit of God in revelation, it is their object to set before the religious mind the higher consequences to which those first steps in divine knowledge should rightly lead. Pointing to the true nature and vital idea of Christianity, as a manifestation of the personal life of Christ, they aim at setting forth the great articles of the faith, not as sterile dogmas or metaphysical speculations, but as replete with living power, and intimately affecting both the present experience and ultimate prospects of the Christian. In the Incarnation of the Son of God is found to lie his privilege of sonship and adoption. In the Resurrection of his Saviour he is taught to cherish no less confidently the expectation of Eternal Life.

If there is little in such a demonstration to humble the infidel, there is that which may aid the believer in ascending the heights of contemplation, and surveying the majestic proportions of his faith; much that may supply a thoughtful mind with topics for edifying reflection, and with materials for giving form to its devout impressions in the language of appropriate prayer and praise. Every page reflects the deep, spontaneous, and loving belief of the writer; and not a few passages, especially in the devotional portions, are inspired by genuine pathos, tenderness, and beauty.

The second part of this treatise was first conceived in September, 1675, but not fairly taken in hand till the following January. It was published in September 1676, and reprinted together with the first, under the new title, in 1703.

The Glorious Epiphany, with the devout Christian's love to it.

The primary conception of the author in composing this treatise

was to carry on and supplement the design begun in the two successive parts of that which precedes it. From the grounds and evidences of the Christian's faith in a present Saviour, and the work of salvation accomplished by his mediation on earth, and his ascension into the heavens, the transition is easy and natural to the consideration of those scriptural and moral proofs which relate to the final and crowning agency of Christ in his office of Judge of all mankind. Patrick himself, in a few opening sentences, supplies the link of thought which establishes the logical connection between the two; the one devoted to contemplating the First, the other the Second Advent of the One Head of the Christian Church.

"He hath not only assured us that he hath all power in heaven and in earth, and that he will bestow the inestimable gift of immortality upon us; but that he himself will once more come from heaven to crown us with it. *We know*, as I have shown in two former treatises, that *the Son of God is come, and hath given us an understanding to know him that is true, and we are in him that is true: and this is the true God and eternal life*, which he hath revealed to us. But besides this *first coming* to teach us the will of God, to die for our sins, and to open to us the kingdom of heaven, after he had shown us the way to it, he hath bid us believe there is a *second*, when he will come to judge us by those laws which he hath left his church, and to put the observers of them into the possession of that heavenly kingdom which he hath promised. And there are none of the *Witnesses* who testify that he is King of Glory, but assure us of this also, that he will appear in that glory to take us up unto himself[1]."

The Glorious Epiphany issued from the press, in 8vo. form, with an engraved frontispiece, in the spring of the year 1678. A second impression appeared in 1686. Neither this nor the preceding treatise, relating as they do to the more abstract and mysterious phases of revealed religion, seem to have attained the same wide and lasting popularity as those works in which he deals exclusively with the practical aspects of the Christian life. The call for them has never as yet extended to more than two impressions of each.

[1] Vol. iii. p. 358.

The Heart's Ease, or a Remedy against Troubles.

The earliest and best known of the didactic class of Patrick's writings, relating to moral and consolatory topics, The Heart's Ease, was composed in the year 1659, chiefly for the benefit of his patron's wife, Lady Johanna St. John, a lady of amiable and virtuous disposition, but either by constitutional sensibility, or the peculiar bias of her Christian sentiments, inclined to religious melancholy. With such a tendency Patrick's own nature was eminently fitted to sympathize, as well by a natural bent of mind in favour of pietistic abstraction, as by his favourite study of models of romantic piety and mystic speculation. The griefs and perplexities of such minds often partake to a great extent of an imaginary character, the product of an overwrought and desponding temperament. Brooding in solitude and silence over its own disease, the spirit is prone to aggravate symptoms which a more sanguine temper, a healthier constitution of belief, or a call to more active exertion in the offices of religion, or those of charitable and social duty, would surely and promptly chase away. Nothing can be more gentle or considerate than the mode in which her spiritual adviser addresses himself to the task of soothing this lady's causeless anxieties, and quieting her self-engendered scruples. If it be thought in some sense to fall short of the highest elevation of Christian sentiment, relying more strongly upon the innate capacities of the soul for the cure of its own disorders, than upon the supreme power of divine grace in overruling the weaknesses and supplying the deficiencies of nature ; it must be kept in view, that to probe and rectify the perturbed and morbid condition of his patient's mind was naturally the first object of solicitude to the pastoral physician. His second was to make the excited mind itself the instrument of its own cure, leading it through a sense of human insufficiency to use the means of grace divinely provided in the gospel. In the simplicity and truthfulness of its appeal to the instinctive feelings and affections of every heart, lies in fact the secret of that success which this little treatise has so long and so widely enjoyed, as a manual of advice and consolation.

On issuing this discourse to the public, early in the year 1660, Patrick subjoined to it another in prosecution of the same train of reflection,—"A Consolatory Discourse to prevent immoderate grief for the death of our Friends."

A second edition was called for in 1671, a third in 1674, and a fourth in 1676, to all of which were appended two papers circulated during the crisis of the great plague, mainly for the use of the parishioners of St. Paul's, Covent Garden. The first of these is entitled A Brief Exhortation to those who are shut up from our society, and deprived at present of public instruction, dated Aug. 19, 1665, and addressed as well to those persons who were actually suffering from the pestilence, as to those who, through attendance on the sick or from fear of contagion, were shut up in their dwellings. The second consists of A Consolatory Discourse persuading to a cheerful trust in God in these times of trouble and danger, dated September 1, 1665.

Deeply imbued with the writer's classical tastes and contemplative predilections, this beautiful series of consolatory counsels blends throughout the intellectual calm of the philosophic with the resigned and constant faith of the religious spirit. The harsher, however sublime features of pagan morality are seen to be subdued by the softer and more purifying discipline of Christian belief. Far from seeking the cure of the heart's sorrow in mere oblivion, either through the atheistic fatalism of the Stoic, the sensual indifference of the Epicurean, or the enforced quietism of the predestinarian, the spirit of suffering humanity is taught to be chastened and ennobled under the sense of a providential order, until it can prostrate itself in unreserved submission and patient trust at the feet of its Almighty Ruler.

Whilst the faith of the Christian, and the skill of the moral guide and comforter, are evidenced by the purely evangelical tone of sentiment herein inculcated, the taste of the scholar speaks in many a graceful anecdote and learned maxim, in sage and sedative aphorisms from Epictetus, Seneca, and Antoninus, ascetic wisdom from the early church, and prudential oracles from the school of the Rabbins; varied by the somewhat cynical and more worldly counsels of the moderns, Montaigne and Cardan, Malherbe and Du Vair.

The subsequent editions of these combined pieces have been very numerous. Eight had been already published at the date of the author's decease, and repeated reprints have been issued down to the present time.

The Parable of the Pilgrim.

Patrick's own narrative supplies the information that this allegory was originally composed in the year 1663, for the benefit of a private (but unnamed) friend, in whose hands it was for some time suffered to remain. At the suggestion of others, that it might be of more general utility, it was given to the public, with certain additions and modifications, at the close of the following year, or in the spring of 1665[m]. Eclipsed as it has since been by the nobler creation of a greater master of the imaginative spirit, the reception accorded to Patrick's fiction was eminently flattering, and at least conclusive as to its adaptation to the taste and habits of the age. Numerous editions, in rapid succession, were absorbed by the public demand. One is dated 1670, but bears nothing to indicate to which place in the succession it belongs. It was probably the third, since one was published in 1667. The sixth, illustrated by a curious frontispiece, appeared in 1687, all in the same 4to form.

Characterized as it is throughout by varied learning and exquisite sensibility, the Parable cannot be said to approach as a fiction the highest standard of poetic genius. Still it marks a point in the national literature. Few models of allegorical composition in prose were extant in print up to that time in the English language. The author himself expressly disclaims any special aptitude for that branch of fiction, and with the utmost frankness acknowledges himself to have been indebted for the primary conception of his work to an earlier and independent source, the Sancta Sophia of the Benedictine Augustin Baker. Its first parentage can by means of this clue be traced back to the "Scala Perfectionis" of Walter Hilton, a Carthusian monk of the fifteenth century[n].

The allegorical framework or plot of this piece is really held in complete subordination to the sober strain of moral and religious instruction which it was designed to inculcate. Unlike the Pilgrim's Progress, in which the metaphorical fiction is sustained to the end, in all the romantic interest of a real history, the Parable,

[m] In his autobiography Patrick states that it was published at the close of the year 1664. and the preface is dated as early as Dec. 14, 1663. On the other hand the *imprimatur* of archbishop Sancroft's chaplain is dated April 11, 1665, and the first edition bears the latter date.

[n] See the editor's note on vol. iv. p. 3.

under a thin veil of dramatic action, seems more expressly constructed to embody a grave didactic lesson.

Southey's criticism, disparaging as it may be thought in a literary sense, affords perhaps no unfair estimate of its religious value. "Though the Parable," he writes, "is poorly imagined and ill-sustained, there is a great deal of sound instruction conveyed in a sober, manly, and not unfrequently felicitous manner."

But the point of most material interest connected with this work of Patrick's will now be held to lie in the question, What affinity, if any, may be held to exist between the Parable and its great contemporary apologue? Was it the means of furnishing the first conception, the title, or any material portion of either plot or imagery towards the composition of the Pilgrim's Progress? That one of the principal charges of plagiarism which the astounding success of Bunyan's fiction at once aroused against its author pointed towards this source, is familiar to every student of literary controversy[o].

It is strange that Southey, referring to many more recondite sources from which the tinker of Elstow might with but the faintest plausibility be surmised to have drawn the materials for his allegory, should yet have passed over one so much nearer at home; one which is so far more suggestive of its own affinity, and to which attention had already been drawn by popular observation. Sir Walter Scott, in an article on Southey's Life of Bunyan in the Quarterly Review, notices this omission[p]; at the same time that he adduces his own reasons for dismissing as unworthy of credit a rumour which would tend to cast upon the most splendid of uninspired allegories the imputation of even partial or unconscious plagiarism. It must be regretted that so able a literary censor as Scott should have taken so little pains to prepare himself with the real facts of the case, as to have rendered worse than worthless the whole framework of external proof on which his exculpation is based. "It was absolutely impossible," he argues, "for Bunyan to have been acquainted with Patrick's work, inasmuch as the latter, though written or sketched out in the year 1672, was not published till 1678, whereas Bunyan's in all probability saw the light as early as 1672." A twofold mistake, involving a miscalculation of 14 years, is involved in Scott's argument.

[o] See Chalmers' Biographical Dictionary, art. 'Patrick.'

[p] Quarterly Review, vol. xliii. p. 482, &c.

In the first place, it is now known that the first edition of the Pilgrim's Progress, though Sir Walter could not readily have learnt that fact, was not issued till 1678, the second appearing in the course of the same year[q]. In the next, as he might easily have ascertained from Patrick's own advertisement, the Parable had appeared at least as early as 1665. The term of Bunyan's imprisonment in Bedford gaol extended from Nov. 12, 1660 to June 1672. During that period he himself asserts his book to have been written; though he further protests that the entire work was his single unassisted composition, and that the only volumes of which he was able to avail himself at the time were the Bible and Foxe's Martyrology.

It appears, however, that considerable latitude of action was permitted to Bunyan during the term of his sentence. Liberty of preaching, and of access to many places beyond the confines of the castle, was undoubtedly extended to him at certain times. What then more probable than that he should have become acquainted, by rumour at least, if no copy came into his hands, with a work already so widely spread as Patrick's Parable must soon have been[r]?

The title and general outline of the subject might at all events have so far impressed themselves upon his imagination, as, even without actually perusing the volume itself, to take root in so congenial a soil, and germinate almost unconsciously, through a similar training of ideas, into a nobler allegory upon the same theme, and under a very similar designation.

Nor is the internal evidence, founded upon the general tenor and structure of the two works respectively, so wholly conclusive in itself as to their absolute independence of each other, as many who are

[q] Since Scott and Southey wrote, a copy of the first edition of the Pilgrim's Progress, till then unknown, has been found in the library of R. S. Holford, Esq. The date is 1678.—See Pocock's biographical notice prefixed to the illustrated edition of Mr. Selous, and cited in the note to the recent reissue of Southey's Essay, 8vo. 1844.

[r] Wilmot, earl of Rochester, in his "Satire against Man," in imitation of Boileau, speaks of it as a familiar work.—

—— "all this we know
From the pathetic pen of Ingelo,
From Patrick's Pilgrim, Sibb's Soliloquies."—
Rochester's Works, p. 5.

"Mrs. Montagu recommended her (Mrs. Carter) to read Patrick's Pilgrim, and she was delighted with it."—Mrs. Carter's Letters, quoted in Southey's Common Place Book, 3rd series, p. 555.

exclusively jealous for the honour of the great Calvinistic allegorist would fain persuade themselves. Reduced to their simplest outlines, and divested of the external clothing and integuments with which the different fancy of their respective authors has arrayed the primary skeleton of thought, both agree in one ultimate and fundamental idea.

Both alike start from the conception of the Christian inquirer after truth setting out in the guise and under the name of a Pilgrim in pursuit of the haven of peace and bliss, the heavenly Jerusalem. Each of the two wayfarers stands in need of a more than ordinary guide, and is occupied for a considerable portion of his travail with the anxious endeavour to discover and retain the true and safe one. "Evangelist" in the Progress is the precise countertype of the "guide" in the Parable. Reflecting the particular doubts and perils which beset the religious inquirer at that day, neither fiction fails to exhibit the traveller exposed to snares or antagonists emblematic of the great sectarian contests of the time. The giants Pope and Pagan, whom Christian in the Pilgrim's Progress has to encounter in succession in the Valley of the Shadow of death, have their counterparts, if of less fierce and gigantic proportions, in the two bands of adventurers, who, in the Parable, strive to entrap Theophilus, or Philotheus, in their snares[s]. One party, the champions of Rome, betray the design of putting out the Pilgrim's eyes. The opposite band, whose aim is to deprive him of his director and guide, is as palpably representative of the antinomian and libertine spirit, which, whether springing from the wild dreams of the sectaries, or the atheistic tenets of the materialists, threatened to subvert the whole doctrine and fabric of the church. Faithful and Hopeful, Christian's companions, are no less obviously to be regarded as reflections from Charity and Humility in Patrick's earlier apologue. Further parallelisms, to some of which Scott has himself pointed, as proofs of the difference in treatment which characterizes the two writers (such as that between the banquet scene richly elaborated by Bunyan, and the "frugal dinner" simply sketched by Patrick[t]), may on the other hand be viewed as indicating a real community of thought in the first outline of the plot.

[s] See the Parable of the Pilgrim, chap. 34. vol. iv. pp. 315–323.

[t] Chap. 32. vol. iv. p. 292. Scott was in fact tempted by these resemblances, mistaking their respective dates, to transfer the *onus* of plagiarism to Patrick.

Another work which has been at times connected with the Pilgrim's Progress, viz., "The Pilgrim's Guide from the cradle to his death-bed," by John Dunton, published in 1683, betrays similar signs of obligation to Patrick.

In the end, after many and sore conflicts with spiritual foes, within and without, the soul of the wanderer receives in both cases the same reward of its faith and constancy, in the fruition of that vision of peace which had kindled and sustained its heavenward aspirations.

Without presuming to institute any invidious comparison as to intrinsic merit between the works in question, there is no violent improbability in assuming that, by reading or hearsay information, Bunyan may have drawn from Patrick's allegory (published eight years before his release from prison, and fourteen prior to the publication of the Pilgrim's Progress) the germ of thought, which, under the quickening inspiration of his loftier genius, was destined to throw the earlier conception into comparative obscurity. Were this hypothesis capable of perfect demonstrability, it were a truly curious instance of the permutations which literature from time to time exhibits, to trace back the literary parentage of the great Calvinistic allegory, through the mediatory offices of an Anglican prelate, to its primary source of authorship in the cell of a Carthusian monk.

The name of Walter Hilton must at all events in justice be added to the list of those earlier allegorists, in whose conceptions later commentators have sought, with far less reason, to discover the first original of Bunyan's immortal work [u].

Advice to a Friend.

This little moralistic treatise was drawn up in the spring of the year 1673[x], with an especial regard to the spiritual guidance of a young lady with whom Patrick had eight years before contracted a confidential friendship, under circumstances of the most romantic interest; and whom he was destined, after two more years of protracted solicitation, to succeed in making his wife. The original MS. of the work, consisting of a slender octavo volume, closely but clearly written, has been preserved down to the present time, amongst other miscellaneous papers connected with the author's life and literary labours, which have been employed for the present edition of his writings.

[u] A list of the chief rival claimants is given in the preface to the recent edition by the late Mr. N. Hill of the 'Pélerinage de l'homme' of Guillaume de Guileville.

[x] See Patrick's Autobiography, vol. ix. p 457.

In the course of preparation for the press the first draft of the tract or letter was subjected to a few modifications of no great importance. The warm tone of personal affection and esteem which breathes through every page imparts additional force and persuasiveness to the admirable counsels which it provides for the due ordering of a religious life, and qualifies it to rank among the choicest examples in this style of religious composition. Pure and scriptural in its pervading mode of expression, it is set occasionally with gems of great beauty in the form of classic allusions and oriental maxims. The prayers which accompany each section are conceived in the author's happiest strain, and marked by intense depth of devotion and tenderness of feeling. A second edition came out in 1674, a third in 1687, and more than one reprint has appeared within the present generation.

A Treatise of Repentance and of Fasting, especially of the Lent Fast.

The want of a manual for the use of members of the church, upon a subject so essentially bound up with the practice of Christianity as that of Repentance, and the ecclesiastical rules proper to the exercise of self-denial and mortification, induced the writer to put forth this useful compendium in the year 1685–6. His design in writing it was not, as he states, to produce a "learned book," or a manual of controversy, so much as one "of regular piety, and for common use." In handling a matter at once so important and so difficult as the true nature and conditions of Christian Penitence, Patrick's doctrinal statements are conspicuous for sobriety and moderation; and his method of viewing it, in practical combination with its great correlative virtue, Faith, eminently clear and scriptural. The origin and history of the observance of Lent, with the object and significance of corporeal exercises and restraints, such as those of fasting and abstinence, in aid of the abstract dispositions of contrition and amendment, are traced with much precision, and enforced by a reference to the most judicious and seasonable authorities. The doctrines inculcated, and external rules laid down for the guidance of the penitent, are in strictest accord with the apostolic regimen of the church of England. They will be found equally distant from a formal and monastic rigour, as from an antinomian contempt for those out-

ward ordinances and disciplinary rules, to which the wisdom of the church in all ages has lent the force of its sanction.

A reprint of this valuable treatise was put forth at Oxford in 1840, under the auspices of the Rev. F. E. Paget, another in 1847.

A Discourse concerning Prayer, especially of frequenting the daily public prayers, in two parts.

On no subject connected with the practical aspect of religion have so many disquisitions been written as on that of Prayer. Without pretending to special originality of design, or superior eloquence of language, Patrick's discourse upon that primary constituent of Christian practice may be safely recommended as second to few which have either preceded or followed it, whether in fidelity of doctrine, earnestness of feeling, or profound acquaintance with the needs of the human heart. It is the calm and reverential work of a man who has gained an experimental insight into the sources and workings of the devotional spirit, and can proclaim by personal guarantees that *the effectual fervent prayer of a righteous man availeth much.* Every page forms a witness to the elevating effects wrought upon a meek and trustful heart, by habitual converse with the Spirit of God.

The first part of the discourse treats of Private Devotions; preparatory to the second, in which the nature, ends, and value of Public or Common Prayer are earnestly and convincingly demonstrated. The supreme value attached by God himself to the united prayers of a Christian congregation, even where *two or three are gathered together in the name of Christ,*—the enhanced advantage derived by the worshippers from mutual communion in this sacred office,—the necessity of public prayers to the very existence of a church, as evinced by Scriptural and historical testimony;—these points are touched upon in succession with great clearness of statement and power of persuasion. In conclusion, the writer adverts with sobriety and thoughtfulness to the obligation laid by the ritual of the church upon her members generally, and those of the clerical body in particular, towards daily attendance upon the public ministrations of divine service.

The superior strictness both of the Jewish and early Christian

churches in the diurnal worship of God, and the cause of the comparative laxity of later ages in that observance, especially since the epoch of the reformation, furnish occasion for serious, not to say humiliating reflections. Patrick's own unwearied diligence, as well by personal example as by pressing exhortation, towards bringing back a more primitive and apostolic standard of liturgical conformity, enabled him to speak with the authority and weight of a father of the church to a cold and indifferent generation.

To the complaints of dissenters from the church's system, who still persisted, though with mitigated asperity, in objecting to a settled ritual, as "stinting the spirit," and "legalising devotion," he replies by setting forth the far preponderating advantages of a stated liturgy, and justifies the claims of the Book of Common Prayer by an appeal to the authority of Holy Scripture and the universal voice of the church catholic in all ages.

The Discourse concerning Prayer was first published in the year 1686. A second impression appeared in 1705. The more recent reprints have been numerous, one under the care of the Rev. F. E. Paget, as a companion to the Treatise on Repentance, in the year 1840.

Jewish Hypocrisy, a caveat to the present generation.

The fifth volume commences the series of Patrick's polemical treatises, which are arranged in order of publication, commencing with those directed against puritanic dissent. The earliest of these consisted in the first instance of a Sermon preached before the University of Cambridge on a fast day in the year 1657[y], and published in the following year under the pseudonym of "Ric. Patius," bearing the title of "The Hypocritical Nation described," and preceded by a prefatory letter from the pen of Samuel Jacomb.

Patrick's chief motive for this energetic protest against the dominant religionism of the time arose from indignation at what he could not but consider the faithless and tyrannical conduct of Cromwell's

[y] This sermon, although entirely reproduced in the course of the larger treatise, is interesting enough as the first specimen of Patrick's composition extant, and first vigorous exponent of his sentiments, to claim a separate place in the series. It has accordingly been printed in its proper order as the earliest of his Sermons, vol vii. pp. 405–454.

government in the ordinances of 1655. Under covert of the necessity for a national militia, a heavy blow was aimed at the royalist party, by laying upon them exclusively the whole burden of the rate for the levy and support of that force. A general inquisition and denouncement of delinquents was thus authorized. Numbers of the most quiet and peaceable loyalists were exposed to fresh exactions and penalties, who had already, as they were led to believe, purchased by their composition the right to equal sufference and immunity. "The truth," says Patrick, "is, my spirit was so stirred against the hypocrisy of that faction, which had lately decimated those loyal persons who were admitted before to compound for their delinquency, (as they called it,) that I made a vehement discourse against the hypocrisy of fasting and prayer, when we continue unjust and oppress our neighbours [z]."

At the request of Dr. Worthington, Patrick two years afterwards decided on expanding this discourse into a larger treatise, and published it, with a dedication to his patrons the St. John's, under its present title, just at the crisis of the restoration. In a close and well sustained parallel the hypocritical pretensions of the Jewish formalists, both in the earlier period of their history, and in the time of our Saviour, are compared with those of their modern antitypes, the sanctimonious professors of puritan precision. Their devotion to the externals of religion, and deadness to its secret influence; their scrupulous study of the letter, and forgetfulness of the spirit of the divine law; their formal fastings, and soulless rites; their austere demeanour, and affected phraseology, furnish materials for denouncing the evils of Pharisaism in its latest, no less than in its original phase. Considering the prevalence and strength of the prejudices thus attacked, the boldness and independence of tone displayed by so young a writer, shunning all disguise, while exposing the spiritual vices of his age, is the point which most strikes us in reading this eloquent and learned disquisition.

A second discourse, of a cognate nature, upon Micah vi. 8, forms an appendix to "Jewish Hypocrisy." It is entitled "The Epitome of Man's Duty, where the hypocritical people are briefly directed how to please God." The extent and depth of the author's reading, ancient and modern, classical and rabbinical, are strikingly illustrated in the composition of both these treatises. That they failed to

[z] Vol. ix. p. 431.

meet with that measure of public notice which might have been prognosticated, was greatly due to the magnitude of the crisis in public affairs at which they appeared. The ultra-presbyterians were too much occupied with the vicissitudes which the restoration of the church seemed likely to inflict upon their party, to repel a merely literary attack. On the part of the public the work was "not much minded, (to use the author's words,) at that time of overflowing joy wherewith the nation was filled." Only one more impression, in addition to the first, was demanded, being issued in the year 1670.

A Friendly Debate betwixt two neighbours, the one a Conformist, the other a Non-Conformist, about several weighty matters; in three parts, with an Appendix and Postscript, and a letter to the author of the Ecclesiastical Policy.

The first part, or original draft, of the Friendly Debate was written in the year 1668, licensed for the press Nov. 7, and entered at Stationers' Hall Nov. 26. The titlepage of the volume, a small 8vo. bears date 1669. Its circulation was rapid and extensive, no less than five impressions having been called for during the same year. It was followed up by the publication, in the spring of that year, of the Second Part, or Continuation, dated April 15, 1669, uniformly with which the first part was for the fifth time reprinted.

The design of the writer is explained in general terms in his preface to the sixth edition, published in 1684. "As it was written to take down the pride and insolence wherewith the Nonconformists began at that time to treat us, and to persuade men to conform themselves to the established orders, so to give them withal a true notion of religion, to preserve them from being abused with phrases, to instruct them in many parts of their Christian duty, to inform them wherein Christianity doth chiefly consist, and what will make them thoroughly good; and particularly how necessary a part of Christian piety it is to obey the public laws, which no way contradict the laws of God, and to live in unity with their Christian brethren. What is to be done also for the restoring of this unity is here declared[a]."

[a] Vol. v. p. 255.

Burnet and other contemporary writers throw additional light upon the juncture of affairs which induced so sharp an attack upon the tenets and characteristics of the most popular Nonconformist teachers.

The tactics of the dissenting leaders had reached at that time their climax of boldness and ambition. The king was by natural temperament indifferent to all considerations of a religious nature alike. Among the influential statesmen about the court some were influenced by real sentiments of the widest toleration, in wishing to see Nonconformists indulged in perfect immunity, and a way speedily devised for comprehending a large section of them within the pale of the establishment. An opposite party, under the patronage of the duke of York, intrigued for the nominal removal of all restrictions upon liberty of conscience and worship, from no lenient feeling towards protestant dissent, but with the covert design of securing uninterrupted scope for the machinations of popery. Emboldened by these various signs of encouragement, the presbyterian and independent leaders began openly to raise themselves above the laws which had been enacted for their restraint, and to assume much of their old attitude of the palmy times when the Church lay at their mercy.

Efforts of corresponding activity and zeal were naturally forced upon the friends of the church, for resisting these encroachments on its legal *status*. By the exertions of one party fresh efficacy was imparted to the penal enactments and disabilities which had for a while slumbered in the statute books. On the 16th of July 1668, a proclamation was issued, calling attention to the statutes for the restraint of nonconformity, which were thenceforth to be carried into effect with greater stringency than before. For this proclamation the thanks of both houses of parliament were voted to the crown, on the sixth of November. In the spring of the following year the Oxford act was formally reenacted with clauses of increased severity[b].

Besides these weapons of civil rigour, other modes of a less forcible kind were employed by a different class of defenders of the church.

Patrick, for one, was inspired by the sincere wish to work upon the great mass of dissent by way of remonstrance, pointing out the true nature of the church's system, and the hollowness and falsehood

[b] Echard, iii. 300–301.

of the cavils which her enemies had propagated against her. Exposing the insincere arts of many of the most noisy detractors from the authority of the church and the law, and the dangerous consequences to which their open Antinomianism must conduce, he aimed at separating between the extreme demagogues and their flocks; showing that the pleas of the modern separatists derived no sanction from the precedent of the earlier fathers of presbytery, whose ground of quarrel had in a great measure ceased to exist; and explaining away the imaginary objections which still kept numbers of the more moderate presbyterians from conforming to the established order.

During the same year was organized the well intentioned but eventually abortive scheme of Wilkins, Bridgman, Hale, and others of the liberal party in the church, for the recovery of the less extravagant section of nonconformists by means of the measure known as the Bill of Comprehension. To this design Patrick, and many others not less liberally inclined among the clergy, were not disposed to give their adherence[c]. They were for preparing the way, in the first instance, for salutary reforms, by removing the current misconceptions of the church's system, and giving full scope to her existing institutions, before surrendering her integrity to changes, the need of which had not yet been proved.

Satisfied that many of the grievances most prominently dwelt upon by the puritan malcontents were wholly imaginary and unreal, they were convinced that no such scheme of external compromise would permanently meet the exigency of the time. The real springs of antagonism on the part of those requisitionists lay deeper than their ostensible complaints of the church's external organization. The question actually at issue involved nothing less than the admission into the established pale of so large an element of Calvinistic opinion as to change the whole tenor of Anglican doctrine and polity. A genuine Arminian, Patrick was not disposed to look with indifference at the prospect of fatally unsettling the existing balance of theological sentiment within the church. Cherishing a strong attachment to the usages and discipline, no less than the theology of the first ages, he was not inclined to surrender them lightly for the

[c] A brief account of the attempt at comprehension then made, and subsequently renewed with the same futile result, will be found in a note on the Friendly Debate, vol. v. p. 257.

modern equivalents of Geneva. In the very latitude and liberality of his views there was rooted a deep antipathy to a profession of belief, which, like that of the puritan faction, would never rest till it had narrowed the terms of communion to its own most meagre definition.

It will thus be seen that in opposing himself to the temporary expedient of a comprehension, so far from acting inconsistently with his general character for breadth and liberality of mind, Patrick's conduct was but in exact uniformity with his known philosophical and theological preferences. In the whole temper and bias of the presbyterian agitation he was sensible of a more serious barrier to union than could be thrown down by tampering with the traditive terms of ordination, or by merely suppressing or modifying incidental points of ritual and ceremony. To the latter class of questions he was at all times disposed to bring a generous spirit of concession. But he foresaw an exclusive ascendancy about to be given to a system of doctrines, which had enjoyed indeed its share of representation in the Anglican standards and formularies, but had ever been balanced and preserved in check by a stronger element of earlier divinity. Those tenets, if allowed increasing and unrestricted scope, would end by compromising the church in relation to catholic Christendom; and deprive her of her most powerful ground of vantage against the innovations of Rome, by eliminating all that was distinctively primitive and apostolic from her teaching and economy.

The sagacity of these views was before long verified to a great extent by the overt tactics of the presbyterians themselves. Their increasing and exorbitant demands, not less than the egotistical and aggrandizing temper of their leaders, tended to alienate the sympathy and support of the most forward promulgators of comprehension. Owen and the independents were indeed far from averse to close with the proffered terms of accommodation. Not so Baxter and the presbytery. Nothing less than an independent liturgy of their own, in which the spirit of the old directory spoke throughout, and no trace of the great antecedents of Christendom anterior to the reformation was permitted to linger, would appease the party whose ritual tastes, and whose ideal of the saintly and the apostolic, centred in Calvin and Knox rather than Chrysostom and Basil. Even Bridgman and Wilkins ceased ere long to father the attempt.

Ten years later, when the temper of nonconformity had become

less hostile, and its pretensions less ambitious and exacting, while the overt acts of the court for the restoration of popery began to draw together the whole protestant community by the ties of a common danger, the project of comprehension, revived by Sancroft, met with the support of Patrick, as of many others who had before kept aloof. But at this earlier period he judged such policy, to say the least, premature. Bent upon exposing the hollowness and frivolity of those pretexts which were put forth as justifying dissent, and upon unmasking to the separatists themselves the inflated and arrogant assumptions of many of their forward professors, he published his brief but cogent pamphlet, the FRIENDLY DEBATE, under the anonymous disguise of "a lover of truth and justice." "My intention in it," he declares, "was sincere, to persuade them in a kind manner to join with us, at least not to have us in contempt, as if they were the only godly, and we at the best but moral men (as they called us) who had not the grace of God in us [d]."

The Friendly Debate met with the strong approbation of archbishop Sheldon, who had extracted the secret of its authorship from Royston, Patrick's publisher. It laid the foundation of a lasting confidence and patronage on the part of the primate towards the writer. As regards the public, eagerly as the book was read, the *incognito* remained for years unpenetrated. In its effect upon the dissenters, the work was indeed far from conducing to peace and conciliation. This was in a great measure to be attributed to the tone of sharpness, and even of ridicule, in which the writer freely indulged, especially in the later portions of the series. Its style is certainly in places such as would now be likely to commend itself to the taste of none but the lowest denomination of controversialists. No greater sign need be adduced of the advance which two centuries have effected in general civilization, and in corresponding refinement of manners, than the comparative decorum with which the polemics of even the most hostile parties in religion are now habitually conducted.

The voice of public reprobation would now visit every attempt to disguise the sacredness and importance of such a subject by the use of pleasantry and banter, or to prejudice a theological opponent by holding up his opinions and practices, far less his personal or profes-

[d] Vol. ix. p. 450.

sional singularities, to raillery or contempt. A liberal allowance must, however, in fairness be made for the manners of a period when the spirit of party, even in its most lenient and charitable form, was but partly conscious of those checks which society, by its progress in enlightenment and morals, has since imposed upon itself. Sarcastic description and witty repartee were as yet held no unlicensed or unseemly implement for branding an antagonist, or demolishing a theological position. Not only from the press, but from the more sacred precincts of the pulpit, language alternately fierce and derisive, threatening and ironical, was listened to without surprise. An age which welcomed with delighted laughter the comic portraiture of puritan eccentricities in the rhythmical caricature of Hudibras, and heard without wonder or indignation, that mimicry of the singularities of precisionist preachers had furnished matter of diversion to grave audiences in the archiepiscopal halls of Lambeth[e], were not likely to be very sternly revolted when the same ironical and contemptuous strain was taken up by an anonymous pen in controversial prose. No single expression in the whole course of the Friendly Debate could, after all, be compared for virulence or exaggeration with the habitual effusions of contemporary pamphleteers, such as Parker or L'Estrange; still less with the scurrilous and indecent diatribes which were continually being flung out by the sectarian press, numberless instances of which are here accumulated by Patrick himself. Nor could an uniformly grave and fastidious treatment be stipulated for, as of right, by a party which had first set the precedent of vulgar freaks of wit, and facetious parody of scripture phrase, in discoursing even upon the most sacred themes, and on the most solemn occasions.

Patrick's keen and elaborate exposure of the principles of his opponents, almost in their own language, sustained at every step by confirmatory extracts from writings of their favourite organs, could not but tell with immense effect upon the popular mind, which had for some time been turning against the puritan schism. Hence the rapid demand for five editions in the first year. The author's wish, however, which was not to widen, but to bridge over the breach, was unfortunately not destined to be realized. "The three volumes of the Friendly Debate," Burnet writes, "though writ by a very good

[e] See Pepys's Diary, May 14, 1669; quoted by Buckle, History of Civilization, vol. i. p. 358.

man, and with a good intent, had an ill effect in sharpening people's spirits too much against them[f]."

Burnet gives his opinion of Patrick elsewhere, with the present work in view, as having been "a little too severe against those who differed from him. But that was when he thought their doctrines struck at the fundamentals of religion. He became afterwards more moderate[g]."

In his Life of Dr. Manton, Patrick's predecessor in the rectory of St. Paul's, Covent Garden, and subsequently a nonconformist, Harris says that "it has been generally allowed that Dr. Patrick wrote the first volumes of the Friendly Debate in the heat of his youth, and in the midst of his expectations; which, by aggravating some weak and incautious expressions in a few particular writers, designed to expose the nonconformist ministry to contempt and ridicule. The design was afterwards carried on by a worse hand (bishop Parker) and with a more virulent spirit[h]." Harris subjoins that Patrick himself, in his advanced age, took the opportunity afforded him by the debate upon the Occasional Bill, in order to express his "regret for the warmth with which he had written against the dissenters in his younger years[i]."

[f] Burnet's Own Time, i. 451. Lewis du Moulin, a rigid Calvinist and independent, in his "Appeal of all the Non-conformists in England," printed in 1680, complained, that "several bishops and doctors of the Church of England, as Dr. Lloyd, Dr. Tillotson, Dr. Stillingfleet, Dr. Patrick, that are acknowledged by the Non-conformists to be persons of great learning and worth and piety, but who are extreme admirers of the episcopacy of England, and all its consequences, and who have also preferred its government to all other establishments in Europe, have by an unlucky accident contributed more towards the reputation of the English hierarchy and its practices, and towards the perpetuating the feuds and quarrels between the Conformists and the Non-Conformists, than it had been possible for any other corrupted party to do by all their irregularities and advances towards Rome."—Quoted by Birch, p. 33. On his death-bed, in the same year, Du Moulin recanted in the presence of Burnet and Patrick these and similar expressions in which he had reflected upon the clergy named.—See vol. ix. p. 474.

[g] Vol. i. p. 326. Patrick's moderation became in effect the means of bringing upon him, at a later period, the calumnious charge of "openly favouring the dissenters, and promoting none but those who were of that way of thinking."—See Neal's Puritans, iv. 387, Chalmers, and Wharton's notes in the Lansdowne MSS. 987, fol. 294.

[h] Harris's Life of Manton, p. 33. Compare Sylvester, iii. 39; Orme, i. 339.

[i] Patrick's expressions, as reported by Harris, will be seen in a note on that passage in his Autobiography, vol. ix. p. 554.

The reflections of Sir Matthew Hale, to whom Patrick stood opposed on the question of comprehension, and who dreaded the effect of the Friendly Debate in exasperating the dissenters, were the cause of much mortification to the author. The chief justice, as reported by Baxter, even went the length of insinuating that its vehemence of language was prompted by motives of self interest. In his preface to the last reprint, written in November 1683, Patrick relieves himself from this aspersion, and demonstrates that his conduct at that crisis, opposed as it was to the overt policy of the crown and cabinet, had actually the effect of compromising and retarding his professional prospects. At the same time he considered himself entitled to draw from the recent treasonable attempt at the Rye-house a confirmation of what he had ventured to prognosticate of the prevalent antinomian spirit, which led the age to chafe under the restraints of the law and the church[k].

A hasty and intemperate reply to Patrick's allegations against the dissenters came out shortly after the publication of the Second Part. It was entitled "A Sober Answer to the Friendly Debate between a Conformist and a Non-Conformist, written by way of letter to the author thereof, by Philagathus:" a bulky tract of 294 pages in small 8vo. The preface is dated June 1, 1669. This work, full of inaccurate statements and vulgar personalities, was before long generally known to be the production of Dr. Samuel Rolls, a presbyterian divine, who had been sometime a fellow of Trinity College, Cambridge, and was at this time zealous for nonconformity; though at a subsequent period he claims to have felt, even at this date, a secret attachment to the church[l]. Among the Tanner papers in the Bodleian Library is a supplicatory letter from Rolls to archbishop Sancroft, dated April 6, 1678, in which he expresses his willingness to be admitted into communion with the church of England, with very little concealment as to the price at which his conformity was to be secured; and protests that it had been his intention to conform ten years before, had his merits and claims not been blindly overlooked. His subserviency appears at length to have met with its stipulated recognition. On the titlepage of two Discourses published in that year under the title of "Loyalty and Peace," in which he loudly reprobates the crime of rebellion, and the murder of the late king, Rolls is designated as "Chaplain in ordinary to his majesty," and in

[k] See vol. v. p. 256. [l] See vol. vi. p. 3.

a fulsome letter to Arlington, lord chamberlain, pours forth his thanks for the honour recently paid him. In the interval preceding the restoration, Rolls appears to have been entrusted with some commission of a judicial kind, or to have exercised magisterial functions, possibly for the detection of malignants: since in a return sent in to the council of state, and still extant among the records in the privy council office at Whitehall, a memorandum has been found by the editor to the effect that "Samuel Rolls heard the examination of John Kirke and Martin Parr at Balbrough, Oct. 24, 1650."

Baxter states, to the same effect, that he had been minister at Thistleworth, and was "so near conformity that he had taken the Oxford oath[m], read the Common Prayer, and preached at a hospital in Southwark at £40 *per annum*, and expected a better place in Bridewell, but was deprived of that, yet neglected by the Non-Conformists for having gone so far[n]." It is added by Kennet that he was expelled from Thistleworth under the Bartholomew act, and driven into conformity by his subsequent sufferings[o]. According to the Non-Conformists' Memorial he was also deprived of the living of Dunton, Bucks[p]. No further particulars have been ascertained concerning him, save that he published in the year 1667 some discourses on the burning of London.

In reply to Rolls Patrick put forth A Further Continuation, or the Third Part of the Friendly Debate, dated Oct. 13, 1669. Herein he lashed the ignorant mistakes and petulant quibbles of his antagonist, in a manner which was thought by some to savour too much of jocularity and satire, but which rose at least immeasurably above the paltry and personal tone of the attack that had provoked it, nor was at all inconsistent with the general temper of controversy then in vogue.

Rolls appears to have made no attempt to renew the polemical contest. Soon after the publication of his "Sober Answer," and when Patrick had already concluded his reply, a more grave and reasonable pamphlet made its appearance, which reflected with some fairness and sobriety upon many passages and statements in the Friendly Debate, and was felt by Patrick to deserve a more attentive and serious consideration. It is styled "An Humble Apology for Non-Conformists, with modest and serious reflections upon the Friendly

[m] For an account of the Oxford oath, see vol. v. p. 467.

[n] Sylvester's Life of Baxter, iii. 41. [o] Kennet, Reg. p. 923. [p] Vol. i. p. 298.

Debate, by a lover of truth and peace." The name of the writer is not known. He rebuts, without invective or indecorum, the charges of disloyalty, schism, hypocrisy and sacrilege averred by Patrick against the sectaries in general, defends the character and motives of their more prominent champions, and pleads for a more charitable and generous construction of their scruples.

Among other points he discusses with much temperance the rival claims of presbyterian and episcopal ordination, of liturgical forms and extempore prayers, of faith and good works as elements in justification, and of Arminianism and Calvinism as the prevailing doctrine of the church of England; and vindicates the less extravagant among the dissenting body, such as the strict presbyterians and moderate independents, from being classed with regicides, anabaptists, levellers and fifth monarchy men.

In his rejoinder, which came out in a small 8vo tract or letter, dated Jan. 13, 1669 (1670), and entitled, An Appendix to the Third Part of the Friendly Debate, Patrick substantiates his former statements against the censures of his anonymous critic, follows him closely through his several heads of objection, and demonstrates, that far from confounding all separatists in one common gulf of reprobation, he had evinced all due respect for the virtues, learning, and sufferings of the really meritorious of their number, and had throughout held up the piety, judgment, and sobriety of the earlier nonconformists, as examples for the emulation of their successors.

Another anonymous attack was made about the same time upon certain portions of the Friendly Debate, in a short pamphlet purporting to be "A Case of Conscience, whether a Non-Conformist who hath taken the Oxford oath, may come to live at London, or at any corporate town, or within five miles of it, and yet be a good Christian; stated briefly and published in reference to what is offered to the contrary in a book intituled, 'A Friendly Debate betwixt a Conformist and a Non-Conformist,' together with some animadversions on a new book entitled 'Ecclesiastical Polity,'" &c. The writer had designed, as he states, a longer and more systematic work; but finding himself anticipated by an earlier vindicator, contented himself with controverting Patrick's censures upon the conduct of nonconformists, in defying or evading the civil restraints placed upon them by the legislature; with more particular reference

to the degree of moral obligation to be attached to an oath taken under the pressure of judicial pains or disabilities.

A novel and ingenious position both in law and casuistry had been recently taken up by the leaders of the nonconforming body. Since the act against conventicles had been suffered to expire, it was assumed that, no legal definition of a conventicle now remaining, there was nothing to constitute attendance at one a moral or penal offence.

"Mr. Baxter and other teachers now openly boasted of the Act against conventicles being no longer in force; of their meetings being not now contrary to law; of no act in being that could convict them of keeping conventicles; of the Oxford act only supposing persons already convicted, but not enabling any to convict them; of the Oxford oath no way concerning their teachers, and that it ought not to be put upon them[p]." The present case of conscience had in all probability express reference to the personal example of Baxter himself; who had during the same year been arraigned for preaching at Brentford, and sentenced, under the Oxford or five mile act, to six months' imprisonment from the 11th of June. On his release within that period, on the ground of informality, the case not having been tried on its merits, Baxter sought to justify his conduct, by the opinion of sergeant Fountaine and other leading counsel in favour of his interpretation of the law.

Patrick's answer to this Case of Conscience is subjoined to the Appendix by way of Postscript. It treats broadly and generally of the relations between the conscience of the subject and the civil power, of the right of the supreme magistrate to legislate in matters relating to religion, and the lawfulness of resisting or disobeying such laws on the plea of conscientious objections. The grounds taken, and conclusions arrived at, are practically identical with the general fomulas propounded by Sanderson and Jeremy Taylor, though not perhaps delivered with the scientific accuracy and forcible sententiousness of those eminent casuists. Passing over extreme and imaginary cases, and speaking chiefly of negative instances or prohibitions, rather than positive commandments, the whole matter under dispute is brought clearly within the scope of the simple rule that "we must submit to all manner of ordinances of men for the Lord's

[p] Echard, iii. 300.

[q] Calamy's Abridgment, p. 324. Sylvester, iii. pp. 48–60. Orme, i. 343–350.

sake, so long as they ordain nothing contrary to the express word of God[r]."

The controversial series arising out of the publication of the Friendly Debate is closed by A Letter to the Author of a Discourse of Ecclesiastical Polity. In the preface to the last named work, published in 1670, Parker had drawn attention to Patrick's dialogue, as having anticipated much of his own design, and had spoken of it with the highest encomiums. The two works are yet by no means one in spirit. Parker inveighs against toleration and liberty of conscience with a narrowness and heat which is nowhere discoverable in Patrick's severest censures upon dissent.—

"When I first resolved upon this undertaking, the main design in my thoughts was to represent to the world the lamentable folly and silliness of these men's religion, and to show what pitiful and incompetent guides of their actions their own consciences are; and that to leave them to the government of their own persuasions is only to deliver them up to be abused by all manner of vices and follies; and that when they have debaucht their minds with pride, ignorance, self-love, ambition, peevishness, malice, envy, surliness, and superstition, &c., they then bestow the authority and sacredness of conscience upon their most violent, boisterous, and ungovernable passions. In brief, that their consciences are seized on by such morose and surly principles as make them the rudest and most barbarous people in the world; and that, in comparison of them, the most insolent of the Pharisees were gentlemen, and the most salvage of the Americans philosophers. But in this design I found myself happily prevented by a late learned and ingenious discourse, 'The Friendly Debate,' that has unravelled all their affected phrases with so much perspicuity of wit, discovered the feebleness of their beloved notions with so much clearness of reason, demonstrated the wildness of their practices by so many pregnant and undeniable testimonies, exposed the palpable unwarrantableness of their schism, the shameful prevarication of their pretences, and utter inconsistency of their principles with public peace and settlement; and, in brief, so evidently convicted the leaders in the faction of such inexcusable knavery, and their followers of such a dull and stubborn simplicity, that 'tis impossible any thing should hold out against so much force

[r] Vol. vi. p. 383.

of reason and demonstration, but invincible impudence and obstinacy[s]."

Beside other sharp replies to Parker from the nonconforming body, a pamphlet was issued by Owen under the title of "Truth and Innocence vindicated, in a survey of a discourse concerning Ecclesiastical Polity, and the authority of the civil magistrate over the consciences of subjects in matters of religion," which has been reprinted in the 21st volume of Orme's edition of his writings. In this he incidentally animadverts with much asperity upon the statements and mode of argument contained in Patrick's discourse. His principal ground of objection is captious and trivial enough. He seeks to fasten a complaint upon the particular form selected by Patrick for giving effect to his strictures: the method of a dialogue being, as he avers, "peculiarly accommodated to render the sentiments and expressions of our adversaries ridiculous, and expose their persons to contempt and scorn." He protests that "in points of faith, opinion and judgment, this way of dealing hath been hitherto esteemed fitter for the stage, than a serious disquisition after truth or confutation of error."

Rather than be left subject to misrepresentation, even in so incidental and gratuitous a matter, Patrick chose to embody, in his Letter to Parker, a dissertation wholly disproportionate in point of learning and research to the question under cavil. By reference to needlessly copious precedents, he shows how frequent the use of the Socratic form of disputation has ever been in the hands of the worthiest scholars, philosophers, moralists and divines, few of whom have felt themselves precluded, even by the gravity of the cause at issue, from occasionally disarming a cavil or a crotchet by the weapons of irony and sarcasm; illustrating the now trite maxim of not the least sagacious or observant critic of human motives,

—— "ridiculum acri
Fortius et melius magnas plerumque secat res."

No ordinary pains were taken by Patrick to prepare himself for the task which he has discharged in this series of controversial pieces. Much time and labour must plainly have been involved in the mere accumulation of so extensive a mass of materials as that from which his apposite and graphic illustrations are drawn. Few more

[s] Parker's Preface to his Discourse of Ecclesiastical Polity.

comprehensive or systematic collections can ever have been formed, particularly by a private hand, of the peculiar literature of Puritanism, embracing its history, tenets, and personal or social peculiarities. Within the scope of his multifarious reading are comprised not only the severe and elaborate theology of the more learned and venerable of the puritan fathers; but sermons and discourses, divers and innumerable, parliamentary addresses and harangues, Barebone ordinances, commonwealth tracts and cavalier pamphlets, Oliverian broadsides and Caroline proclamations, Mercuries and Gazettes, fifth-monarchy prophecies and Anabaptist revelations, libels and pasquils from Martin Mar-Prelate to the *Observator* and the *Gangræna*, never fail to supply him with appropriate references, or to give authentic speech to every class of disputants who figure in his dialogue.

Not the least toilsome, nor yet the least instructive portion of the editor's task has sprung from his anxiety to trace out and verify these several sources of information, with a view not only to test the accuracy of the writer's statements, but, by pointing out their origin, to facilitate the labour of the student who may wish to pursue his researches further into the history of that period. He has endeavoured, with the same design, to elucidate by the aid of notes such points of historical or controversial interest as were less likely to be familiar to the general reader, including brief biographical notices of the less known writers, or other personages who are introduced.

Those who are conversant with the original literature of that period will appreciate the difficulty of following an author into the several recesses of learning to which he has often made but the most vague and cursory reference. The more ephemeral and fugitive pieces, such as the tracts and pamphlets of the time (of which upwards of two hundred at the least are cited here) are, as is well known, especially when anonymous, not to be met with without the utmost difficulty. Some of these here quoted are now of extreme rarity, if not totally lost. Even the immense collections of the British Museum, the Bodleian and Cambridge University Libraries, those of the Middle and Inner Temples, Lincoln's Inn, and Sion College, and that of Dr. Williams in Whitecross St., have failed in one or two instances to yield up the missing sheets. It has been the editor's aim to render such as have been found more ready of access in future, by giving where possible their titles and authors'

names in full. In the case of documents which have since been reprinted in more voluminous collections, such as those of Rushworth, Scobell, and Whitelocke, the Somers Tracts or Harleian Miscellany, a reference has been appended to the place where they are to be verified.

Few readers need desire a more full and comprehensive insight into the religious and political state of England during the period of the great puritanic convulsion, than can be attained by simply following up the course of reading, which, in a manner somewhat desultory, it is true, yet richly illustrative of its subject, runs through the successive portions of the Friendly Debate.

A Discourse of profiting by Sermons, and of going where men think they may profit most.

Not the least warning symptom of the vast change which had been wrought in the religious habits of the people, by its rapid strides in independence and enlightenment during the eventful century following the reformation, made itself felt in the relation that subsisted between the preacher and his hearers. The pulpit had imperceptibly risen into a position of prominence, from which it overshadowed all the other machinery of religious influence. But while its power became thus paramount, it obeyed a different law of operation. No longer could the same simple and unquestioning deference be either paid or expected as of yore, when the very office of the pastor sufficed to command the reverential hearing of his flock, and his addresses partook less of the character of appeals to critical intellects or stubborn wills, than that of dictates to a docile and acquiescent belief. Nor could this transition, whatever the reflections to which it might give rise, be held other than in keeping with the general temper of the age. When the primary grounds of religion itself had by common consent been referred to the arbitration of private judgment, the same general law of mental progression must needs have produced its effect in modifying the direct influence of religious appeals from the pulpit.

It was of the essence of nonconformity to foster this apparent reversal of relations, which raised in a sense the hearer into the place of arbiter and censor over his nominal instructor in spiritual things. The dissenting layman, who had exercised his own free judgment and

option in separating or keeping aloof from the church of his fathers, was little likely to forego the right of subjecting the ministrations of his chosen spiritual guide to the subjective test of his individual prepossessions and tastes. The separatist divine, indebted for his authority and mission solely to the gratuitous suffrages of his congregation, was quickly brought to feel and respond to the intellectual stimulus of so purely personal a connection. Energies and exertions were forced upon the preacher, if only by the aggressive character of his ministry, such as the church, in her attitude of prescriptive right and passive defence, was naturally less forward to develope; such as could hardly have been realized by the official expositor of an exact and ancient system, or while the voice of authority continued to resound without provoking cavil or demur. No longer clad with the insignia of any authority but his own, he was thrown for the substantiation of his message upon the ordinary laws of oratorical suasion.

So great a revulsion could hardly be effected, and not be liable to its accompanying abuses. Its dangerous tendency was to foster in the hearer a love of mere oratory, and a craving for novelty and excitement rather than sober truth; in the preacher a descent to extravagance and paradox in doctrine, reckless and fanciful flights of language, and meretricious acts of oratorical display.

The general license which had grown up during the abeyance of the church's regular discipline continued to manifest itself long after the restoration, in an habitual impatience of the ordinary ties between pastor and people, and a hankering after a more exciting strain of eloquence than it was the church's usage to supply. A fancied fault in manner, a deficiency in power or sweetness of voice, an uneasy gesture or too tame an attitude in the pulpit, would often be made a pretext for turning the back upon a faithful and earnest, but not popularly gifted teacher. On the other hand, shallow and ignorant pretension, a bold and irreverent use of holy themes, rash and reckless appeals to prejudice or passion, were drunk in by eager and indiscriminating crowds, when commended by a fluent tongue, an impetuous action, and a front insensible to lapses in logic, or sins in taste.

It may be questioned, without disloyalty, whether the church of England at large showed herself at the time sufficiently alive to the significance and moment of the change which had passed over

the religious temper of the nation, or whether she has at any time been sufficiently forward to avail herself of the opportunities and advantages which were bound up with a due employment of the great ordinance of preaching. The pulpit has even been allowed to become for whole generations, and to a deplorably wide extent, the very badge of sectarian religion. With the sects, of whatever grade or pattern, it has ever been the all in all of ritual and organization.

The church, on the contrary, more careful to give scope and expansion to her parochial system and symbolical means of grace, even jealous, it may be, of detracting from the supreme sacredness and efficacy of her divinely-ordered sacraments, has been less proportionately studious to allow its due authority to an apostolic institution so vital to her true interests, as that of the *ministry of the Word*. That ordinance which was to the churchman but ancillary to his higher engines for the cure and salvation of souls, a lesser part of his organized machinery of ritual and discipline, gathered into itself the entire energies of the nonconformist divine, regulated the whole tenor of his studies and pursuits, and moulded to one end every faculty of thought and speech.

Complaints, which we dare not hastily sentence as presumptuous and indefensible, were especially rife at the period of the restoration against the style of preaching which had most generally been revived among the clergy of the establishment. With the rehabilitation of the bygone order of things in doctrine and ritual, reappeared in the pulpit much of the old technical structure, the scholastic distribution, and traditional formality both of diction and delivery, which had been in vogue while religious teaching was swathed in the bands of the scholastic centuries, and while the forms of educated thought were mainly cast in a matrix of mediæval Latinity. To an audience accustomed to the fiery harangues or unctuous outpourings of the Cromwellian era, homilies of the common Anglican type may well have sounded dull, conventional and jejune in matter, and dry, frigid and uninteresting in style.

Ears that had thrilled to the bursts of an eloquence, which if coarse and exaggerated, was unmistakably bold, original and home-spoken; if reckless in statement, loose in logic, and inelegant in taste, had at all events the charm of fervour, and the outward guise at least of sincerity, itched, under the more sober and decorous ministrations of the church, for the impassioned oratory of their now silenced pastors, or strayed by stealth to the proscribed con-

venticle. The breach was widened by doctrinal differences. Systematic instruction in doctrine, in Scripture history, or in the practice of Christian virtue,—obedience, purity, temperance, uprightness, and holiness of will and deed,—grated discordantly upon the ear of the ultra-Pauline and Augustinian claimant of irreversible election, and faith irrespective of works; and was utterly denounced by the Antinomian of whatever shade as a savour of "mere morality," a "stinted and legal spirit," Arminianism and heathenry[t]. A few favourite dogmas alone were permitted to eke out the slender theology of the presbyterian pulpit. Its tone must in no instance fall short of startling the hearer by paradox or humour, or electrifying him by vehemence and fire. Most bitter were the sneers and recriminations upon the habit of delivering the discourse from a prepared manuscript. That practice stands to the present day as a marked memorial of the difference in conception, which has from the first, as a rule, distinguished the homiletics of the church from those of the nonconforming clergy[u]. Down to the reformation, and a century later, the idea of a sermon approached far more nearly to that of the divinity lecture of the doctor or master in theology, than to the appeal of the oratorical declaimer. In form it was designed to embody the results of reading, and sow the seeds of meditation, far more than to arouse the curiosity, or to stimulate the religious emotions. Precision in stating, and a reverent guardedness in delivering the doctrines of his creed, were kept more prominently before the preacher's mind, than novelty or brilliancy of matter, or the arts of oratorical appeal. Enthusiasm had been but too readily identified with the temper of separatism and heterodoxy, for the orthodox divine not to fall back in contrast upon a quietistic content with what was conventional and sober, traditionary and safe.

In this unsatisfactory state of the relations between the church and her congregations, strenuous efforts were made by Patrick, in conjunction with his friends, Tillotson, Stillingfleet and Tenison, to

[t] Evelyn bewails the neglect of practical religious teaching in the presbyterian pulpit, which under the license of the restoration bore such scandalous fruits.—"There was now nothing practical preached, or that pressed reformation of life; but high and speculative points, and strains that few understood; which left people very ignorant and of no steady principles."—Memoirs, Nov. 2, 1656.

[u] Patrick's own practice, in common with most of his contemporaries in the church, was to read his sermons. The royal chaplains, he incidentally mentions, were required to preach "without book."—Vol. ix. p. 455.

promote on the part of the clergy a better understanding of the true functions of the pulpit, and to bring home to nonconformists a sounder estimate of the church's standards of instruction. In their own discourses they set the precedent of a new and more appropriate kind of eloquence, simple, direct, and suited to the popular understanding. The classic style of the earlier Anglican models gave them its severity of thought and scholarly precision of phrase, no longer encumbered by its elements of pedantry and formalism. The zeal and fervour of the great Puritan divines was fairly matched, yet purified from its vein of spiritual egotism, its doctrinal excesses, its frenzied heat or grotesque sallies of wit. With the view of further conciliating the malcontents by means of argument, Patrick drew up, in the year 1683, his short DISCOURSE OF PROFITING BY SERMONS, AND OF GOING WHERE MEN THINK THEY PROFIT MOST.

His reasoning is such as may be read with profit at all ages of the church, setting forth as it does with the utmost judgment what should be the true aim of a faithful preacher, and distinguishing between the merely ephemeral and shallow effects of a sermon, and those which are really permanent and valuable. He unmasks the flimsy pretexts by which many sought to justify a merely wanton and capricious spirit of criticism; and traces to an idle temper of instability and self-pleasing much that claimed to betoken superior spiritual light, or exceptional fastidiousness of taste.

The constituents of a good sermon, together with the frame of mind which can alone render it profitable to the hearer, have never been more faithfully defined than in the brief passages following:—

"A sermon is then profitable, when it informs the mind and judgment aright in divine truth; when it instructs you in any part of the Christian duty; when it tends to strengthen or awaken your faith, that you may more steadfastly adhere and earnestly apply yourselves to what you know and believe certainly to be God's mind and will; when it works upon the will and the affections to submit entirely to God's will, that you may bring forth the fruit of an holy life; when it corrects any of your errors, stirs up your sloth, encourages you to diligence, cheerfulness and perseverence, and such like things.

"But the best contrived sermon in the world for all these ends, though it were indited by the Spirit of God itself, would have no efficacy at all in it, if they that heard it did not attend to it: and attend without prejudice, without passion, without partiality, without

rash and hasty judgment, without pride and conceit of themselves, and their own knowledge and righteousness. That is, unless they consider and weigh what is delivered, though contrary to their present sense: unless they will impartially give everything that is offered to their mind a due regard, and allot some time for its further consideration, when it is not to their liking, &c. For want of which multitudes did not profit by our Saviour's sermons, but were hardened against him, and against the Holy Ghost, when it came down from heaven to convince them[x]."

A lax and erratic kind of devotion had become largely prevalent, many, without openly apostatizing from the church, yet halting in allegiance between the church and the meeting house; hanging on the ministrations of preachers who pandered to the tastes of such voluptuaries in religion, and excusing their dalliance with dissent by the plea of their being found on occasions within the pale of the established sanctuary. In rebuke of this vagrant and vacillating practice, encouraged by the sectarian preachers of the time, Patrick refers at length to the strictures passed upon such half-hearted devotion by one of the greatest fathers of Puritanic dissent, Arthur Hildersham. His dissuasive is couched in gentle and conciliatory tones, its object being to disarm opposition and cavil, and to conform waverers in attachment to the church's means of grace. That persuasive, not compulsory means were the engines on which he relied for the suppression of this habit of desultory religion, is evinced by the opposition with which he met the bill against Occasional Conformity introduced into the House of Lords in the year 1702. His remarks on that occasion will be found cited in a note on that portion of his biography, vol. ix. p. 554.

This discourse, which bears marks of having been in the first instance designed for delivery from the pulpit, was given to the public in a 4to tract in the year 1683. It was again printed, in combination with others relating to cognate topics, in the "Collection of Cases and other discourses written to recover dissenters to the communion of the church of England."

This collection, comprising twenty-three treatises by eighteen separate contributors, among whom occur the names of Sherlock, Williams, Benjamin Calamy, Tillotson, Tenison and Fowler, appeared in two volumes 4to in 1685, a second time in one volume folio in 1694, and a third in three octavo volumes in 1718.

[x] Vol. vi. p. 424.

An Earnest Request to Mr. John Standish, &c.

Allusion has already been made to the strenuous opposition by which the new or critical theology was encountered from two different quarters. Its freer and more argumentative tone of reasoning, together with its tacit reference to private judgment, provoked hostility on one side at the hands of the remnant of the old conservative party in the church, who, still clinging to the traditional rule of authority, extolled learning above reasoning, and submission above inquiry. Its scientific structure, and intimate connection with the laws of ethics and natural religion, raised up other adversaries in the dogmatists of the Puritan or ultra-Calvinistic school. The bugbear of the former section lay in innovation and private opinion, as that of the latter is Arminianism and the use of human reason. The efforts of the greatest intellects of the age to stem the rising torrent of infidelity and lawlessness, by basing once for all the heavenly doctrines of religion on the rock of irrefragable proof, were mistaken by narrow or timid minds for a guilty compromise with the adversaries of Christian truth, and denounced as fraught with the very evils they were alone calculated to dissipate, those of infidelity, licentiousness, and irreligion. Neither the profound talents, wide erudition, or enthusiastic piety which they brought to the defence of the Christian faith, could screen them from the invidious aspersion of secretly plotting for atheism against the gospel, and human reason against revealed truth.

When the great names of Taylor, Chillingworth, and Bull are found classed in the theological invectives of the day with the cause of Socinianism and infidelity, it can be no wonder that the bold and independent views which had obtained the name of 'latitudinarian' should have concentrated upon their holders the jealousy and suspicion of each extreme in the religious world. Philosophy and liberality served to array against the neutral section of the clergy all those who from opposite motives conspired to sever between reason and Christian belief.

Not only Geneva, but Rome rose in alarm at the prospect of a league between science and religion, for the diffusion of light and banishment of superstition. The part played by the papists, which appears to have been followed to too great an extent by the extreme

hierarchical or Jacobite party in the church, was very characteristic of the unvarying policy of their body. "The latitudinarians," Burnet writes, "were all very zealous against popery. And so, they becoming soon very considerable, the papists set themselves against them to decry them as atheists, deists, or at best Socinians. And now that the main principle of religion was struck at by Hobbs and his followers, the papists acted upon this a very strange part. They went in so far even into the argument for atheism, as to publish many books in which they affirmed that there was no certain proof of the Christian religion, unless we took it from the authority of the church as infallible. This was such a delivering up of the cause to them, that it raised in all good men a very high indignation at popery; that party shewing, that they chose to make men who would not turn papists become atheists, rather than believe Christianity upon any other ground than infallibility[y]."

This fundamental antipathy was in some degree brought to an issue when John Standish, one of the royal chaplains, preaching in his course at Whitehall before the court on the 26th of September, 1675, ventured to stigmatize the leading clergy who were known to advocate sentiments of the new order, in a manner which wholly transcended the usual restraints of a polemical diatribe, still more those of a discourse from a Christian pulpit. Pointing almost by name to the ablest and most exemplary of the metropolitan preachers, he accuses them of systematically exalting the human intellect above the authority of Scripture, "making reason, reason, reason, the only Trinity, and impiously denying our Lord and his Holy Spirit." Their preaching he denounces as mere morality and natural divinity, as utterly excluding the distinctive truths of revelation, as flat Arminianism, and as replete with the most pestilent doctrines of Pelagius, or the more recent heresies of Racow. He does not even shrink from fastening upon them, almost personally, the epithet of Arians or Socinians.

It is not sufficiently clear to what section of opinion in the church Standish's own views are to be referred; nor has much information been brought to light concerning his personal career[z]. An epigram

[y] Burnet, i. 324. Compare Birch, p. 31.

[z] Standish had been fellow of Peterhouse, (Wood, iv. 747,) was presented by bishop Wren to the rectory of Conington, May 2, 1664; (Baker, in MSS. Harl. 7042. fol. 201.) graduated M. A. the same year, and D. D. in 1680. (Cat. Grad. Cant.)

of Dr. Duport's commemorates the fact of the three brothers, Francis, John and David Standish having been alike born at Peterborough, educated at Peterhouse, and graced with Peter's keys of order and harmony, complimenting them upon their attainments in music[a]. The name is in itself strongly suggestive of Puritan associations; and in his sermon John Standish reechoes unmistakably the well-known cavils and denunciations hurled by Calvinists of the most Antinomian type against "moral" and "rational" Christianity. But for this, the panegyric of so staunch a champion of antique orthodoxy as the Greek professor might be taken to imply a connection with the theological bias of an earlier æra in Anglican history. Standish is not known to have made any further contribution to literature beyond the present isolated discourse, which was published soon after its delivery, and gave rise to much animated discussion.

To Standish's intemperate and unreasonable attack, Patrick, who probably felt himself aimed at in person, in company with his equally prominent brethren of the liberal section, made reply in an anonymous letter, entitled "An Earnest Request to Mr. John Standish, occasioned by his sermon at Whitehall Sept. 26, 1675." He therein challenges Standish to justify his rash and uncharitable censure upon so many of his brethren in the same communion, and calls upon him to substantiate his personal charges by bringing forward the names of those whom he ventured thus unsparingly to brand with the stigma of antichristian tenets.

Although, for reasons of his own, withholding his name, it seems to have been far from Patrick's desire to preserve his *incognito* wholly unpenetrated. Subscribing his pamphlet by the pseudonym of "Patropolis," he suffered a clue to transpire in the first four letters of his name, which, considering his eminent rank amongst the parties under vilification, need not long have concealed the secret of its authorship. Whether Standish was enabled through so transparent a device to recognise his questioner, or not, no attempt was made by him to support his accusations, or to mingle in the controversy which they set in motion.

In the following spring an anonymous pamphlet was put forth in reply to Patrick's letter, subscribed "by a person of quality," and designated, "Truth unveiled in behalf of the church of England, being a vindication of Mr. John Standish's sermon preached before

[a] Duport, Musæ Subsecivæ, p. 146.

the king, giving particular instances of such (amongst her perfect sons) as have ventured upon innovations in her doctrines." It was the production of Arthur Annesley, earl of Anglesey, lord privy seal, a politician whose character has been very variously portrayed by contemporary writers. By Anthony à Wood he is represented as a statesman without principle, a trimmer and timeserver, a Calvinist by profession, but from motives of policy a favourer of the papists[b]. Burnet depicts him as one who was "neither loved nor trusted by any man or any side," "who sold every thing that was in his power, and sold himself so often that he grew useless;" a tedious and ungraceful speaker, but possessed of considerable talents for administration, and deeply learned in the law. Combining the profession of toryism with strong adherence to the protestant succession, he with a few others now afterwards the party name of Hanover tories[b]. His strong puritanical bias gained him an ascendancy among the Calvinistic section of the low church party, and the general body of dissenters. In "Truth unveiled," which is not devoid of ability, though grossly unfair both in statement and inference, he takes up a position virtually, if not confessedly, external to the church of England. The objections by which he seeks to expose what he would represent as innovations in her religious doctrines, are such as in reality apply not only to the standard teaching of her greatest divines, but to the letter and spirit of her formularies themselves. On the matter of justification by faith, while supporting himself in terms by the eleventh article of the church, he is careful to ignore the correlative truths laid down in her liturgy, catechism, and homilies. Few of her great authorities escape the imputation of heterodoxy, even of the gravest kind. Against the illustrious author of the "Defensio Fidei Nicenæ," and "Harmonia Apostolica," he reechoes the cavils which Gataker, Truman, and Tully had preferred before[c]; and follows the cry of Eyre and Crandon, in detecting the scent of Socinianism in the writings even of Baxter and the less *ultra* presbyterians[d].

Patrick's rejoinder to Annesley received the title of FALSEHOOD UNMASK'D, IN ANSWER TO A BOOK CALLED TRUTH UNVEILED, &c.

[b] Wood, Athen. Oxon. iv. 182, Burnet, i. 166, and Speaker Onslow's note on the latter writer, v. 330.

[c] Nelson, pp. 182–218.

[d] Patrick has already remarked on this charge in his Friendly Debate, vol. vi. p. 173.

It contains a spirited vindication of the doctrine of the church upon the several points impugned, and demonstrates that the teaching of the writer's school, so far from being chargeable with novelty and unsoundness, had the sanction of the most illustrious names in the annals of the church; and instead of leaning to any insidious compromise with heresy, afforded, in fact, in the right and judicious use of the human intellect, the most consistent and stable ground for repelling the perversions of reason, and the advances of Socinian error. The tract was licensed for press Nov. 3, 1676.

Patrick was not the only divine in the ranks of the established clergy who assumed the defence of their brethren aspersed by Standish, Annesley, and others of the same party. Dr. Robert Grove put forth anonymously, in the beginning of the year 1676, "A Vindication of the conforming clergy from the unjust aspersions of heresie, &c., in answer to some part of Mr. Jenkyn's funeral sermon upon Dr. Seaman; with short reflections on some passages in a sermon preached by Mr. J. S. upon 2 Cor. v. 20: in a letter to a friend." Another answer was "A Letter to the Author of the Vindication of Mr. Standish's Sermon," by an anonymous hand.

Wood has fallen into the mistake, in which he has been generally followed by the compilers of library catalogues, of attributing Patrick's second pamphlet, FALSEHOOD UNMASKED, to Grove[e].

A DISCOURSE ABOUT TRADITION, &c.

The auspicious opportunity held out to the partizans of popery by the restoration of a sovereign worse than indifferent to the cause of the Reformation, and of a court in which the emissaries of Rome enjoyed open countenance and patronage, naturally called forth the energies of the leading clergy of the church of England for the organization of measures not inferior in strenuousness or method for the protection of the imperilled interests of scriptural truth. Forward among the names of those divines who, through the agency of the pulpit and the press, set themselves to expose the errors of Romanism, and to defeat the machinations of the Jesuit and other foreign orders, that swarmed at Whitehall towards the close of Charles' reign, under the auspices of the duke of York, was that of Symon Patrick. He had even taken, in September 1675, the bold step of

[e] Athen. Oxon. iv. 183.

addressing James himself, through the form of a personal appeal, in which he ventured to lay before that bigoted prince, who had not yet openly avowed his popish sentiments, a sober statement of the arguments in behalf of the Anglican and Romish claims respectively; in the hope of retaining him in allegiance to the church of England.

Instead of resenting his conduct as an act of presumptuous interference, James was apparently touched by Patrick's earnestness and love of truth, and was pleased to compliment him by causing his name to be enrolled among the list of his chaplains[e]. It must be held a matter of regret, that so interesting a piece should have been lost. Patrick speaks of his having caused the greater part of it to be transcribed, with the design of appending it to his autobiography: but unfortunately no copy of the document has been transmitted among his other MSS.

After his accession, James is said to have made repeated overtures to Patrick, with a view to his reconciliation with the church of Rome, but to have been met by the firm though respectful reply that "he could not think of quitting a religion which was so well proved as that of the church of England[f]." The part played about the same time by Patrick, in conjunction with Jane, in upholding the protestant cause in the royal presence, against the Romish champions, Gifford and Godwin, is well known, chiefly from his own minute report of the proceedings[g]. He was also the first to put his name to the resolution of the London clergy not to read the Declaration of Indulgence[h].

It is strange that Patrick, in writing his minute and careful memoir of his own life, should have omitted to mention his essay on Tradition, the earliest of all his publications against popery, with the exception of the revised translation of Grotius' treatise *De veritate Christianæ religionis*. The present discourse was first published in a 4to pamphlet in the year 1683, and reprinted in 1685. It also forms part of the first volume of the original folio edition of bishop Gibson's Preservative against Popery, published in 1738, and of the fifth of that edited for the Reformation Society, by the Rev. John Cumming, D.D., pp. 245–280.

This tract aspires to be no more than a brief and popular summary

[e] Vol. ix. p. 502. [f] Biogr. Brit. Chalmers' Life of Patrick.
[g] Vol. ix. p. 491–501. [h] Macaulay, ii. 349.

of the general arguments against the popish abuse of catholic tradition, which may be found stated more systematically, and at greater length, as well as fortified by a more imposing array of authorities, in the works of the great champions of the Reformation, Jewel, Chillingworth, Stillingfleet, and Whitby. Patrick is careful, in the first instance, to define with perspicuity and correctness the true conception of tradition, and its legitimate use and value in subordination to the prime authority of Scripture; as testifying to the delivery and transmission of the written word, to the history and settlement of the canon of revelation, to the doctrines derived therefrom, and the forms of constitution developed in accordance therewith by the church in all ages.

The first part treats accordingly "of such traditions as we receive." In the second part, he proceeds to point out on the contrary "what traditions are to be rejected;" distinguishing the really catholic and unvarying traditions of antiquity, from the supposititious, apocryphal, and comparatively local or recent impressions of a legendary kind, to which the policy of Rome has given her sanction as a prescriptive basis for her additions to primitive faith and usage. Like all Patrick's writings on the same controversy, it is conspicuous for fairness and moderation of statement; as well as for a sobriety of language, such as could give just cause of offence to no candid and honourable opponent, however decided in his convictions, or susceptible in his feelings.

Search the Scriptures, &c.

Having, in the foregoing treatise, on Tradition, established the doctrine that all things necessary to be believed and practised in order to salvation are expressly contained in Holy Scripture, Patrick proceeds in the present treatise, which he designed as a supplement to the other, to refute the common fallacy by which the church of Rome justifies her denial to the laity of the right to read freely the whole Word of God. It is mainly devoted to the discussion of the scriptural argument, which has been drawn, in defence of that restriction, from the language of St. Peter in speaking of the Pauline epistles; *in which,* he says, *are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.* Such, it has thence

been argued by the papal advocates, "are the difficulties and obscurities of the Holy Scriptures, that they ought not to be thought profitable for all people, but rather hurtful to them that are ignorant: who therefore ought not to read them."

Patrick's reply to this plea is of a simple and popular character, but marked by excellent judgment and sound sense, expressed in the most temperate terms. His discourse falls into three parts, in which he establishes in succession the three following propositions:—

I. "That these words of St. Peter are so far from containing a reason why the people should not read them, that, first, they evidently suppose the common people, even the unlearned among them, did in those days read the Scriptures: else they could not have *wrested* them, as the apostle says they did, and complains of that, but not of their reading them; and,

II. "Secondly, these words do not affirm the whole Scripture to be *hard to be understood*, but only some part of it; St. Paul's Epistles at the most, or rather the things of which St. Peter had been treating; and not all of them neither, but only *some things*, δυσνόητά τινα, some few things which would require pains and diligent attention of mind to comprehend the meaning of them: and,

III. "Thirdly, the apostle doth not say that all who read those difficult passages are in danger to wrest them, but only the *unlearned and unstable*, who abuse the plainest truths to their own ruin. As for others, they may read even the hardest places in St. Paul's Epistles safely enough, nay, receive great profit from thence, as well as from other Scriptures; and they who wrest them are not to leave the reading them, but to grow in true Christian knowledge, and in stability of mind."

This little treatise was the first that was written against Romish principles after the accession to the throne of a prince who had undisguisedly, and with the utmost zeal, espoused those sentiments. It was undertaken immediately after the death of king Charles, having been begun, March 11, 1685[i]. This is in itself no slight trait of the writer's firmness and decision of principle. As it was, it attracted the notice of the king's censor of the press, L'Estrange, by whom its publication was suspended for a time. It appears that the court was unwilling that any reply should be made to the arguments lately

[i] Vol. ix. p. 484

advanced by Barnes the Benedictine monk against the free use of the Scriptures. On Patrick's assurance that no reference was intended to father Barnes' work, SEARCH THE SCRIPTURES had permission to come forth. It formed a small 12mo volume, dated 1685, and has been since reprinted, in company with the treatise on Tradition, in the successive editions of the Preservative against Popery.

A SERMON ON ST. PETER'S DAY, &c.

This sermon, originally preached on St. Peter's Day, June 29, 1686, having been, at the request of some who heard it, printed "with some enlargements," so as to invest it with the form of a controversial treatise, has been inserted in this place, rather than among the author's discourses from the pulpit. It contains a sober and sensible consideration of the text (Matt. xvi. 18) which is most prominently adduced in defence of the supposed primacy of order conferred upon St. Peter among the twelve apostles, and of the claim founded thereon on behalf of the pope to supremacy over the universal church of Christ. The first part treats of the occasion on which the Saviour's words to Peter were spoken: the second of the purport of the word *Rock*, and its application to Peter in particular, or to the faith which he professed: in the third the general inferences are summed up against the papal autocracy, supported by a *catena* of authorities from patristic sources and ecclesiastical history, as well as the more moderate writers within the communion of Rome itself.

THE TEXTS EXAMINED WHICH PAPISTS CITE OUT OF THE BIBLE TO PROVE THE SUPREMACY OF ST. PETER AND OF THE POPE OVER THE WHOLE CHURCH.

A collection of tracts by leading members of the metropolitan clergy, in refutation of the papal pretensions, was published by Chiswell in 1688 in a quarto volume, comprising nine separate tracts, and having prefixed an introduction from the pen of Tenison, "Popery not founded on Scripture, or the texts which Papists cite out of the Bible for the proof of the points of their religion examined: and shewed to be alleged without ground."

The series was not accompanied by the names of the respective

writers, but they were for the most part to be recognized by the aid of common report, or were subsequently acknowledged by their authors. Patrick's share, though not distinctly alluded to in his Autobiography, is placed by independent evidence beyond all possibility of doubt.

Patrick's contribution, consisting of two parts, related to those passages of Holy Scripture which were popularly put forward by the advocates of Rome, to substantiate the fiction of St. Peter's supremacy over the universal church, and of the popes as his perpetual successors in that supposed primacy.

Anthony Wood has been led into the error of assigning Patrick's portion of the argument to Dr. John Williams, whose actual share related to the texts concerning the insufficiency of Scripture and necessity of tradition,—Athen. Oxon. iv. 772. He has been corrected in this misrepresentation by Gee, in the Catalogue of Discourses for and against Popery, p. 207. Cont. p. 76; followed by Peck, p. 47.

The Second Note of the Church examined, viz. Antiquity.

Another united effort, mainly on the part of the same body of metropolitan clergy, towards the refutation of the papal claims, consisted of a series of short critical papers, in which the eighteen notes laid down by Bellarmine, as characteristics of the true Church of Christ, were severally reviewed, and the arguments refuted whereby he pretended to identify those essential signs of catholicity with the see of Rome exclusively. This volume, published in 4to by Chiswell in 1688, comprised a corresponding number of treatises under the common title, "The Notes of the Church, as laid down by Cardinal Bellarmin, examined and confuted."

The Second Note, Antiquity, fell to Patrick's share[k]. His argument upon it was composed in the spring of 1687, the *imprimatur* of Sancroft's chaplain, Battely, bearing date April 5, in that year. It is but brief, extending to no more than a dozen pages; yet rebuts ably the spurious plea of antiquity, as put forth in defence of the modern corruptions of Rome, and establishes with conciseness and force the three following propositions:—

[k] See vol. ix. p. 490.

1. "That the plea of bare antiquity is not proper to the church, but common to it with other societies of false religion.

2. "That true antiquity is not on the side of the present Roman church. But,

3. "That it is on ours."

Some animadversions having been made upon Patrick's tract by an anonymous Romish writer, in "Advice to the Confuter of Bellarmine, with some considerations upon the Antiquity of the Church of England," a rejoinder was put forth by Dr. Tully, entitled "A Defence of the Confuter of Bellarmin's Second Note of the Church, Antiquity, against the cavils of the Adviser." Tully's pamphlet was licensed May 31, 1687[1].

The Pillar and Ground of Truth.

This treatise, also written early in the year 1687, and licensed for publication by the primate's chaplain, May 9, is the most finished and systematic of Patrick's anti-Roman compositions.

In confutation of the Romish argument commonly based upon St. Paul's description of the *Church of the living God* (1 Tim. iii. 15). Patrick considers at length,

1. "What that truth is of which the Church, or Timothy, or both, were the *pillar and ground.*

2. "What it is to be a *pillar and ground of the truth.*

3. "Who it is to whom this office and honour belongs, of being the *pillar and ground of the truth;* or what we mean when we say, *the church* is intrusted therewith.

4. "How it discharges that office."

Under the first head he demonstrates that the *truth* spoken of lay in those essential and fundamental verities which were comprised in the Apostles' Creed, and further defined, although not properly speaking added to, in the Nicene and Athanasian formulas: from whence "it necessarily follows that no man can justly be called a heretic who heartily embraces and steadfastly holds to this faith."

The second part makes it clear, from the general analogy of scrip-

[1] Peck's Catalogue, p. 46.

tural language, and an extensive collation of patristic passages, that the property here attributed to the *church of God* is distinctive of the entire body of the church universal, and every particular portion of that body corporate which faithfully retains those fundamental articles of *the truth*. It is in consequence no mere *differentia*, whereby the church of Rome or any other individual branch is isolated from the catholic stem. "The church keeps the truth, and keeps it up: it is the conservator of it, and preserves it from falling to the ground: it proclaims it, and holds it forth to others: it continues the truth in the world, and settles it in men's minds: but itself is built upon this truth, not the truth upon it."..... "Every particular church therefore is a *pillar and ground of the truth*, one as well and as much as another[m]." Nay, individual members of the church, apostles, martyrs, saints, eminent pastors and doctors are shown to be fitly entitled to the same honourable designation.

The third part treats of the mode in which the church discharges its high function as a *pillar and ground of the truth*. Its authority, relatively to that of the Holy Scriptures, is defined with clearness and precision. "God hath appointed outward means for the conveying divine truth to our belief, and this means is ordinarily the church: to which we ascribe these two great things in this business. First, the office of a witness, testifying the authority of Holy Scripture to us: secondly, of an instrument in God's hand to lead us into the understanding of the Scriptures, and by its ministry in preaching and expounding them to beget a divine faith in us[n]." It hath therefore "not a sovereign, absolute, prophetical authority independent upon the rule of the Holy Scriptures, so that we must take whatsoever it saith for true without consulting them;" it hath "no authority to propound any doctrine as necessary to salvation, which is not delivered in the Holy Scriptures, but depends solely on the authority of its own tradition[o]."

With respect to the infallibity of the church, or its inability to lapse from *the truth*,—"if by *the church*, indeed, they would understand the church truly catholic, the whole body of Christ in all times, places and ages; and if by matters of faith they would understand those grand articles which I have mentioned in the first part of this discourse; and if by being infallible they would understand, not an absolute impossibility of erring, (which human nature is not capable

[m] Pp. 133, 137. [n] P. 157. [o] P. 160.

of,) but not actual error; there are none of us make any question but the church is infallible. That is, the whole church hath not erred, nor shall err in the whole faith, or in any necessary part thereof: for such error would cut men off from Christ the head, and so leave him no church at all. It hath been the very scope of my first discourse to show that the church hath always kept the great fundamental truths of our religion, and not erred in them, but transmitted them down to us whole and undefiled: till the church of Rome in the council of Trent corrupted the faith by their errors which they have mixed with it. For to a particular church, such as that of Rome is, we cannot allow this privilege of not erring; because we know they have erred, even in fundamental truths, and thereby ceased to be churches. Witness those glorious churches to which Christ himself sent his letters by St. John the Apostle[p]."

From the same premises it is seen to follow, finally, "that this church in which we are is certainly as much a *pillar and ground of truth* as any other; nay, more than many other churches. That is, we hold, and assert and maintain, all those things which have always been and are confessed by all Christians: the true, ancient, catholic and apostolic faith, and the Holy Scriptures, wherein this faith is originally contained. And if we know any thing else to be the mind of God, delivered to us from Christ and his apostles, by the universal church, we are prepared to receive it; and, did it appear, would immediately embrace and propagate it. But the universal church, as I have shown, hath declared this to be sufficient, nay, full and perfect: and moreover, forbidden any other faith to be either composed or offered to those who would become Christians[q]."

An Answer to the Touchstone of the Reformed Gospel.

In a note on the preface to this work (vol. vii. p. 183), some account will be found of the little Romish treatise which gave occasion to Patrick's reply.

The "Gagge of the Reformed Gospel," attributed to Kellison, first appeared in 1623. Having been exposed and refuted in 1625,

[p] P. 161. [q] P. 168.

by Mountagu and Bernard, little more was heard of it, until it came forth once more in 1667, under a new title, and with a few variations in contents and arrangement, as the "Touchstone of the Reformed Gospel." More than one edition was circulated, a second coming out in 8vo in 1675, another in 12mo in 1677, and "the last edition more correct" in 1685.

Allusion has been made in the same note to the erroneous hypothesis of Strype, in attempting to identify the Touchstone with the still earlier publication of a well known Romish champion, Bristow's Motives, published as early as 1574, to which answers were written by Fulke and Oliver Carter.

Loose and uncritical as it was in argument, and throughout false and unscrupulous in statement and citation, the Touchstone was able by its boldness and confidence of tone to make a considerable sensation at a time of active controversy. On its first appearance under that title in 1667, the challenge was taken up by an anonymous hand in "Touchstone Proof, and the Touchstone itself tried by the test and balance of the sanctuary; or the Protestant's reply to a scandalous, pernicious, popish pamphlet, entituled The Touchstone of the Reformed Gospel, 'the last edition,' as it is there distributed into 52 heads, and points (so called); but here dashed into at least an 100 pieces, written forth by T. W." It is dedicated "to the virtuous Gent. Mrs. J. L....." by whom the "charges and objections" which are here answered were "first produced to him in her house, being lent to her as a choice convincing piece by some Roman catholick neighbours." The author states that he was "procured by the same lady within a short space a sight and short survey of the printed pamphlet itself," and was induced to publish his reply by her remark, "that it was not fit so dangerous a book should walk about ith' world without controll or answer."

An epistle dedicatory prefixed to the reply of T. W. is dated Jan. 22, 1666 (1667.) The preface is addressed "to the simple honest reader, whom the sequel especially concerneth; and nevertheless to the knowing-worthy knight Sir C. T. of T., and to all other noble, ingenuous, and ingenious persons that are or would be members of the true catholick church of Christ, grace, mercy and peace is sincerely wished." The several heads of the Touchstone are answered *seriatim*, chiefly by counter texts, and with the utmost conciseness, the whole not extending to more than sixteen pages in length.

Patrick's ANSWER is more lengthy and elaborate, and his exposure of its sophisms and inaccuracies more complete and crushing. He reviews his opponent's positions one by one, and subjects his citations, first from ecclesiastical sources, then from the inspired text, to careful though temperate criticism. The common difficulty is throughout apparent, which attended all theological controversy down to that date, in the want of an authentic text, to which appeal could be made, on reference to the patristic writings. Few critical editions of the fathers had as yet been given to the world, and those of the Greek church in particular were still largely quoted through the medium of Latin versions alone. The third rate emissaries whom the church of Rome ordinarily sent forth from Doway or St. Omer's, or even the capital of the papacy itself, for the reduction of the strongholds of protestant learning and orthodoxy in this country, were but meanly equipped with the weapons of Hellenistic scholarship. Even their great armoury in the pages of Bellarmine supplied them with little more than Latin texts, a great proportion of which, if not designedly and studiously falsified, were liable under the slightest application of a critical touchstone to be cast aside as spurious or irrelevant. A large proportion of the passages on which Patrick is here at issue with his opponent turn ultimately upon this point; and the controversial value of his labours is unavoidably diminished to later readers, in proportion as the early and medieval literature of Christianity has since been placed on a footing of comparative exactness and authenticity, whither at least scholars of either side may agree to refer their differences. To the communion of Rome herself, through the labours of the great Benedictine order, is the modern world not a little indebted for the means of more critically sifting the materials for theological judgment.

It will not be denied that Patrick has made a judicious and temperate use of the means at his command, in order to counteract the feeble sophisms and misrepresentations of the Popish "Touchstone." Its several sections are taken *seriatim*, and the true doctrine of the church of England stated with reference to each in plain and popular terms.

Neither of the two remaining works of this polemical series calls for very particular or detailed notice. To reprint Patrick's translation of the six books of Grotius, *De Veritate Religionis Christianæ*, has been thought superfluous. His own supplementary chapter, ap-

pended in the form of a seventh book. has alone been included. Patrick's undertaking was not to provide a new translation of that valuable treatise; but simply to revise that which had been put forth anonymously in this country nearly fifty years before. So numerous, however, were its blunders in scholarship, or misapprehensions of the original, that his task became tantamount to an entirely fresh version. In the seventh book, carrying on the arguments of Grotius in closer application to the requirements of the age and country, he aimed at establishing—that the divisions among Christians in no way affected the proof of the authenticity and divine origin of the religion itself;—that the church of Rome in particular must not be taken by her perversions and additions to the faith. must not be held to have compromised the character of the Gospel itself, or be allowed to speak with the authority of the whole Christian body:—that "Christian religion hath suffered very much by the church of Rome: and that we need not go thither to be assured of the truth of that religion, but shall be better informed in our own church by the Holy Scriptures and such works as these[r]." In conclusion, he briefly adverts to the possibility of a reconciliation with Rome, is disposed to adopt the general propositions drawn up by Erasmus as early as the year 1519, with the view of staying the progress of disintegration in the Western church.

The two short fragments On Schism formed part of a series of papers written at the request of the Countess of Lindsay, towards the end of the year 1685. Patrick had long known that lady, in all probability as a parishioner; and now, at the instigation of a female acquaintance, who reported her to be wavering in her religion, made strenuous attempts to confirm her in allegiance to the church of England. On five separate occasions he provided her with written statements in reply to the objections which her Romish advisers had put into her mouth[s]. The lady's mind seems from the first to have been made up in an adverse sense; for, after fencing feebly awhile with the dissuasives he had interposed, she had recourse to a secret reconciliation with the church of Rome on St. Paul's Day, (Jan. 25,

[r] Vol. vii. p. 349.

[s] Vol. ix. p. 501. The present case must not be confounded with the earlier conversion of lady Ann Lindsay, recorded by Baxter, (Letter, Dec. 1, 1660. Reliq. part i. p. 219-228.) The latter lady was of a wholly distinct family, the daughter of Alexander first earl of Balcarres.—See Lives of the Lindsays, ii. 115.

1686.) These two portions of the series have alone been preserved, having, by some channel which cannot now be traced, found their way into the collection of MSS. formed by bishop Barlow, and deposited, after the latter's death, in the library of Queen's College, Oxford.

Sermons.

It was probably as a preacher that this eminent divine succeeded in making himself most revered by his contemporaries, and through the medium of his pulpit oratory that he was able to exercise the most powerful and extended influence. "Patrick," writes Burnet, himself no mean authority, or contemptible rival in the same department, "was a great preacher[t]." In the diary of Henry Sidney, a man of religious habits, and one of the most refined and cultivated gentlemen of his day, he is described in identical terms as "a great preacher, and a man of an eminently shining life, who will be a great ornament to the episcopal order[u]." Dunton, the eccentric, but shrewd and observant bookseller, records his most popular appellative to have been that of "the preaching bishop[x]." Filling for the important period between the Bartholomew act and the revolution the most prominent and influential of the parochial pulpits of the metropolis, with perhaps the single exception of St. Martin's in the Fields, and after his elevation to the episcopal bench so indefatigable in that chosen branch of his calling as scarcely to have let a week elapse to the day of his decease that he did not deliver one sermon at the least, his celebrity was upheld to the end in the estimation of the public as one of the most learned, graceful, and impressive orators of the time. Evelyn and other well qualified judges have placed on record their testimony to the attraction and the power which his discourses exercised upon themselves, as well as to the crowds that flocked to his ministrations, and the reverence with which the most educated and fastidious congregations listened to his voice.

Without aspiring to be models of eloquence in the proper sense of the word, Patrick's published discourses present sufficient of the qualities which best commend the appeals of a Christian teacher to explain the fact of his acknowledged impressiveness and popu-

[t] Burnet, i. 326.

[u] Sidney's Diary, ii. 282.

[x] Life and errors of John Dunton, p. 362.

larity. In point of style they may be classed most nearly with those of Tillotson, as occupying a middle place between the severe and somewhat pedantic classsicality of the age that preceded theirs, and the freedom, simplicity, and ease aimed at in the modern pulpit. Grave, earnest, and scriptural in substance, plain and perspicuous in language, the pervading desire of their author is not to leave his audience impressed with admiration for the man, but full of the divine message which he preached, with minds enlarged, affections purified, and wills subdued. They set forth with clearness, and often with force and beauty, the truths of Christian faith, and the motives to Christian holiness. It is not often indeed that discourses of any kind, whether from the tribune or the pulpit, justify to the critical judgment of a later day the verdict of applause which greeted their first delivery, any more than what are now held masterpieces of oratorical skill were successful in rivetting and mastering the minds of their first hearers. Imagination itself is unequal to the task of restoring in any competent degree those several elements of power which the written page necessarily fails to transmit, but which, beyond even the utmost force of words, wield an ascendancy and a fascination over a living auditory;—the charm of voice and manner; the moral sway of fervour, graciousness and zeal; the atmosphere of sincerity and faith which is breathed in every utterance of the lips, and, more than all mere eloquence of phrase, commends the preacher's message to the heart. Lost too are the many subtle and indefinable shades of meaning which connected his language with themes of the hour; with modes of thought, conflicts of spirit, religious animosities, personal hopes and fears, most real to the first hearers, but now in great measure passed out of living knowledge. The spark of sympathy struck out by contact with the wants, ideas, and feelings of a remote age, is not readily elicited in answer to those of another.

If Patrick's discourses omit to manifest some of the varied and complex elements which unite to qualify the perfect preacher, or even in some respects fall short of actual models which have come down from his own or other ages of the church, they will notwithstanding retain interest and edification for the reader who looks for solid and serious rather than specious and brilliant fruits. Too few, unfortunately, have been handed down for an accurate opinion to be formed of his ordinary manner of dealing with the sacred topics of the pulpit. The great majority relate to events and occasions of a

public or political kind, such as were least calculated to elicit the powers, or give scope to the aspirations of a mind more especially alive to spiritual truth in its inner or contemplative aspect, and fitted to direct and edify the soul of the individual Christian, rather than to guide and control the action of the multitude. Scarcely any exhibit him as he habitually bent his earnest powers to unfold the great doctrines of the Gospel, to preach Christ in his person and operations, to awaken sinners, to sustain the penitent, to console the mourner, to confirm the wavering, or to abash the infidel. The ablest and most characteristic of the series are unquestionably the earliest in point of date; reflecting the fresh vigour of his youthful powers, unsubdued as yet by the cares and burdens of his maturer years. The chronological order in which they are here presented will enable this contrast to be the more clearly noted. First in point of date is his university sermon, "The Hypocritical Nation described," afterwards expanded into the treatise called JEWISH HYPOCRISY. To this succeed three discourses preached at the funerals of friends, foremost among whom occurs the name of his beloved tutor and father in the faith, the gifted and early-lost John Smith, of whom he never speaks without terms of reverence and endearment, as *ὁ πάνυ μακαρίτης*, and whose noble intellect and generous Christian faith had been largely transfused into his own mental constitution. Nothing can be more affectionate and pathetic than the strain in which he descants upon the loss to the church, and his own personal sorrow, in the premature death of one so promising as a teacher, and so bright as an example. The other two sermons of the same class, while setting forth with vigour and grace the grounds of consolation and hope under the bereavement of those who sleep in Christ, and asserting with the triumph of personal conviction the Christian's mastery over the grave, fall short of the first in tenderness of expression and warmth of filial regard.

The several occasions on which the detached sermons following were preached have in each instance been specified in the notes. The whole of those published in his lifetime are comprised within part of the seventh and eighth volumes. Two only, in addition, out of the multitude he is known to have left behind, have been recovered in manuscript, and are now printed for the first time, in order of their date, from the originals in the bishop's handwriting preserved in the Lambeth library. They are entitled "One Media-

tor, one Sacrifice," and appear to have been destined for publication, bearing the *imprimatur* of archbishop Sancroft's chaplain, though for some unknown reason never committed to the press.

These sermons are followed by four episcopal charges addressed to the clergy of the diocese of Ely, published at successive visitations, and in 1704 collected into a 12mo volume, under a common title as "Discourses upon the Duties of the Ministry."

The ninth volume opens with fifteen posthumous sermons on Contentment and Resignation to the will of God. These discourses were composed prior to the author's marriage, and transcribed by himself for presentation to Penelope Jephson, his future wife, at a time when she was harassed by scruples arising out of her inconsiderate vow of celibacy, and unwilling to listen to Patrick's suit[y]. They were treasured up by her to the close of his life, and twelve years later given under her express sanction to the public. Limiting himself as he has done in this series to a single theme, it will be thought more surprising that he should have succeeded in setting it in so many solemn and striking lights, and enforcing it by such various and happy illustrations, than that he should have failed to propound any very novel or original theory of that special phase of Christian duty, or to travel beyond the plainest and most simple precepts for producing the temper of pious contentment and holy calm. In their prevailing tone they reflect much of the gentle quietism and contemplative piety of Hearts' Ease and the Parable of the Pilgrim.

A sequel to the series is formed by two discourses on the Ministrations of Angels, preached on Michaelmas day, 1672, in which the scriptural intimations of that lofty and mysterious theme are reviewed with judgment and reverence in connection with their text, Matt. xviii. 10, and elucidated by the aids of oriental and patristic learning. The nature and conditions of angelic being, its relation to personal life and action, and the functions allotted to such spiritual agents as part of God's special providence towards mankind, are severally traced in the course of the argument, which is, in fine, brought to bear with much impressiveness and solemnity upon the personal faith and duties of the hearer.

These sermons are succeeded by PRAYERS UPON CERTAIN OCCASIONS connected with the political crisis of the revolution. The entire series issued by the author during that period of excitement

[y] Vol. ix. p. 463.

extended to five in number. From the circumstance of their not bearing the writer's name, added to the scarcity of copies, great difficulty was experienced in recovering some of their number. The fourth in order of the series had in consequence to be omitted from its proper place, no impression having been met with at the time of going to press. One having since that time been discovered in the library of Sion college, the prayer is inserted here. Its title and general purport indicate clearly enough the juncture of public affairs to which it was intended to apply.

A Prayer for perfecting our late deliverance by the happy success of their Majesties' forces by sea and land.

"O most mighty Lord, who sittest in the throne judging right, and ministerest judgment to the people in righteousness: who hast promised to be a refuge for the oppressed, a refuge in times of trouble; we most humbly fall down before thy Majesty to beseech thee to appear at this time in the behalf of these three kingdoms, to maintain our right and our cause against those who seek to destroy us.

Our sins, we acknowledge, may justly provoke thee to deliver us up into their cruel hands, because we have been unthankful for many inestimable blessings, particularly the late wonderful deliverance thou hast wrought for us, as we have been incorrigible under our former distresses, and all the punishments thou hast inflicted on us.

But the more unworthy we are, the more will thy mercy be magnified in our salvation. And therefore, *not unto us, O Lord, not unto us; but unto thy name give glory: for thy mercy, and for thy truth's sake.* Save us, for the sake of thy holy religion, which in a marvellous manner hath been both planted and preserved in these kingdoms: for the sake of many of thy faithful servants among us, who are afraid of thy judgments, and lay to heart thy mercies, and bewail our foul ingratitude, and earnestly desire to see sincere piety flourish everywhere.

Hear their prayer, O Lord, and let their cry come unto thee. Pardon their former uncharitableness one towards another, that it may not hinder the blessings they desire. And give us grace, for the time to come, to live in love and peace, and to seek the good of one another.

Thou hast been our helper; leave us not, neither forsake us, O God of our salvation. But, as thou hast fulfilled our petitions and granted our hearts' desire, in blasting all the designs of our enemies in this kingdom, so we beseech thee still to confound and turn them backward that labour to regain their power to do us evil. Make them still *as the grass on the housetop, which withereth before it be grown up.* Whatsoever mischief

they project or attempt, let not their hand be able to perform their enterprise.

Suffer not that glorious work (which thy goodness hath begun) to miscarry by our frowardness and folly: but *strengthen, O God, and stablish that which thou hast wrought for us,* and carry it on to perfection by thy own Almighty arm, which hath been stretched out against those who went about to subvert our laws, liberties, and religion. As thou hast beaten down all arbitrary and antichristian power among us in a most remarkable manner, so never suffer it to rise up again; but proceed, O Most Mighty, to crush it everywhere else, till it be utterly suppressed.

And, for that end, we beseech thee to unite all our hearts in such sincere affection and right understanding, that we may be in a condition not only to defend ourselves, but to help other reformed churches that are or may be in danger. Discover to every one among us their errors, root out their false principles, satisfy all their doubts and scruples, remove their prejudices, open their eyes to see the things which belong to our peace: that we may be disposed with one mind and one mouth to glorify thy name for rescuing us from popery and arbitrary power, and to join our fruitful endeavours for the support of his authority who was the blessed instrument of that deliverance.

Establish the throne of our sovereign lord and lady, king William and queen Mary, and let them all be put to shame who set themselves to overthrow it. Protect their royal persons; prolong their days; direct their counsels; make their forces by sea and land victorious; crown them with all personal and princely virtues: and then crown those virtues with such prosperous successes in all their enterprises, that the world may see in them the love thou bearest to righteous and pious rulers.

Particularly we beseech thee to succeed their endeavours for the deliverance of our brethren in Ireland, whom thou hast suffered to fall under that power from which thy merciful Providence hath rescued us. *Make haste, O Lord, to help them,* by sending timely succours for their relief, and accompanying them with thy blessing. Make the winds and the seas favourable to them, and when thou hast transported them thither and given them a safe landing there, strike a terror into all their opposers, that they may not be able to stand before them. Make us all sensible that whatsoever preparations are made against the day of battle, safety is of thee, O Lord; that so we may not trust to our own strength or wisdom, but *call continually unto thee, the Most High, who shall perform the cause which we have in hand.*

For *whensoever we call upon thee,* faithfully, *then shall our enemies be put to flight; this we know, for God is on our side.*

O be thou our help in trouble, for vain is the help of man.

Through thee we shall do great acts, for it is thou that shalt tread down our enemies.

Be thou exalted in thy own strength; so shall we sing and praise thy power.

And bless, we also beseech thee, the forces that are now confederate

against him who hath dealt perfidiously with all his neighbours, and most grievously afflicted them a long time with injurious wars. Favour their righteous cause with such success that they may humble him, and lay him low, that he may not be able to trouble the world any more. Hear the complaint of those oppressed people, who cry unto thee, saying, *O God to whom vengeance belongeth, O God to whom vengeance belongeth, shew thyself.*

Lift up thyself, thou Judge of the earth, and render a reward to the proud.

Arise, O Lord, lift up thy hand, forget not the poor, let not their expectation perish for ever.

Let not their haughty oppression *have the upper hand; but let them be judged in thy sight.*

Put them in fear, O Lord, that they may know themselves to be but men.

So will we praise thee for ever, because thou hast done it.

We will sing of thy power, and of thy mercy, because thou hast been our defence and refuge in the day of our trouble.

Unto thee, O our strength, will we sing: for God is our defence, and the God of our mercy: through Christ Jesus. To whom, &c.

FINIS.

Licensed, July 15, 1689.

The Articles presented to the churchwardens and sworn men of the diocese of Chichester at the bishop's primary visitation in 1690, naturally called for insertion. Those issued at his subsequent inquisitions of the see of Ely in 1692, 1695, and 1698, though separately printed, are so nearly identical with the first, and with each other, a few clauses only presenting points of verbal difference, that to reprint the whole would be obviously a matter of supererogation.

The bishop's two letters to his clergy of each diocese, in lieu of a more formal charge, and the liturgical Form drawn up by him for the consecration of the chapel of St. Catherine's hall, Cambridge, on Sept. 1, 1704, complete the series of his writings in prose.

POEMS UPON DIVINE AND MORAL SUBJECTS.

No productions of a poetical or metrical character were given to the public from the author's pen during his lifetime. Though well known, in his more private circle, to possess the same talent as his brother for composition in verse, especially on themes of religion, he seems to have shrunk from submitting his occasional effusions of that kind to the judgment of the world at large. It was not till twelve years after his decease, that any portion of them appeared in print. His widow and grandson being then alive, it was in all probability

by their sanction that they were then suffered to come forth. In the year 1719, a volume appeared under the title of "Poems upon divine and moral subjects, originals and translations, by Symon Patrick, late lord bishop of Ely, and other eminent hands."

The pieces to which Patrick's name is attached have been extracted from that collection, added to which are translations of the fifteenth, twenty-eighth, and thirtieth Psalms, and of the Te Deum, now printed for the first time, from the originals, still extant among the author's papers, in his own handwriting.

With one exception, that of the ode or prayer, "On a prospect of the university from the top of an hill[z]," these composures are limited to versions from different sources, principally the Latin hymns of Ambrose and Prudentius. As translations they are not only faithful to the letter, but possess the far higher merit of reflecting the genuine spirit and life of their originals. They will be seen to have caught much of the devotional warmth and poetic temper, as well as the metrical harmony of those great Christian lyrists of the early church, and to charm the heart by the purity, depth, and tenderness of their religious tone, no less than the ear by the musical rythm of their periods. The extreme rarity of the volume of which they form part has been doubtless the means of these pieces having hitherto held a less prominent place among the poetic literature of their age than their intrinsic merit entitled them to take. There was not perhaps much either in the external characteristics or the general mental tone of that age, to foster or inspire a taste for the higher branches of poetic culture: nor is an era crowned by the laureateship of Nahum Tate calculated to suggest any very exalted standard of its critical intuitions. Yet in these scanty and insulated fragments we may discern traces of powers, which might have won for their possessor not only an additional title to the respect and love of his generation, but a permanent name in the literature of Christian minstrelsy. If among these simple pieces an occasional line or phrase is liable to be marked as bald, frigid, or inelegant, bespeaking the absence of the writer's correcting and discriminating hand, it must be remembered under what circumstances of disadvantage they now appear. Traits of true poetic feeling, and deep penetration with the Spirit of God, will engage the candid reader to a sympathy with their modest beauties, through which even more serious and fatal blemishes might well seem venial and light.

[z] Vol. ix. p. 394.

AUTOBIOGRAPHY.

This graphic and deeply interesting memoir was drawn up by the author in his declining years, aided by the diary which he continued to keep with the utmost punctuality from an early period of his life to the very day of his decease. The original manuscript appears to have been entrusted by his family, at a considerable interval after the bishop's death, to the care of Samuel Knight, archdeacon of Berks, who had himself undertaken to compile a biography of Patrick. So fully did it comprise all the ascertainable particulars of the writer's history, that Knight was content to do little more than transcribe its very language, merely substituting the third person for the first, and appending at the close a brief portraiture of the lamented prelate's character, derived in part from personal recollections of his own, in part from the testimony of other informants. For some unknown reason the work was never committed to the press during the archdeacon's lifetime. On his death, Dec. 10, 1746, at the age of seventy-two, it passed, together with Patrick's own manuscript life and other miscellaneous papers, into the hands of his son Samuel, rector of Milton near Cambridge, in the custody of whose descendants the bulk of the collection has remained down to the present day.

The existence of a biographical sketch of Patrick by his own hand continued to be matter of notoriety in ecclesiastical and literary circles, and a desire was expressed from time to time in many quarters for its publication. Whiston, among others, was favoured with a perusal of it, and gave in his Memoirs the following testimony to his impression of its value.

"It might be about the year 1734 also that Dr. Knight, late archdeacon of Berkshire, lent me bishop Patrick's Account of his own life, written with his own hand, which I very well know; and ending with his birthday, when he was eighty years old. Which birthday the bishop had long kept after a most religious manner. Why this Life is not hitherto published I do not know. He was in the old war time a great royalist, and therefore under no temptation to deny, as he does here, that king Charles I. was the original author of the εἰκὼν βασιλικὴ, had he not been fully satisfied that it was not of his own writing; tho' I take it to be undeniable that the king highly approved, and frequently corrected the copy with his own

hand, till it truly express'd the sense of his own mind, and so was his true portraiture, as the title signifies it to be. Another thing I remember there is in bishop Patrick's account of himself, and of the great events that happened in his time, viz. 'that just before the death of king Charles II. there was over-bearing evidence coming out of the truth of Oates's plot, and then the king died.' What inference the bishop made from this coincidence, does not appear in this M.S. But I suppose every body will easily supply it in their own mind. I read this M.S. four times over; so I can be positive of the truth of these two things.

"When I afterwards gave sir Joseph Jekyl and Mr. Arthur Onslow an account of what I had seen, they were both hearty for having the copy intirely printed *in puris naturalibus*, which I told Dr. Knight. But he thought himself not at liberty to do more than take some extracts out of it, to be inserted elsewhere, as he saw cause. So it is not yet published[a]."

Twenty years later the MS. was lent to the Rev. Philip Morant, rector of St. Mary's Colchester, the compiler of the concise and generally accurate notice of Patrick in the Biographia Britannica. Morant's letter to Dr. Knight, soliciting materials, and dated Jan. 11, 1754, forms part of the documents still preserved in the Knight family.

The indefatigable collector William Cole speaks of having been visited by Mr. Knight, rector of Milton and lord of the manor, and his son, on the 19th of September, 1779, and entrusted by him with the same manuscript, together with the collection of letters addressed by the bishop to Lady Gauden. Cole availed himself of the opportunity to make copious extracts from both, which form part of his documentary collections extant in the British Museum[b].

In the fifth volume of his Literary Anecdotes, published in 1820, but obviously accumulated during a long period of years, Nicholls repeats that a document of the kind was generally understood to remain in the custody of the family at their seat at Milton[c].

By permission of the late Mrs. Knight, then proprietess of Milton Hall, the Autobiography was at length given to the public in a small 12mo volume in the year 1839, under the editorial care of the Rev. John Marriott, of Bradfield, Berks, and his brother, the late Rev.

[a] Whiston's Memoirs, ii. 353. [b] Addit. MSS. 5810. fol. 280.
[c] Vol. v. p. 356. Compare his Illustrations, vol. iv. p. 327.

Charles Marriott, fellow of Oriel college. The original manuscript having, as part of the Milton property, passed into the hands of John Percy Baumgartne, Esq., grandson of the last named Mr. Knight, has been obligingly entrusted by that gentleman to the present editor, for the purpose of being once more collated. A few inaccuracies in the printed copy of 1839 have been rectified by means of this latest revision.

Simple in form, and in tone perfectly unreserved and artless, the good bishop's narrative depicts with truthfulness and force the workings of a deeply religious mind, cast among eventful times and troubled scenes, yet maintaining a consistent tenor of Christian rectitude, firm principle, and fervent charity. Few have succeeded in portraying more interestingly the inner life of a soul whose daily converse was with the things of God, or in bequeathing the exemplar of a ministerial career inspired by the constant presence of a divine Master. So exact and full is it in registering all the leading particulars of his actions and experience, as to leave but few additional circumstances to reward the diligence of later inquirers. Such scanty illustrations as have been elicited will be found appended in the form of notes to the original text; the only way in which it was thought feasible to incorporate them, without interfering with the course of the bishop's personal narration. Certain points alone have been reserved for separate consideration in this place, as necessitating a more minute and ample treatment than was compatible with the limits of a foot-note. They have reference to the three following heads of inquiry:

I. The earlier discoverable traces of Patrick's family history.

II. His personal characteristics, as drawn by Knight and others from living recollection.

III. Records of his offspring and descendants down to the present day.

Patrick does not appear to have carried his own knowledge of his ancestry to a further point than the second generation. His grandfather, Symon Patrick, was, he informs us, "a gentleman of good family, who had an estate of between four and five hundred pounds a year." He was also, as the bishop is careful to mention with affection and pride, "a person of religion and learning, as appears by the books which he wrote or rather translated for the benefit of

mankind. For having travelled in his younger days, he translated two books in the beginning of the last century out of the French tongue (of which he was a perfect master) into our English language. The first was a large quarto, being the history of the church: the other a folio, being an excellent discourse against Machiavel and his pernicious principles, printed 1602 by Felix Kingston[d]."

The second of these works at least bears signs of having been written long anterior to the date of publication, the preface being dated "Kalends Augusti" (Aug. 15) 1577. It is dedicated to Francis Hastings, nephew to the earl of Huntingdon, and Edward Bacon, the elder brother of the great chancellor; who had to all appearance been the writer's companions in travel, or possibly been under his tutelage in foreign parts. The period coincides with that of Francis Bacon's residence in Paris, under the care of Sir Amyas Paulett, the English ambassador, and it is highly probable that Simon Patrick thus enjoyed the advantages of the same influential society. It is not a little puzzling that the writer of this preface speaks of himself as up to this time not having yet visited England. He deplores the sad and persecuted state of religion in France, in the language of one born or naturalized in that country. Yet the preface, though it bears no name, appears beyond a doubt to have been written by the translator himself, since it neither forms part of the original French treatise, nor bears, in point of style, the slightest trace of having passed through a foreign medium[e]. This would seem to justify the inference that Patrick was actually born on the continent, and that, if of genuine English extraction, his parents may have settled in France, and engaged in commercial pursuits, possibly having taken refuge there from the storms of persecution at the opening of Mary's reign. One or two expressions almost warrant the surmise, that he or his family had sought an asylum in France from the fanatical oppressions of the duke of Alva in the Low Countries. Be this as it may, no trace has been discovered of the Patricks in Lincolnshire anterior to the period of the elder Symon's retirement from abroad, after which date both he and his brother Richard are found occupy-

[d] Vol. ix. p. 408.

[e] Since writing the note in which reference was made to this work, (vol. ix. p. 408,) the editor has met with a copy of the first edition of the French original in the library of the British Museum, 8vo. Par. 1576, dedicated to the Duc d'Alençon

ing extensive landed estates at Caistor. Unfortunately the registers of that parish do not extend to an earlier date than the year 1584. No mention of the family has been found in the heralds' visitations of the county, the records of which, in the years 1562 and 1569, have been consulted in the British Museum, and the library of Queen's college, Oxford. Such an omission seems hardly compatible with the idea of their having been settled there at an earlier period, especially as the title to gentility is put forth both in the title to Symon Patrick's work, and in his grandson's narrative.

In the course of researches among the documents in the public Record office at Carlton Ride, the editor has ascertained from the vellum rolls containing returns of subsidies paid into the royal exchequer, that on the occasion of the third subsidy, made 39 Eliz. (1597), "Simon Patricke of Caistor was assessed in goods 6 £., pd. 16 s: his brother Richard in goods 4 £., pd. 10. 6." From the omission of their names in connection with the earlier subsidies, it may be surmised that their settlement was then recent. The returns of *Inquisitiones post mortem*, in the Record office, Fetter Lane, yield no information respecting Simon Patrick; but an inquisition is preserved of the effects of his brother Richard, held Oct. 3, 13 Jac. I. (1614), his decease having taken place June 12 in the previous year. A few particulars are thence obtainable respecting his children and connections, which are of use in checking the inferences to be derived from other sources of information.

The registers of the parish of Caistor have supplied many additional particulars. Out of the large number of fifteen children, which the bishop's narrative has assigned his grandfather, the baptisms of eleven are there placed on record, as may be seen by reference to the accompanying pedigree. The register of burials contains the names of his first two wives: "Marye, the wife of Symon Pattrick, 4th Dec. 1587," and "Dorothea, wife of Symon Pattrick, Sept. 20, 1601." That of the third, who survived him, does not appear. The interments of his third son, William, April 23, 1590, his eldest daughter, Bridget, Feb. 22, 160$\frac{9}{0}$, his second son, Vincent, "gent.," Jan. 31, 16$\frac{1}{2}\frac{3}{5}$, and his daughter, Frances, April 2, 1622, are also included.

His brother Richard was blessed with scarcely less numerous a progeny, the christenings and funerals of four sons and three daughters being registered, besides three daughters buried as "aborts."

The will of the elder Symon Patrick, dated Sept. 12, 1613, extant in the prerogative court of the province of Canterbury, is the next source of information. It was proved May 28, 1614, by his second son Vincent, sole executor; his decease having taken place some time in 1613, the month and day not distinctly specified.

To his children by his second wife, Edward, John, Henry, Thomas, Jane, and Mary, equal legacies are bequeathed. Their mother is alluded to under her Christian name, "Dorothea." The name of the first wife, by whom his eldest son was born, does not occur; but to "Simon's wife and three children" he leaves five pounds, For his daughters Faith and Elizabeth portions are provided, and to his brother Richard, and sister Thompson, smaller mementos are designated. To his widow, Susan, whose family name he indicates by mentioning her brother and trustee, Thomas Moyne, bishop of Kilmore, he bequeathes twenty-two pounds sterling in money, and sundry articles of household use and ornament.

In the library of the royal college of heralds two autograph letters of the bishop are still preserved, which help at once to throw additional light upon the claims of the Patrick family to gentility, and to preclude all hope of rescuing further details from oblivion through the medium of family tradition. Towards the close of his life, being desirous of adding to his ancestral coat of arms its proper blazonry of colours, he made application to the royal college of arms, specifying all the particulars which he had been able to collect relating to his ancestry. Some difficulty of a technical kind having arisen, the bishop addressed the following letter to sir Henry St. George, Garter.

"For sir Henry St. George, king of arms, these,

"Mr. Worthington tells me, it is necessary that I acquaint you how I came by the coate of arms that I use. I can only say that my grandfather wrote a book printed 1601, wherein he stiles himself 'Simon Patrick, gentleman;' and a gold seal ring I had from my father, with this coat I use ingraven on it (which I shewed to Mr. Day and Mr. Worthington) which he had from his elder brother, who told him it was his father's, and it was ever so reputed since I remember. My grandfather had a numerous issue, of which my father was a sixth son: who was young when my grandfather died, and so could remember little but what his brothers told him.

Whom I remember to have been men of worth, and well esteemed in the country upon my grandfather's account. But they are all dead, and their children too, long ago. So I can learn nothing from any body now alive. But I assure you of the truth of what I write.

I am, Sir,

Yr humble servant,

Ely House, Holborn,
Feb. 23. 1702. (1703.) Sr. Ely."

"I have the book I mentioned to shew, called the History of the Church, which my grandfather translated out of French."

In answer to a further inquiry respecting the armorial bearings hitherto used by his family, he next wrote to the earl of Carlisle, acting earl marshal of England during the minority of the duke of Norfolk, the hereditary official.

"My Lord,

"I have a coat of arms, which hath been used by me, and by my ancestors, in seals for above an hundred years (how much longer I am not able now to make out) as I have satisfied sir Henry St. George. But having occasion lately to blazon them, according as my father did before me, sir Henry tells me those colours are not to be allowed. And therefore advises me to address myself to your lordship for a warrant to him to assign me colours: which he is willing and ready to do, as I am to pay the fees due upon that account. For I would leave no dispute to my son about such matters. I humbly desire your lordship to send such a warrant to sir Henry.

I am, with great respect,

My Lord,

Yr most humble servant,

Ely House in Holborn, London,
March 30. 1703. Sr. Eliens.[f]"

[f] The earl's mandate, according the license required, is registered in the Heralds' college, together with the letters aforesaid; for leave to transcribe which, the editor has been indebted to the ready courtesy of Sir C. G. Young, Garter king of arms.

Patrick's arms, as depicted on his monument in Ely cathedral, are as follows, under a mitre,—

"Gules, 3 pallets vaire, argent and azure; on a chief, or, a lion passant azure; though in the print of the bishop by White the lion is sable."—Bentham's Ely, Appendix, p. 47.

It thus appears that the whole of his grandfather's numerous offspring, his relatives of his own generation, and that which intervened, having preceded him to the grave, there remained no living channel by which he could push his inquiries into the past.

Independent sources notwithstanding exist, by means of which a most important and interesting light is thrown upon the history of this family. In a note on Antony à Wood, derived by Dr. Bliss from the MS. collections of bishop Kennet[h], a genealogical table is given, which is corroborated in most points by the testamentary paper above cited, and may without difficulty be reconciled with it in all. Symon Patrick is therein assigned three wives; the first of whom is designated as "sister to judge Phesant[i]," the second "daughter to Cartwright of Ossington." The third, styled "daughter to Mohun," is obviously to be identified with Susan Moyne, whom the will above quoted designates as sister to Thomas Moyne or Moygne, bishop of Kilmore and Ardagh[k].

Kennet's account of the parentage of the elder Symon Patrick's second wife, Dorothea, connects itself directly with the remarkable statement put forth by archdeacon Knight, as to the fact of near relationship between bishop Patrick and archbishop Cranmer[l]. Such was Dr. Knight's assurance of that fact, that he could even make it the basis of pleasing reflections upon the traits of spiritual resemblance, which bore witness, in his imagination, to the ties of physical consanguinity between those two illustrious sons of the church. "As the bishop," he remarks, "was by his mother's side a descendant from archbp. Cranmer, so he had not a little of his spirit." In withholding the grounds upon which he rested so interesting a

[h] Wood, Fasti, ii. 292.

[i] Peter Phesant, puisne justice of the Common Pleas under the Commonwealth.—Whitelocke, 178, 378, 409: Haydn, 227.

[k] Thomas Moygne, a native of Lincoln, was admitted a scholar at Peter House, Cambridge, in the year 1579, and gained a fellowship at that college, which he resigned Dec. 1, 1606; having been presented to the vicarage of Cherry Hinton. He became archdeacon of Meath, Feb. 7, $160\frac{5}{6}$. In 1608 he changed this preferment with Rider, dean of St. Patrick's, Dublin. He succeeded to the united bishoprics of Kilmore and Ardagh, by patent, dated Dec. 17, 1612. Until 1625 he held his deanery in commendam. He died in Dublin, Jan. 1, $162\frac{8}{9}$, and was buried in St. Patrick's Cathedral.—Cotton, Fasti Eccl. Hibern. iii. 128, 157. Ware, Irish bishops, 231. Cole's MSS. in Brit. Mus. 5845, f. 317.

[l] See vol. ix. p. 475.

piece of information, Knight has indeed committed an offence against literary exactness and fidelity unpardonable in a writer of biography. Such however is his general character for carefulness and accuracy, as evidenced by his lives of Colet and Erasmus, that his mere assertion of the fact is entitled to much weight. It may have seemed to his own mind too familiar and notorious to call for corroborative proof. True, the literal terms of his statement call for some qualification, in order to harmonize strictly with that of Kennet. But the mere verbal discrepancy serves, on the other hand, to invest them with the additional stamp of independent authority. Construing Knight's language as referring to relationship through the *female line* in general, instead of through the *mother* individually, we are able to deduce from these combined testimonies, almost beyond question, a definite link between the families of Patrick and Cranmer.

The connection between the family of Cartwright and that of Cranmer is fully and satisfactorily established by their respective pedigrees, as delineated in Thoroton's history of Notts, and archdeacon Todd's Life of Cranmer. Ann, daughter to Thomas Cranmer, and sister to the reforming primate, married Edmund Cartwright of Ossington. The date of their union has not been ascertained; but she is known to have been living at the period of her brother's martyrdom[m], having survived her husband, who died in the first year of Mary's reign, A. D. 1553–4[n]. Their second son, George, likewise of Ossington, married Dorothea, daughter and heiress of William Molyneux, Esq. of Hawton, Kent, and widow of William Dabridgecourt, of Ossington. The issue of her marriage with George Cartwright is stated by Thoroton to have consisted of four sons, William, George, Edmund, Robert, and one daughter, Elizabeth. The non-occurrence in this genealogical list of any daughter named Dorothea, may seem at first sight to militate against the hypothesis by which it is sought to reconcile the statements of Kennet and Knight. Considering, however, the little care notoriously bestowed by the compilers of tables of affinity, towards enumerating and tracing every scion in the female line, such an omission cannot be thought to outweigh the force of the positive assertions of both writers. The name of Dorothea was not only that of George Cartwright's wife, but one of repeated occurrence both in his own family and that of Cranmer, as an inspection

[m] Todd's Cranmer, ii. 515. [n] Thoroton's Notts, i. 262, iii. 173.

of their respective pedigrees will show. The archbishop had himself both a sister and a niece of that name. William, eldest son and heir of George Cartwright, had among other children a daughter named Dorothea, who is known on the authority of Thoroton and that of the registers of Ossington, to have become the wife of Thomas Browne, and to have been buried there, May, 1610. It is consequently neither in her nor in her generation that we are to identify the wife of Symon Patrick. The latter was married between the end of 1587 and the beginning of 1590, and may be referred accordingly to the generation of George Cartwright's children. Most unfortunately the registers of Ossington go back no further than the year 1594, not so early therefore as the date of her marriage. George's eldest son, William, succeeded as next of kin to his uncle Hugh Cartwright, Feb. 6, 157$\frac{1}{2}$, to the estates of the latter in Kent and Notts. His father's death had clearly taken place some time before, though no will or other clue to its precise date has been met with. But from the *Inquisitio post mortem* into the effects of the said Hugh, May 6, 1572, it transpires that William was then a minor, having attained the age of 14 the 9 Nov. preceding. He was therefore born in 1557. The register of Ossington records his death, Dec. 31, 1602, the same year as that of Symon Patrick's second wife.

Those dates are in exact accordance with the presumption to which the words of Knight and Kennet point. It is only requisite to assume that a daughter, Dorothea, was born to George Cartwright between the years 1557 and 1572; when the affiliation of Dorothea Patrick, and by natural consequence of her grandson and his descendants, into the line of the Cranmers will be complete. Bishop Patrick's grandmother was then grand-niece to the great archbishop.

Symon Patrick's eldest son and heir by his first marriage, baptized by his father's name at Caistor, Oct. 28, 1585, has been ascertained from the college books and university register to have matriculated as a pensioner at the age of seventeen at Peter house, Cambridge, Dec. 11, 1602. He subsequently followed the profession of the bar at Lincoln's Inn, married, and had issue Vincent, Edward, John, Francis, and Elizabeth[o]. Not one of these numerous scions of the family was living, if the bishop's letter is to be construed as strictly accurate, at the opening of the following century.

[o] Kennet, quoted by Bliss, as above.

Passing to the direct line of our subject, we find Henry, the sixth son, to have been baptized at Caistor on the 5th of September, 1596. Having been, like his brothers, educated at home under the care of a resident schoolmaster, he was first apprenticed and afterwards established in business at Gainsborough as a 'mercer.' This term must not be construed in the restricted sense in which it is now applied to a single branch of commerce. It then embraced the wider and more honourable calling of a general merchant. Nor had the riverain ports of the eastern coast of England as yet parted with that early importance as *emporia* of foreign trade, which has since been lost to them through the rising competition of rivals, both to the south and north. The merchant's enterprise seems to have brought him much prosperity, until the civil war entailed serious disasters and reverses. He was remarked among his neighbours for scrupulous attention to the duties of religion both at church and in the family circle [p]. As a mark of the times, his son's narrative records that from his habitual practice in attending a sermon on Sunday afternoons, (an extra ordinance which the church omitted to provide, and for which, it must be feared, he had to frequent some neighbouring conventicle,) he obtained the nickname of a Puritan; a noticeable but saddening trait of the religious habits of his contemporaries. His attachment to the church was, however, firm and uninterrupted throughout; and he lost no opportunity of profiting by the ministrations of her ritual while they were to be had.

The marriage of Henry Patrick introduces a question of some delicacy and difficulty. His wife Mary Naylor was, as their son himself informs us, "the daughter of an holy minister in Nottinghamshire." From the use of an expression so studiously vague and indirect, is it to be inferred that the "minister" was a nonconformist? The balance of probability seems at least to incline towards that view. Archdeacon Knight, it is true, in incorporating this passage from the bishop's narrative into his own, speaks of Naylor as a "beneficed clergyman in Notts." But this specific addition to the original phrase may have been merely inferential on his part. A more decided opinion may be based upon an official search made for this express purpose into the episcopal register of the diocese of York, of which that county then formed a part. The only names

[p] See vol. ix. p. 410.

of clergymen of the name of Naylor mentioned therein between the years 1580 and 1640, embracing a sufficiently wide interval for the present object, are those of George Naylor, B. A. of Corpus Christi College, licensed to the curacy of Clixby, and subsequently ordained priest, 20 March, 1624, and that of Thomas Naylor, B. A., admitted to the vicarage of Arnold, March 27, 1623. Neither of these can be in any way identified with the "minister" of our inquiry. A son of the latter, brother to Patrick's mother, simply described in the Autobiography as "a grave divine," was living in the year 1662, and his judgment frequently consulted by Patrick about his studies in divinity[q]. But no further clue to the history of that family is there afforded. In the absence of more exact *data*, it may be presumed that the father of Mary Naylor, had he ever held a benefice in the church, could not have been in possession of it earlier than 1580. He is proved not to have been presented between that date and the marriage of Patrick's parents. The "minister" of the latter period cannot therefore, it is clear, have been of the order of the established clergy.

An additional motive for this research lay in the desire to test Knight's statement above referred to, concerning the descent of Patrick from Cranmer "by his mother's side." Every channel which opened a prospect of substantiating that fact has been patiently and perseveringly followed up, before finally adopting the more probable hypothesis which has been deduced above. Advertisements have been circulated in the public journals for the certificate of marriage between Henry Patrick and Mary Naylor. This might afford, it was hoped, at all events an important clue in the Christian name of her father, which has not as yet been ascertained. Inquiries have been addressed with the same object by circular letter to the incumbents of all parishes in Nottinghamshire, in which the parochial registers are known to be extant anterior to the year 1640[r]. This appeal, though very generally and courteously responded to, has failed to elicit the information desired. The diocesan register, as aforesaid, had been previously consulted in vain.

[q] Vol. ix. 437.

[r] It may be worth mentioning that the returns of Parish Registers extant in the year 1831, made by order of the house of commons, are preserved among the MSS. in the British Museum.—Add. MSS. 9355-9360.

On the archbishop's own side the editor's inquiries have been productive of no better results. The successive biographers of Cranmer, and editors of his remains, have effected little towards supplying any authentic list of the great primate's personal issue. The table compiled by Mr. Todd from other sources besides those of Strype, makes mention of his first wife Joan, who died within a year in birth of her first child, the infant perishing with her, and of his marriage subsequently contracted with Ann, the niece of Osiander, in 1532, by whom he had three children, Thomas, Ann, and Margaret. His family having been declared illegitimate on his attainder and sentence in 1556, were restored in blood by a special act of the legislature, 5 Eliz. (Commons' Journals, Mar. 5 and 9, 1562–3, Chancery Roll, II. 45, 5 Eliz.[s]). Thomas and Margaret being alone mentioned therein by name, the inference may be drawn that the second daughter, Ann, had deceased during the interval. From this point the published accounts of Cranmer's history yield no further information. A document at Herald's college declares the pedigree finally closed, appending to all three children the letters "d. *s. p.*"

These statements are however beyond doubt defective and incomplete. It is certain that Cranmer has progeny, in one direction at least, still traceable in the female line. The family of Simpson, of Mitcham, among others, are entitled to trace their descent from the archbishop, and in virtue of this ancestry some have assumed the name and arms of Cranmer. Through the courtesy of Mr. Richard Simpson, formerly of Oriel college, Oxford, and vicar of Mitcham, the present editor has been permitted to inspect a table of kindred by means of which that claim is most conclusively authenticated. By the aid of documents still in the hands of the family, it has been made clear that the archbishop's only son Thomas left also a single male inheritor, who, dying without male issue, is represented down to the present day in the female line by more than one branch of his lineage. No opening, however, is afforded by this additional documentary evidence for engrafting upon the stem of Cranmer any scion of the name of Naylor, and thereby the line of Patrick. Such a hypothesis must certainly be abandoned in favour of the one previously suggested. Of the proofs submitted in support of that conclu-

[s] Todd, ii. p. 515.

sion the public must be left to judge. In the absence of more positive *data*, the editor has not indeed felt himself at liberty to incorporate those links of kindred in the table of Patrick's authentic genealogy. But he cannot withhold his assurance of the fact. Should the present confession of failure incite others to follow up the thread of inquiry, and terminate in a more satisfactory manner by finally clearing up a point so fraught with interest both to the churchman and genealogist, and in a hardly less degree to the general body of the public, his personal regret at leaving the investigation incomplete will be lost in pleasure at their superior success.

Personal characteristics of Bishop Patrick, as drawn from contemporary observation.

Leaving to the bishop himself the task as well of narrating the outer circumstances, as of analysing the feelings and experience of his life, there remains to his editor the duty of setting forth, so far as is now possible, those characteristics which belong to his external portraiture, and which those alone are competent to bequeathe who enjoyed the privilege of contemporary and personal knowledge of their subject.

The most complete and authentic picture of Patrick, as a bishop and a man, is that delineated by Dr. Knight, who drew largely for his materials upon the stores of his own memory, and that of others similarly qualified to speak. Though not officially attached to the see of Ely till after the bishop's death, having been nominated to a prebend in that cathedral, June 8, 1714, by Patrick's successor Moore[t], Knight had been brought within the bishop's influence in his younger years, and cherished towards him the reverential regard of a Timothy for *Paul the aged*, of an youthful and observant disciple for an apostle almost prophetic through experience and grace.

It has been thought preferable to subjoin in this place Knight's own statement (which must be read with due allowance, as not having been conducted through the press by the writer's own hand), rather

[t] Le Neve, i. 361.

than to attempt an essay of a composite kind, out of the few and fragmentary notices which have come down from independent sources.

"The good bishop's character," Knight continues at the close of his life, "appears throughout the whole foregoing narrative. Yet give me leave to sum it up very briefly, which will give me an opportunity to bring in some little notices of him, which have escaped a mention in the proper series of the history, by reason of the abundant matter that offered itself while the composure was under hand. His behaviour through the whole course of his life, bating human infirmity (to which the very best of men are subject), was truly exemplary and praiseworthy; and yet I have been so impartial as not to pass over any passages that occurred which may in some measure, if not judged candidly, lessen with some persons the generally conceived opinion the world had of him; being not acting the part of a panegyrist but an historian.

"His life was in the general truly exemplary as a Christian, a minister, and a bishop. He had a constant regard to answer the benefits he received from a strict and pious education, which shone brightly through his whole conversation. He studied to transcribe in this life all the imitable perfections of God. His soul was always upon the wing towards heaven: his devotions were sublime, not enthusiastical: his heart set upon God and religion: and yet engaged in a busy scene of action, he walked with God. Though he lived and conversed with men, everything he did was with some reference to the glory of God and the good of mankind, and he was so intent upon these things that it gave him no leisure to concern himself much in matters of lesser moment. He had courage enough to deliver himself up to the conduct and direction of Providence, and he found the fruit of it by being freed from those corroding cares and anxious thoughts which sour the lives of the generality of mankind; and had thereby a happy conscience of a watchful care that hovered over him, by raising up instruments and ordering accidents so prosperously, as if there had been a secret design of heaven by blessing him to encourage others to depend upon God, and deliver up themselves wholly to his care and guidance.

"I must not omit to say something of his charity and munificence, which was very eminent and exemplary, in every station of life

he passed through, but more especially shone most brightly in his more advanced circumstances: and though what he did of this nature was as privately as he possibly could, avoiding all ostentation and praise of men, yet his goodness and munificence could not be so concealed as not to be taken notice of, and occasioned him to be seldom free from crowds of petitioners from every quarter, who addressed themselves to him for relief in one kind or other. But as his lot was cast in such times as by reason of persecution and oppression made England a sanctuary for its suffering neighbours from France and Poland, he was unwearied in finding out relief, and moving those whom he knew susceptive of good impressions to join with him in so good a work; and perhaps few ever met with better success in applications of this sort. He never failed of setting a good example, and his charity would sometimes exceed the bounds of his ability; but he thereby provoked others to good works, and raised an emulation which was very advantageous to the distressed parties. Thus by a distribution of twenty pounds, which he at one time gave generously towards the relief of the Scotch episcopal clergy, in the year $169\frac{1}{2}$, ten of them and their families were supported under the deepest poverty and distress, till a way of more settled maintenance could be procured for them. The Irish protestants, who came over in great numbers soon after the revolution, had large experience of his care and concern for them. They had from himself, and by his interest with the best and the greatest of the nation, a large and cheerful beneficence: nor were the refugees from France, who came hither to escape the fury of the persecution raised against them, forgot by him, but more especially their ministers (of whom I could give a large roll of names) looked upon bishop Patrick as raised up by providence for their comfort and assistance. Those more especially who were of eminence in learning and men of probity he took into a strict friendship with him; amongst others Dr. Allix was most favoured by him. I find also by some Latin epistles of J. H. Dalhusius, inspector of the churches in the county of Weeden upon the Rhine, &c., who published in 1692 a book called 'The Salvation of Protestants asserted, and defended against the sentence of the Romish church[u],' &c., as also Carmen in 4^m^ Novembris[x],

[u] 4to Lond. 1689.

[x] "Carmen proseucticon Basiphili ad suos Britannicos concives occasione pri-

that he relied much on our bishop's bounty. For being persecuted in his own country he fled hither with his family. He thankfully owns his son's education by his lordship's bounty, and that the Queen had, from the bishop's application, been beneficial to him. He dedicates his book translated into English, and printed 1689 4to., "to the bishops &c. of the church of England," wherein he gives them to understand that their kindness to one who had suffered on the account of religion would be acceptable to God and redound to their honour. To mention one more (A. C.) who was in the year 1683 converted from the popish religion to the communion of the church of England by his means, I find many years after, being reduced, to have met with a favourable regard from him, so that in both respects he had great obligations to so kind a friend. Indeed so great an esteem had persons of the highest rank of his probity, goodness, and discretion, that he was a sort of common almoner to many of them. To say nothing of lady Coventry since before mentioned, on another occasion I find a receipt under the bishop of London's (Compton's) hand, acknowledging the sum of threescore pounds paid by Dr. Patrick, from an unknown lady, towards the rebuilding of the church of St. Paul's, bearing date Nov. 18, 1682. The duchess of Ormond, and many others of great name did not think it below them to apply to him for favours to some of their friends who had need of them. The duchess was a very earnest suitor for a minister well preferred before the troubles in Ireland, but saving nothing but his life escaped hither. The bishop, who was easy to be intreated, took care of him, to both the lady's and his own satisfaction. Besides, the bishop was a very great patron and encourager of learning, and learned men, both at home and abroad, and never was better pleased than when he had an opportunity of exerting himself for their service. An instance we have in the kind assistance he gave to Jacobus Cappellus, the son and nephew of two great men of that name, when he was publishing their commentaries on the Old Testament, it being a very chargeable and laborious work, part of which was never before published, whereby he had hurt his circumstances, and run in debt. Bishop Patrick, with the assistance of other friends, paid their respect to the name he bore, and made him easy. I find him acknow-

die nonarum et nonarum Novembris, quando regis Gulielmi III. genethlia, et adventus ejus in Angliam atque pulverariæ proditionis memoria celebrabantur anno 1689."—fol. s. l. et a.

ledging this in a Latin epistle, so that the learned world are obliged to him for that fair edition which bears the title of *Ludovici et Jacobi Cappelli Commentarii, notæ criticæ, et observationes in Vetus Testamentum. Item Ludovici arcanum punctuationis, cum ejusdem vindiciis. Editionem curavit Jac. Cappellus. L. F. Amstelodami, per Blaew.* 1689 *in folio.* The editor gave the bishop a full account of this affair, in what he styled *Jacobi Cappelli Declaratio de editione operum posthumorum parentis sui patruique in MSS.* I find also long before this, in the year 1670, that one Joh. Mezolaki, an Hungarian, published *Disputatio textualis ad cap. i. Hoseæ v. 2. et de Idolatria pontificia,* and dedicated it to Dr. Patrick, Dr. Stillingfleet, and Dr. Tillotson, styling them *Dominis meis et fautoribus honorandis.* It would be endless to mention the acknowledgments of the like nature which he received from colleges and schools at home upon the like occasions, especially the respect he always bore to his own college of Queen's, which could not but glory in first forming so great and so good a man, and that they did so may be seen in a letter from that college to him[y]. He was also a generous benefactor to the college at Eton, when applied to by that society towards the repairing and beautifying their chapel, as also to the chapel of Katherine hall in Cambridge, from both which societies he had proper acknowledgments. The palace of Ely, which he found in great disorder, and unfinished as to gardens, fishponds, stables, &c., soon after his coming to that see he brought into order, repairing what was decayed, and rebuilding what was wanting; and (what we who are members of the church have great reason to be grateful to his memory for) he gave a large collection of valuable books to the library of the cathedral, by much the best part of it, though before it contained the whole libraries of dean Mapletoft and Dr. Ball, one of the prebendaries of that church. He also gave a considerable number of books to the library at Peterborough, where he had been dean and his brother prebendary.

"On the 19th of March, 1693, he had a sum of money, no less than £500, left in his hands by a worthy gentleman of a good family (Mr. Cholmondeley), which he disposed of in the following manner, very much to his reputation and honour, since he was always *devising liberal things:*—

[y] Mention of Patrick's loyalty to his college is made in the life of Dr. John Warren, p. xvi. prefixed to his Sermons, 8vo. 1739.

	£		
To ye corporation of Ministers sons, . .	100	0	0
Redemption of two captives, . . .	80	0	0
Charity-houses for ye French refugees, .	50	0	0
St. Thomas's Hospital for ye building of it,	50	0	0
Catherine Hall Chapel to lay its foundation[z],	50	0	0
French refugees at Canterbury, . .	20	0	0
To ye five prisons for relief of debtors there (to be put into Mr. Cox's hands), . . .	50	0	0
L[d]. Ronsell, baron of Courtins, who had been reduced by misfortunes, . . .	25	0	0
Mr. Devun, six children, . . .	25	0	0
Scotch clergy, . . , . .	50	0	0
	£500	0	0[a]

[z] This was not the first or only sum contributed by the bishop in aid of this object, as appears from the following receipt, transmitted among his papers :—

"Dec. Received of ye Reverend Dr. Patrick, dean of Peterborough, ye remainder of ten pounds wch he was pleased to promise towards the rebuilding of St. Cath. Hall in Cam.—£4. 0. 0.

John Eachard."

The year is not stated, but must have been prior to 1691, the date of Patrick's elevation to the episcopal bench. The chapel was not completed till 1704, and consecrated by him Sept. 4, in that year.

[a] Sundry items among the disbursements entered in the churchwarden's books at St. Paul's, Covent Garden, bear concurrent testimony to Patrick's charitable conduct towards religious exiles, and other sufferers of the foreign class.

"June 16, 1668. Given to a poor man driven out of Flanders, recommended by Dr. Patrick, £00. 01. 00."

"Aug. 25, 1669. Given to a poor Grecian by order, £00. 01. 00."

"Sept. 4. Given to two poor men that came out of Turkey slavery, £00. 02. 00"

"Nov. 2, 1673. Given to a Chaldean at Dr. Patrick's request, £01. 00. 00."

"Dec. 8, 1683. Given a Polonian gent, commended by ye Dean, £00. 05. 00."

"July 22, 1684. Given to four poore slaves redeemed out of captivitie from Algier, £00. 05. 00."

An additional instance may be quoted of the use which he made of funds entrusted to him for distribution, in the assistance rendered by him to Vesey, archbishop of Tuam, who had been expelled by the Roman catholics in the reign of James II, and subjected to great distress.

"Given by Dr. Patrick, dean of Peterborough, out of some money put into his hands for charitable uses, £20. 0. 0."—Mant's History of the Church of Ireland, ed. 2. vol. i. p. 749.

Thus did bishop Patrick leave a good savour behind him wherever he came, and such tokens of kindness and generosity as can not easily be forgotten. Nay, so great a compass did he take in doing good, and being serviceable to all mankind (if possible), that I find even from so distant a place as Maryland the acknowledgments of governor Nicholson for the service our bishop had done in that colony by his influence, reaching thus further than his presence. His might well be called a good old age, which was productive of so much good to mankind in general. I find amongst his papers a thanksgiving of his own composing upon some princelike donations of King William and Queen Mary, in which it seems bishop Patrick was concerned. What they were is not mentioned. I have thought it however worth preserving among his other papers. One cannot wonder that they highly valued bishop Patrick, and that Queen Mary more especially, whose heart was set upon doing good, had such love and respect for him, since she found in him such a spirit of wisdom and counsel, together with so great zeal for doing good, which moved her often to consult him in those great and good projects in which she spent her whole time; and indeed he looked upon her removal by death to be one of the greatest losses this nation ever sustained. The most earnest prayer which he composed when she lay sick of the small pox (of which she died) shews the mighty value he set on her.

"Another excellent disposition of mind for which he was remarkable, was his candour and charity to those who differed from him, if he thought men but sincere and honest. He could make great allowances for their different judgments and opinions: men's education, capacities, and several ways of thinking, may determine them some one way some another: and did we but understand one another better, we should often find that the differences that trouble the world are more in words than things. What warm contests have there been in the world, nay, in the very church, in all ages about nothing or next to it. This therefore rendered him averse to all persecutions for conscience sake; such usage being diametrically opposite to the gospel of peace, and to the spirit which is *first pure, then peaceable:* meekly instructing and fair treatment is a more rational and scriptural way to gain upon men's minds than force and

[a] See Dr. Bray's Memorial of the state of Religion on the continent of North America.

fury, which drives men further from us, and hardens them in their way.

"Wherever he found goodness and probity, and a sense of God and religion, those he could not lightly speak evil of, though they went not with him, and were of another sort of denomination: if whereunto they had already attained they minded the same thing he could not but value them accordingly. Hence he would speak favourably of those who differed from us in their notions of church government, and might thereupon separate from the established worship. If he could not persuade, yet he thought he had no reason to quarrel and be angry with them. So likewise when at the revolution many of his friends scrupled to take the oaths to the government then established, though he himself was fully satisfied in his own conscience in complying, he would not judge them for refusing, since *to his own Master every man standeth or falleth.* For no man can be induced to do or act against his conscience, and be blameless. But on the contrary, his indignation rose high against those wretches who could find in their hearts to swear to a government, and act and speak the most opprobrious things against it, and seek to ruin what they have solemnly sworn to maintain. This is most hateful and odious in any person, but doubly criminal in a clergyman, who should, if any other, know the guilt and danger of perjury: besides the reproach and stain it leaves on his order, and the scandal it gives to those without. But on brothers who had done what they could to satisfy themselves, but could not get over their scruples, he would give them the right hand of fellowship, and esteem them as good and conscientious men. With such he kept up a friendship, or at least was resolved it should not be his fault if the intimacy was dropped between them. No doubt Dr. Hickes had all along different notions in many particulars, but yet I find by his letters there was a great intimacy between them, and all the while he was in Scotland chaplain to duke Lauderdale, kept up a strict correspondence with him. How long it was cultivated afterwards I know not; but I cannot but mention a letter to Dr. Patrick after he was advanced to the see of Chichester, from a person who could not bring himself to take the oaths (whose name I am at a loss for, it being torn off), that has such signatures of candour and goodness, as intitles it to be preserved, and testifies to the good opinion he had of bishop Patrick in those circumstances, and that he rejoiced at his advancement in

the church. And indeed many of the greatest characters of a primitive and apostolical bishop appeared very eminently in him, which derived an honour upon the venerable order he was of, so that it caused the enemies of it to have a better opinion of it on his account. He had an unaffected gravity in his deportment, and a decent simplicity in his dress and apparel. In all religious duties there was a warmth and zeal which showed that he was in earnest. His style was clear and full, and his preaching without affectation and dross, fitted to instruct others, not to set off himself; and therefore on such subjects as were most proper to do good upon his audience, and instil right apprehensions of the great duties of our holy religion. He was always at work in his study, when the affairs of his sacred function did not lead him out of it. Otherwise he could never have despatched the numerous volumes he obliged the world with. He had amassed a great stock of learning of all sorts, but his delight chiefly was in the law of his God. In this he *meditated day and night*. His great knowledge in the Eastern tongues enabled him to make great discoveries in the most difficult and abstruse passages of the Holy Scriptures. But whenever he had to give his opinion, it is with great modesty and humble deference to the judgment of others. When at any time he thought himself concerned to controvert any point with any of different sentiments, he made it evident in the way that he took that it was not victory but truth that he sought for in it. He was not wedded to any notions but he was ready to quit them upon first and convincing evidence. The learned Dr. Allix had leave to animadvert upon his Commentaries, and it gave him no uneasiness but pleasure when any mistakes were discovered, which he was ready to own with great thankfulness. As he could make great allowance for the mistakes of others, so he was less favourable to his own. He had an admirable way of managing his reproofs when he found them necessary to be used. There was so much good nature mixed with them that they seldom failed of answering the end designed by them. His gravity and seriousness gave such a weight to his words, that no person, unless quite hardened, but had deep impressions from them not easily to be forgotten. His clergy he always treated as brethren, and those he found remiss in their duty, or immoral in their lives, he took care either by gentle monitions first to let them know that he was obliged for his own and religion's sake to insist upon a reformation from them, but otherwise

he must make use of that wholesome discipline which the church had entrusted him with, in order to prevent any scandal that might arise from their impunity. His admirable management of matters of this nature has been already set forth by some examples in the foregoing narrative, as several other of his excellent virtues, so that it is but *actum agere* to repeat anything further of them. His contempt of the world, and his freedom from anything of ambition in seeking for preferments appears from instances in every prefermen he passed through, for which he was rather sought for than he could find in his heart to seek, till providence opened a way for him. His merit raised him friends who, without any solicitation of his own, paved the way towards his advancement; which gave him a pleasant gust of all his acquisitions, and furnished his brethren of the clergy an excellent lesson of a dependence upon providence, and of patient diligence in the discharge of their heavenly calling.

"I have neither room nor inclination to give the world an account of the many great persons whom his merit had made his friends and patrons; since it is seen in the preceding account that a succession of crowned heads esteemed him highly for his *works' sake*, and had a personal knowledge of him, always looking upon him with a favourable eye. Nor need I say anything of the great intimacy between him and the noble Bedford family, with the first duke especially, who laid the foundation of all his future preferments, by bringing him out of an obscure place and planting him so advantageously in the eye of the world; but shall close all with just mentioning the great intimacy and correspondence he had with the most eminent men for learning and piety throughout the nation, as appears by his letters to and from them: such as archbishop Lamplugh, bishop Ward, bishop Barlow, bishop Burnet, bishop Williams, Dr. W. King, archbishop of Dublin, bishop Wetenhall, &c., as also with the learned Dr. Worthington, Dr. Bernard, Dr. Whitby, Dr. Stradling, and others. It might not be improper to mention the chaplains he made choice of for his service, in which he always had great regard to his beloved college of Queen's, which furnished him with all under this character that ever he had for the eighteen years he was bishop of Chichester and Ely, excepting Dr. Nicholas Gouge, who was of Katherine hall. The others, Dr. James Smith, Dr. Charles Ashton, master of Jesus college and prebendary of Ely, Dr. Ralph Perkins, prebendary of Ely, and Mr. John Martyn, rector of Willingham, (except archdeacon Masden) were all fellows of Queen's college."

Mention is made by Knight of a MS. tract in his possession, written by Patrick in the year 1650 against Richard Resbury, an extreme holder of supralapsarian and reprobationist views; but the MS. has not been found among his papers.

It is matter of regret that comparatively nothing has been recovered of the voluminous correspondence maintained by Patrick with many of the most conspicuous personages of his time in church and state. A far more adequate conception would have been gained thereby than his own modest and unassuming record might lead the reader to form of the extent to which his personal influence was exerted. The few and comparatively unimportant letters appended to his life comprise nearly all that the most careful inquiry has enabled the editor to bring together from various sources. The lengthy series addressed to lady Gauden is more remarkable for the light it reflects upon the writer's mind and character than for topics illustrative of the time. Several incidental notices therein will however be found to possess matter of interest to the historical reader, such as those which refer to the progress and ravages of the great plague. The writer's calm and courageous faith, at a season of such fearful peril, and his unswerving sentiment of Christian duty, when so many of his brethren suffered their posts to be betrayed, shine through the veil which his meek and unselfish temperament seeks by instinct to throw over his thoughts and actions. This correspondence had already passed the press in its present form, as abridged by Cole, when by an unexpected chance the originals in Patrick's own handwriting were brought to light among a quantity of literary lumber in the library of Milton Hall. They thus came into the editor's hands too late to be inserted at length. Considering their great number, sixty-two in all, the length to which each extends, and the sameness of the theme with which they deal,—the spiritual experiences and sympathies of two romantic natures, poured forth in all the confidence which the privacy of the pastoral relation was calculated to inspire,—the loss entailed upon the public by their curtailment will not be inordinately deplored. They could at the best but have furnished another chapter to the history of that phase of religious enthusiasm, which the English reader has generally been accustomed to see depicted in foreign models. In the glimpses of melancholy and somewhat dreamy pietism which are evinced by the scanty letters of his female confidante or penitent, might be seen reflected many traits of the romantic and imaginative temper of which Ma-

dame Guyon and Madame de Chantal are the most familiar types. In the reproofs and precepts of her director or confessor, even in their present abbreviated form, may be traced not a little of that mystic tenderness, and indulgent sympathy for pious weakness, which breathes in its purest and holiest form through the spiritual counsels of Fénélon and de Sales.

The whole correspondence is obviously exceptional in character, and, while serving to point out a peculiar trait of mind and temper in the writer, need in no sense be regarded as an instance of the ordinary footing on which so careful and guarded a curate of souls would conduct a spiritual control over his parishioners.

Many other collections are known to have been formed of Patrick's epistolary labours, showing the value set upon his judgment, and the extent to which he was consulted in points connected with the fortunes of the church, or the private concerns of individuals. But it is at least doubtful whether any material portion of them be now existing. The Rev. Thomas Comber, rector of Buckworth, Hants, is known to have had several in his possession at the close of the last century, in combination with others from Tillotson, Stillingfleet, and other eminent prelates.—Nicholls' Literary Anecdotes, i. 602. Sir Henry Ellis in his Second Series of original letters includes four written by Hickes to Patrick, in the year 1677, relative to the affairs of the church in Scotland, particularly the trial of Michell for the murder of the archbishop of St. Andrew's (vol. ii. 40–56). But Patrick's replies do not appear to have been preserved.

A letter addressed to Patrick by dean Comber on the 19th of October, 1689, relative to the proposed revision of the liturgy, is printed from the Tanner MSS. in Cardwell's History of Conferences, p. 413.

Whiston has transmitted a letter addressed to himself, which deserves insertion here, as illustrating the gentleness and forbearance with which Patrick was disposed to exercise his judicial functions on points connected with the political derangements of the time. A rumour had prevailed to the effect that Dr. Turner, president of Corpus Christi college, had resolved to decline the oath of abjuration of the pretender, thereby subjecting himself to the loss of all his preferments in the church, by the 1st of August, 1702. Patrick, having been advertised to that effect by Tenison, made Whiston a conditional offer of the prebend about to be vacated by Turner at Ely. But on his arrival at Ely with the expectation of taking possession,

Whiston had the following letter put into his hands, explaining Patrick's inability to ratify the nomination.

Ely, Aug. 18, 1702.

"Good Sir,

"Having the intelligence which I sent you about Dr. Turner, from no less person than his grace the archbishop of Canterbury, I thought it might be relied on, for he said he had it from good hands. But hearing it contradicted I wrote to his grace, to know whether there were any certainty in it, and by the last post received an answer, that he doth not know what to believe, reports are so various. Certain it is he went on the 28th of July from London, with a resolution not to take the oath, but quit all his preferments. And yet on the 3rd of August one of my acquaintance came through Oxford, lay there all night, and dined with the head of a house next day, and was with several others, but heard not one word of his laying down his presidentship, as was reported. This he told me here last week, and on Sunday I saw a letter to one in this town, from a fellow of his college, who says he saw the president, Dr. Turner, at prayers that day in the chappel, which was the twelfth instant, which makes me think he changed his mind when he was gone from London, and hath qualified himself to keep his preferments. However it be, I intended very sincerely towards you, who may look upon it as a token of my future kindness, if it be in my power.

"Yours, Sy. Eliensis."

It would appear that Turner, finding no active steps to be taken for bringing him to the test of subscription, Patrick's liberality and kindliness not disposing him to be the instrument of inflicting ruin upon an able and virtuous clergyman, prudently remained quiet until the affair blew over, and remained without molestation in his prebendal stall. Whiston takes credit to himself for forbearing to press the opportunity, as he might have done, to Turner's detriment, out of personal respect towards him. Ten years later, being straitened in circumstances, he confesses to having made his forbearance the basis of an appeal for pecuniary assistance; which, notwithstanding, to his no small chagrin, Turner suffered to pass unnoticed[a].

Another letter tends to evince his solicitude to place the legiti-

[a] Whiston's Memoirs, p. 201-215.

mate restraints of the constitution upon the growth of Anabaptist errors in his diocese.

"*For the reverend Mr. Williams, Rector of Doddington, these,*

"Sir,

"You have done very worthily and prudently in stopping the progress of the Anabapt. faction, by applying y^r^self to the justices, to call their unlicensed school master to account: who you tell me, and I am glad to hear it, have bound him over to appear at the next sessions. I think you need not fear his procuring a license from the archbp^s^ court: for I had the like attempt here at Littleport, where I refused to license a fellow whom a party had set up against one who had a long time taught school there with good acceptance; whereupon they pretended to have not onely applyed themselves above, but actually procured the archbp's license, and showed an instrument with a seal to it to the ignorant people. But I soon found it was a cheate; the archbp. haveing granted none, and haveing given a strict charge in his office that none should be granted, (as he told me himself,) without acquainting the bp. of the diocese with it. But for fear of the worst, I will write to his grace by the next post, and let him know what the sectaries pretend; who, I am sure, will stop the granting of a licence, or revoke it, if any have been granted. Which I think you need not fear; for after a great deal of vapouring at Littleport abt. the licence they said they had got, the fellow durst not appear at the sessions, nor come to me, but ran the country.

"I am, Sir, your assured friend and brother,

Ely, Aug. 2, 1697. "Sy. Eliens.[b]"

The editor is indebted to the Rev. Dr. Jacobson, Regius Professor of Divinity, and Canon of Ch. Ch., for the knowledge of six letters written by Patrick to Wake, in the years 1700–1, and preserved in the library of Christ Church, Oxford. They are not such as to call for insertion at length, relating chiefly to researches set on foot by Wake in the various diocesan and capitular registries, for materials for his work on the State of the Church and Clergy in England, against Atterbury. The longest adverts to Patrick's having employed his mediatory offices with Tenison for permission to dedicate

[b] Cole MSS. 5831, fol. 148.

the book to the archbishop. In his preface, written in 1703, Wake makes recognition of the services rendered to him by Patrick among other bishops.—p. 15.

Particulars of family history from Bishop Patrick's own time to the present day.

Particular notice is due, in the first place, to the memory of the bishop's only brother, John Patrick. This eminent scholar and theologian was born at Gainsborough more than five years later than his brother Symon, the date of his baptism (that of his birth not stated) being registered on the 4th of April, 1632, that of Symon, Sept. 18, 1626: the latter having been born on the eighth of that month. Archdeacon Knight's notice of John Patrick's character and career contains the fullest particulars that can be ascertained. "He was admitted," it states, "into Queens College under y^e^ same tutor as his brother, Mr. Wells, 3 July, 1647[c], so cou'd not be much younger than his brother, who was admitted in 1644: it is certain they were both hard students, and there was a laudable emulation between them to excell in all parts of good and useful learning, in which both afterwards made so considerable a figure in the church[d]. He was at Batersey till by his brothers interest he removed to the Preachership of the Charter-House, where he continued to his death: the leysure he enjoyed here was very profitably spent for y^e^ use of y^e^ publick. The first book he published seems to be his *Reflexions upon y^e^ Devotions of y^e^ Roman Church*, &c. printed 1674, and another edition afterward. He did not put his name to it, but is generally known to be his[e]. Y^e^ common singing Psalms being by length of time, and obsolete phrases, hardly intelligible, he obliged y^e^ world with a new version of them: and how he succeeded, the acceptance it has mett with is a sufficient evidence, shewing his excellent talent in divine poetry. For although there has been another since published by two celebrated poets, yet

[c] Joh. Patricke Lincolniensis admissus sizator Tutore M^ro^ Wells. [Regr. Coll. Regin.]

[d] [The Register of Queen's records that John Patrick matriculated there July 10, 1647, graduated B. A. in Jan. 165$\frac{9}{1}$, and M. A. in 1654.]

[e] He had in a good measure prepared a 2d part of this book, containing y^e^ Devotions paid by the papists to y^e^ Virgin Mary, &c., but this was never published.

by good judges our doctors performance seems to be most valued, as being more agreeable to the Divine spirit of the royal Psalmist, and more suitable for common use; this came out first in 12°, 1684. By his brothers interest in Dr Lloyd, then Bp. of Peterborough, he got ye first Prebend in that Church[f]; soon after, in K. James 2d reign, he was one of those protestant champions who writt boldly against popery: his first attack was agt their chief bulwark, Transubstantiation, which he proved to be no doctrine of the primitive fathers[g], being a defence of ye Dublin letter. Then he set forth a *Full view of ye doctrines and practices of ye Ancient Church, relating to ye Eucharist*, wholly different from those of ye present Roman Church, and inconsistent with ye belief of Transubstantiation, being a sufficient confutation of *Consensus veterum, Nubes Testium*, and other late collections of the fathers, pretending ye contrary, 4to.; as also another (viz.) *The Virgin Mary misrepresented by ye Roman Church, in ye traditions of that Church concerning her life and glory, and in devotions paid to her as ye mother of God: both shewed out of ye office of that Church, ye lessons on her Festivals, and from their allowed authors. Part i. wherein two of her Feasts, her Conception, and Nativity are considered.* It was expected that the ingenious author of this diverting discourse wou'd have obliged the world with a 2d part of this work, and so teach the papists at length to grow ashamed of their intolerable superstitions towards ye Virgin Mary; but ye times cleared up, and there was no farther occasion for that trouble. As Dr J. Patrick had always a very high opinion of Mr Chillingworths Rational defence of ye protestant Religion, in his known book of ye *Religion of protestants a safe way to Salvation*, so he took ye pains to abridge it, for common use, and publisht it with some other pieces never before extant, in 4to, 1687. Moreover finding ye monument of that great man in the cloisters belonging to ye Cathedral Church at Chichester almost wholly defaced and ruined, at his own proper cost and charge he reedified it again in a very decent manner; the Inscription on which being omitted by ye late author of his life (Mayzeaux), it may be found amongst ye collections at ye end of this work; ye Inscription was put up by Dr Whitby,

[f] [Collated July 1, installed July 11, 1685.—Le Neve, ii. 544.]

[g] Transubstantiation no doctrine of the primitive Fathers, &c. 4to. Lond. 1687.

and broken down by Captain Cheynel: ye present erected by John Patrick, Chantor of Chichester, was repaired by ye Dean and Chapter in 1725, and some mistakes amended in it.

"After ye Revolution, in ye year 1691, Arch Bp. Tillotson presented him with his Doctors degree in Divinity; and soon after, his brother being Bishop of Chichester, made him Chanter of that Church, to wch ye preb. of Oving is annexed, which was conferred on him 28 of July, 1690[h], upon ye deprivation of Rob. Jenkins, for not taking ye oaths (who was, after he complied, Mr of St. John's College in Cambridge, and Margaret Professor of ye University, which, wth ye prebend of Peterborough, was all ye preferment he ever had, as I can find.) I shou'd not omitt his good skill in mathematical studies, which appears from several vollumes in that science written by his own hand, and probably designed for ye presse. In his will bearing date ye 6th of December, 1695, after some legacies and charities, he constitutes his brother, then Bp. of Ely, sole executor. His chief substance was his books, which cost him above a thousand pounds, which, with the remainder of what he had, fell to him: there were few in his time who had so extensive a knowledge of books, which made his library ye more valuable. I know not how it came to passe, he had some enemies who traduced him as not well affected to ye established church, which did some time put a stop to his preferment, as appears by a letter of Bp. Lloyd, of Peterb.: but the contrary appears in all his writings he published."

The following inscription marks the spot where his remains are interred in the chapel of the Charter-house.—

"Here lyes the body of John Patrick, D. D., preacher to this house 24 years, who departed this life 19 Dec 1695. His works praise him."

Bishop Patrick had an only sister, Mary, married to the Rev. Robert Middleton, rector of Cuckfield, Sussex, a liberal supporter of the Society for promoting Christian knowledge, to which he bequeathed a quantity of books. A legacy of £50 was bequeathed to her in a codicil to her brother's will.—Vol. ix. p. 675. The date of Mrs. Middleton's death, on a slab in Cuckfield church, is Nov. 1, 1708, that of her husband's burial, in the register, May 14, 1713.

[h] [Installed July 29, 1690.—Le Neve, i. 266; bishop Patrick's Register in the Chapter house at Chichester.]

The Bishop's widow, Penelope, whose family history and connections, together with the romantic circumstances attending her marriage, have been detailed in the Autobiography, and accompanying notes, survived her husband's loss nearly eighteen years. Where and how the residue of her days was spent, has not been placed on record, nor is any thing known concerning her character and private history, beyond the few traits which her husband's affectionate and almost reverential notices suffer to be recognised. Her remains lie with those of her husband in the cathedral at Ely, and at the foot of his monument the following inscription to her memory is subjoined.—

"In the vault underneath, with the late Bp. Patrick, lyes his pious relict Mrs. Penelope Patrick, aged 79 years, who died at St. Edmund's Bury, the 10th of April, 1725, esteemed when living by all that knew her, and very much regretted by the poor of that place, who have felt the want of her frequent and liberal beneficence."

The Bishop's only surviving son, Symon, was born Oct. 2, 1680, and baptized the day following[i]. Having begun his education at Eton[k], he proceeded to Cambridge, where he entered at his father's college in 1697[l], graduated there, became fellow, and M. A. in 1701[m]. On the 14th of June, 1702, he was joined by his father's hands in marriage with Ann Fountayne, the eldest daughter of a wealthy country gentleman at Melton, whose ancestry for three generations has been traced in the Patrick pedigree. On his father's death he came into possession of the estate which the bishop had purchased at Dalham, in Suffolk, in the hope of perpetuating his family as territorial proprietors. In that hope he was not destined to be gratified. The son's extravagant and wasteful habits were not long in involving the property in serious embarrassments, and on his death an act of parliament was obtained, enabling his executors to sell the Dalham estate, in order to clear off debts and encumbrances. He died Nov. 20, 1711, and is buried at Dalham. A sermon of his, "Against Judging and Censuring," preached before queen Anne at Windsor, Aug. 31, 1707, and published by royal command, reached a second edition in 1709. His only son, likewise named Symon, was born March 23, 1706, and in due time entered at Catherine hall, Cambridge, where he took the degree of B. A. in

[i] Vol. ix. p. 472. [k] p. 540. [l] p. 542.
[m] Catalogue of Cambridge Graduates.

1726, and that of M. A. in 1730[n]. A note in Cole's MS. Collections in the British Museum, vol. xlii. fol. 269, records that "Simon Patrick, of Catherine hall, was appointed scholar of modern history by royal mandate, May 31, 1725." He appears to have held some appointment in the customs, since among the Lansdowne MSS. (8), in the British Museum, a letter is preserved from Symon Patrick to Ward, professor of rhetoric at Gresham college, on the subject of the returns of Excise, and application of divers public monies, dated Oct. 7, 1736. He died Oct. 4, 1739, and was certainly married, but appears to have left no issue; in a testamentary paper, dated Aug. 19, 1739, mention being made of "my dear and newly married wife Elizabeth," to whom he bequeathes the sum of four thousand pounds. The letters of administration taken out after his death describe him as "formerly of Foulbriggs, city of Edinburgh, but late in the parish of St. Martins in the Fields, co. Middlesex." His certificate of burial of in St. Martin's church is dated Oct. 9, 1739. With him the bishop's male issue terminated, and the family name became extinct.

The family, however, has been perpetuated in the female line. The bishop's son Symon left three daughters; of whom the eldest, Penelope, born July 21, 1704[o], became the second wife of the right hon. Edward Weston, and left two sons, who died without issue[p]: the second, Ann, born March 18, 1707, died in infancy, Jan. 12, 1712: the third, Judith, married Dr. John Thomas, bishop successively of St. Asaph, Lincoln and Salisbury, and died childless[q]; and the fifth and youngest, Catherine, died unmarried, and was interred at Bury St. Edmund's, Jan. 9, 1792, aged 82 years[r]. Through the fourth of these female descendants alone is the family represented at the present time. Mary, the youngest but one, born Oct. 18, 1719, became on the 5th of October, 1730, the wife of John Kerrich, M.D. of Bury St. Edmund's, through which union a numerous succession of living descendants may trace their ancestry, by converging lines, to the same venerable prelate. The accompanying genealogical table will indicate with sufficient clearness the several families that in the generation now current are entitled to claim affinity with him. Sundry relics of their ancestor continue to be cherished with

[n] Catalogue of Cambridge Graduates. [o] Vol. ix. p. 557.
[p] Nicholls' Literary Anecdotes, iii. 216. The sons are mentioned in their aunt Mrs. Thomas' will. [q] Burke's Landed Gentry, art. 'Kerrich.' [r] Register of Bury St. Edmund's.

pious care as heirlooms in more than one household of the series, Among these are his portrait and that of his lady, by Lely, his study-clock, in perfect preservation, certain books, pictures, and articles of china.

Some allusion may be expected to be made here to bishop Patrick's characteristics of person and carriage. On this point no information has come down beyond what can be gathered from the numerous pictures and engravings which are extant. Several of the later editions of his works exhibit his portrait as a frontispiece, engraved in general from the painting by Kneller preserved in the chapter house of Ely cathedral. Another picture of him, said to be by Lely, hangs in the gallery of Lambeth palace. To judge from these representations, so far as the conventional style of portraiture then in vogue permits the natural features to be realised, Patrick must have been tall and powerfully framed, his countenance grave, massive and well defined, inclining towards sadness, if not severity, in expression, but relieved by a look of greater light and tenderness about the eyes. He is habited in his episcopal robes, and is depicted as he must have appeared at the time of his first elevation to the bench, before the hand of time had told with serious effect upon a constitution, which, somewhat impaired by too sedulous devotion to study in early youth [s], had by temperate and careful usage become capable of supporting the ceaseless labours of a protracted life.

At this point the proper functions of the editor terminate. In laying aside a task, the discharge of which has often brought painfully home to his mind the consciousness of many causes of disqualification for so varied and arduous a commission of literary trust, he feels himself compelled to crave, at the hands of the public, a lenient consideration of such shortcomings and omissions as may be detected in these volumes, as well as of casual errors and inaccuracies of statement,

"quas aut incuria fudit,
Aut humana parum cavit natura."

He has little fear of a harsh construction of such failings, from those who have learnt by experience to realise the difficulty of sustaining

[s] See vol. ix. p. 427.

the attention without flagging or wandering through so continuous an effort, concurrently with the numberless calls and interruptions incident to a sphere of active ministerial duty. The reader is at the same time requested to understand, that for all matters, whether of fact or sentiment, advanced in the preface or notes to the following volumes, the editor is to be considered as wholly and solely responsible.

A more grateful task remains, in the duty which finally devolves upon him, of expressing his sense of obligation to those friends, by whose aid and cooperation his work has been in no slight degree facilitated. Not to attempt an effort wholly beyond his power, the acknowledgment of every individual quarter from which valuable assistance has been derived, he would make particular and thankful recognition of the kind offices of John Percy Baumgartner, Esq., to whom he is indebted for the loan of the valuable collection of documents, repeatedly referred to in the notes and preface, bequeathed by Dr. Knight. To John Kerrich, Esq., of Geldeston Hall, Norfolk, and the Rev. T. V. Fosbery, vicar of St. Mary's, Reading, he has to express his obligation for important particulars of information connected with the family history of their great relative; as well as to the Rev. John Marriott, of Bradfield, Berks, for the use of numerous printed copies of bishop Patrick's works, several of them rare, and not otherwise to be met with. His grateful thanks are likewise due to the directors of the various public institutions at which he has been privileged to carry on his inquiries; particularly to Felix Knyvett, Esq., whose uniform courtesy he has had frequent occasion to experience during his researches in the library of Lambeth Palace.

PADDINGTON,
Dec. 17, 1858.

ALEXANDER TAYLOR.

PEDIGREE OF THE FAMILY OF PATRICK.

1. Mary Phesant, sister to Peter Phesant, J. C. P., bur. Dec 4, 1587 = SYMON PATRIKE, Gentleman, of Caistor, Linc d 1613 = 2 Dorothea Cartwright, bur. Sept. 20. 1601. = 3 Susan Moigne

1 Symon of S. Peter's College, Cambridge and Lincoln's Inn baptd. Oct. 28, 1585 — Vincent

2 Vincent, bur Jan 31, 1619 — Edward,

3 William, bapt Nov 14, 1590, bur Apr 23, 1591.

4 Francis, bapt Mar 8, 1592

5 Edward, bapt. Sept. 22, 1594

6 John, bapt. Sept. 10. 1595 — John,

7 Henry, bapt Sept. 5, 1596, d Aug 16, 1665. = Mary Naylor

8 Bridget, bapt. Jan. 12, 1598, bur. Feb. 22, 160⅞

9 Thomas, bapt Mar. 24, 1599

10 Jane

11 Mary, bapt. Mar 29, 1601.

12 Faith, bapt Dec 19, 1602

13 Elizabeth, bapt. Jan. 27 1605

14 Frances, bur. Apr 2, 1622.

15

Elizabeth, Frances.

Sir John Dynham = Penelope Wamman

1 Lan Banastre. = Mary. = 2 S Soane

Alicia, = Gen. Jephson, of Froyle

William Lewis. = Margaret

Mary, = Myles Sandys

1 Thomas, d. s. p.

2 Edward, d. s. p.

3 Mary, = William, d. 1691.

1 Denham.

2 Antony.

1 SYMON PATRICK, Bishop, b. Sept. 8, 1626, d May 31, 1707. = Penelope Jephson. b. 1646, m June 1, 1675 d Apr 10, 1725

2 John, bapt. Apr. 19, 1632, Preacher to the Charter-House, d. Dec 19, 1695

3 Mary, d. Nov. 1, 1708. = Rev. Robert Middleton rector of Cuckfield, Sussex.

1 William. b. July 1, 1678, d. July 12, 1678

2 Penelope. b. Dec. 1, 1685, d. Sept. 20, 1687

Thomas Fountaine. = Anne Chester

1 John, = — Anne — Elizabeth

2 Thomas Sherlock

3 Judith

Symon, b. Oct. 2, 1679, d. Nov. 20, 1711. = Anne Fountaine, m. June 14, 1702

1 Symon, b. Mar. 23, 1706, ob. s. p. Oct. 4, 1739.

2 Penelope, b. July 21, 1704, m. Jan. 9, 1730 = R. Hon. Ed. Weston, of Somerby. — Charles, ob. s. p. — Edward, ob. s. p.

= 2 Anne Fountaine

3 Anne, b. Mar. 18, 1707, d Jan 12, 1712

4 Dr. John Thomas, bp. of Salisbury, m June 14 1742 == Judith, b. Nov 4, 1708. Will dated Oct 18 1750

5 John Kerrich, M D of Bury, m. Oct. 5, 1736 = Mary. b. Oct 18, 1709

6 Catherine, bur. Jan. 9, 1793, aged 82.

John Kerrich, of Harleston, Norfolk, b. Aug. 18, 1733, d. Aug. 1795 = Amelia, d. of Symon Kerrich of Harleston, Esq. ob. Nov. 27, 1797

Walter, Canon of Salisbury, b. Apr. 24, 1736, d 1803 = Christian, d of Rev E W. Wyneve, of Chelsworth, Suffolk.

Walter, Rector of Paulerspury — Christian

Thomas, Rector of Horringer. = Alice Drew, of Chedburgh.

Thomas. — Alice — John.

1 Edward, ob. Jan. 6, 1821, s p

2 John, b. 19 Nov. 1764. ob. Apr. 1812 = Elizabeth, eld. d of John Walker of Walls End, Northumberland, ob. at Nantes, 19 Nov 1822

3 Amelia, ob 14 Feb 1807. = George Gooch, Esq Capt. H. E. I. C. S.

1 Emily Sarah, = Rev. T. V. Fosbery.

2 Georgiana, = R. Cooke Fowler, Esq of Gunton Hall, Suffolk.

1 John Kerrich, of Geldeston Hall, Norfolk Esq b Dec 22 1798 = Mary Eleanor, eldest surviving d. of John Fitzgerald, of Naseby, Esq

2 Thomas, of Florence b. Dec. 20, 1803 = Harriet Frances, d. of George Baring, Esq

3 Edward, b Jan. 12, 1803. = Mary Evelyn Susan, d. of Rich. Fuller, Esq. of Woodton, Surrey

4 Adeline, = Rev. E. H. Hopper (now Shipperdson) of Walworth, Durham.

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Achilles Tatius. 8vo. Lips. 1821.
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Angelus, Christophorus, de Statu hodiernorum Græcorum, cura G. Fehlavii. 4to. Lips. 1676.
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Antoninus, M. Aurelius, de rebus suis, &c. 8vo. Lips. 1729.
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Aphthonius, Progymnasmata. 12mo. Heid. 1597.
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Baro, Sigismundus, Commentarius de rebus Muscovitarum. fol. Bas. 1571.
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Ulpianus, Commentarius in Demosthenem. fol. Ven. 1527.
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—— de Jubilæo. 8vo. Par. 1655.
Vitringa, Commentarius in Esaiam. fol. Leov. 1720.
Ussher, James, Works. 8vo. Dublin, 1847.

Walsingham, Historiæ. fol. Lond. 1574.
Walton, Brian, Biblia Polyglotta. fol. Lond. 1655–57.
Whitaker, Opp. fol. Aurel. 1610.
Wilkins, David, Concilia. fol. Lond. 1737.

Zanchius, Opp. fol. Heid. 1613.
Zuinglius, Opp. fol. Tig. 1530.

ADDITIONAL AND CORRECTIVE NOTES.

VOL. I.

P. 11, note [d], line 1, *read* "This is one."

P. 65, last line, *read* 1 Cor. xi. 24.

P. 170, line 10, *read* Diognetus.

P. 255, note [e], *read* Matt. xxi. 44.

P. 390, note, δεῖπνον .. [An epigram on the nearly identical theme, Τράπεζα ἀπόντων τῶν φίλων φάτνη πέλει, or *Mensa muta præsepe*, occurs among the Musæ Subsecivæ of Dr. James Duport, p. 168.]

VOL. II.

P. 54, note [b]. [See Editor's Preface, p. lxii.]

P. 541, note [p], *add* [Conf. Gemara Sanhedrin, cap. xi. § 76. apud J. Cocc. tom. ix. p. 263.]

Ibid. note [r], *read* xi. 46.

P. 608, in the heading supply the word "Apostles."

VOL. III.

P. 362, note [q], *read* John i. 31.

P. 401, note [n], *read* 2 Tim. iv. 8.

P. 526, note [d], *read* Ecclus. iii. 21.

P. 527, note [e], *read* Ecclus. iii. 25.

P. 553, note [k], *read* γυναικώδεα.

VOL. IV.

P. 3, *add* to note [a]. [Sir H. Ellis, in his Second series of Original Letters, vol. i. p. 256, has given a letter from father Augustine Baker to sir Robert Cotton (Cotton MSS. in Brit. Mus. Jul. C. iii. fol. 187.), in which he makes a request for books of a devotional or contemplative cast for the use of his sisterhood at Cambridge; and adds, "I wishe I had Hilton's Scala Perfectionis in Latin: it woulde help the understanding of the English (and some of them understande Latin)."]

P. 139, line 33. .. "a great restorer of learning." [Bacon, letter to Matthew, vol. xii. p. 93.]

P. 177, line 15. "one of the ancient guides." *add* note ["Valde absurdum est nimia saturitate velle honorare martyrem, quem scias Deo placuisse jejuniis. —Hieron. Epist. xxxi. tom. i. col. 149 E.]

P. 180. lin. penult., *read* "arts men."

P. 334, note [i], line 5, *read* "Paula and"

P. 433, line 17. "the poor Norwegian." [Balzac, letters by sir R. Baker, p. 31.]

P. 435, note [a]. [The discourse alluded to is The Glorious Epiphany, vol. iii. pp. 347–492.]

P. 725, note [n], *read* Acts ii. 41, 42.

P. 764, note, line 6, *read* 1555.

VOL. V.

P. 38, line 15, *read* Præsentes.

P. 169, line 10. "follow Providence against a precept," .. [See Gauden's Ecclesiæ Anglicanæ Suspiria, p. 133.]

P. 230, note [y], *read* "ÆL. Lamprid."

P. 285, note [c], col. 2. 10. "A letter" ... [This letter is printed in the preface to the collected edition of Bridge's Works.]

P. 318, note [j], line 13, *read* Feb. $164\frac{8}{9}$.

P. 348, line 13. "bibble-babble." [This sarcastic comparison was not confined to the puritanic side of the controversy. In a broad sheet containing Cartwright's six articles with Scripture proofs, bound up with a volume of Mar Prelate libels, in the library of Lambeth Palace, are "Certaine minorall and metaphysical school pointes to be defended by the reverende bishops," &c., of which the eighth is—

8. "That the long prayers of the Puritans before and after their sermons are nothing but beeble-bable, beeble-bable."

"The defendant in this point is father John of Fulham, in M. Cawdrie's Examination." The phrase is also found in Shakspeare.]

P. 348. "Porridge." *add* note. ["There hath been a disturbance in a church in Friday St.; a great many young people knotting together and crying out 'Porridge!' often and seditiously in the church; and they took the Common Prayer Book, they say, away, and some say, did tear it."—Pepys' Diary, Aug. 24, 1662. Compare lord Braybrooke's note.]

P. 363, line 23, *read* "N. C."

P. 507. "as one doth on another occasion to his countrymen." [Balzac to Hydaspe, Baker's translation, p. 134.]

P. 633, note [y], col. 2, line 4, *for* "Plut." *read* "Plat."

Ibid. col. 1, line 15, *read* "1566."

P. 682, line 27, *read* "ever in."

P. 683, line 23, *read* "Church of God."

VOL. VI.

P. 32, note [h], col. 2, line 10, *read* Girald.

P. 112, note [b], *add* [These propositions were printed at length under the title of "Two papers of proposals concerning the Discipline and ceremonies of the Church of England, humbly presented to his majesty by the rev. ministers of the presbyterian persuasion. London, printed in the year 1661."]

P. 185, line 16, *read* "children."

P. 211, note [x], *read* "William Sedgwick."
P. 327, note [r], *read* James ii. 13.
P. 441, line 35, *dele* the comma at the end of the line.
P. 451, note [g], *read* Ecclus. xi. 7.
P. 456, line 23, *dele* I.
P. 578, line 29. "He that repeats," &c. [Plantavit. Floril. Rabbin. § 109, p. 17.]

VOL. VII.

P. 125, note [e], *read* Tit. ii. 12.
P. 253, note [z], line 5, and P. 255, note [k], line 2, *for* Eccles. *read* Ecclus.
P. 288, line 19, *read* Possevine.
Ibid. line 23, transfer the reference letter [o] to 'Basil' in the next line.
P. 307, line 23, *read* James v. 14.
P. 316, line 8, *read* Hebr. xi. 39, 40.
P. 317, note [y], *read* 1 Pet. iii. 19.
P. 448, note [p], *read* [Ps. xi. 7; xviii. 25, &c.
P. 569, note [k], *read* [P. 361 A.]
P. 573, note [y], *read* [Col. i. 28, 29.]
P. 613, note [a], col. 2, line 2, *for* the *read* and.

VOL. VIII.

P. 143, line 37, ..."For truth is great and will prevail." *add* note [Magna est veritas et prævalet, is the Vulgate version of 3 Esdr. iv. 41.]
P. 172, note [m], *for* [o]O *read* [o]Oι.
P. 292, note [e], *read* ἰσχυρότερον.
P. 315, note [b], *for* Cyr. *read* Gr.
P. 629, note [a], *add* [Of the numerous discourses on this memorable storm which have come down, the most noteworthy is one by Joseph Hussey, M.A., replete with the most copious and fanciful stores of learning. Talbot bishop of Oxford preached on the fast-day appointed for its commemoration before the house of lords.]

VOL. IX.

P. 303, line 6, *read* chap. ii. 18.
P. 356, line 29, *for* juro *read* jure.
P. 415, note [x], line antepen., *read* Cantabrigiensis.
P. 422, note [g], line antepen., *for* his *read* his son's.
P. 423, line 19, ...'imposition of their hands,'... *add* note—
[The certificate of orders accorded to Patrick on this occasion, a printed form on vellum, filled up with the names, dates, &c., is preserved among the Tanner papers in the Bodleian library.
"Forasmuch as Mr. Simon Patricke, M[r] of Arts, hath addressed himself to the first Classical Presbytery within the Province of London, according to the Ordinance of both Houses of Parliament of Aug. 28, 1646, 'For the Ordination

of Ministers by the Classical Presbyters,' desiring to be Ordained a Preaching Presbyter, for that he is called to the work of the Ministry as fellow of Queen's Coll. in Cambridge: and hath exhibited into the Presbytery sufficient Testimoniall (now remaining in their custody) of his competent age, of his unblameable life and conversation, of his diligence and proficiency in his studies, and of his fair and direct calling unto the forementioned place :—We the Ministers of the said Presbytery, have (by appointment thereof) Examined him according to the Tenour of the said Ordinance, and finding him to be duely qualified and guifted for that holy Office and imployment (no just Exception being made against his Ordination or Admission) we have Approved him ; and accordingly in the Church of Albanus, Wood Street, in London, upon the day and year hereafter expressed, we have proceeded solemnly to set him apart to the Office of a Preaching Presbyter, and work of the Ministry, with Fasting, Prayer, and Imposition of hands : and do hereby (so farre as concerneth us) actually Admit him unto the said Charge, there to perform all the Offices and duties of a faithfull Minister of Jesus Christ. In witness whereof we have hereunto subscribed our Names this 8th day of Aprill, Anno Dom., 1653.

"Simeon Ashe. Edm. Calamy.
George Smalwood. Tho. Case.
John Wels. Samuel Balmford."—

—Tanner MSS. 52, fol. 6.]

P. 442, note [e], line 19, *read* as "a noble.

P. 450, note [b], line 3, *read* 1668.

P. 460, note [y], col. 1, lin. penult., "Stockport." [This seems to be a mistake of Sir Bernard Burke's for Stockbridge. See Carlyle's Cromwell, ii. 105 ; Browne Willis, Not. Parl. iv. 235, 249, 283. Ludlow, however, in his Memoirs, p. 246, and the writer of an anonymous royalist tract in the Harleian Miscellany, iii. 464, include Col. Jephson among the Irish members. The latter, who sat for Cork and Youghall, was more probably the son of the member for Stockbridge. According to Parker he was hanged for rebellion in Ireland.—Parker's Own Time, p. 71.]

P. 461, lin. ult., "a paper in this form." [In the MSS. in the Lambeth library (982, fol. 65) is a similar vow of chastity taken by a daughter of Sir Patrick Bellew, Sept. 27, 1693.]

P. 475, line 27, ...'about this time.'... [In the year 1680 Patrick officiated at the interment of Samuel Butler, the author of Hudibras, which took place at St. Paul's, Covent Garden.—See Baldwyn's edition of Hudibras, vol. i. p. 9. note. 8vo. 1819.]

P. 495, line 21, ...'ink mixed with the Sacramental wine.'... [This ceremony was observed by pope Theodore, in signing the deposition of Pyrrhus.—Baron., A. D. 648. § 14. Also in the case of Photius, deposed at Constantinople, A. D. 870.—Fleury, li. § 46 ; and in the treaty of peace between Charles the bald and Bernard count of Toulouse.—See Larroque, Hist. de l'Eucharistie, Du Pin, &c., N. and Q., 2 S. iii. 438, and Bernino, Hist. de tutte le heresie, ii. 236, quoted in Southey's Common Place Book, iii. 424.]

P. 517, note [m], line 17, ...'Bodleian Library.' *add* [A copy of the same bill in MS., as modified on its second introduction, and endorsed, "per M. Humphrey, Oct. 1696," is preserved among the MSS. in the Lambeth library (930, f. 165.)]

P. 567, note [e], line 5, *for* Lewis *read* Lawrence.

P. 569, note [k], line 5, *for* summer *read* spring.

Ibid., note [k], lin. ult., . . . Moore, *add* [The positive declaration of Dr. Knight, who assigns this epitaph to bishop Moore, has been preferred to the doubtful statement of the Biographia Britannica, in which it is *said* to have been written by Dr. Long, bishop of Norwich.]

P. 584, line 30, . . .'forerunner of the plague.'. . [Patrick was fond of speculations of this nature. Samuel Hartlib, a common friend, had written both to him and Worthington, Aug. 10, 1661, an account of a singular epidemic accompanied or caused by multitudes of minute animalcules or worms. His report had been obtained from Mr. Beal, a naturalist of great sagacity, of Yeovil in Somersetshire, in which county the distemper had been very prevalent, and had attacked his three daughters, being looked upon as a prognostic of the plague.

Kennet quotes an extract from another letter of Hartlib to the same, dated Aug. 24, 1661. "The former passages which I wrote unto you in my last out of Mr. Beal's letter I sent likewise to worthy Mr. Patrick, who writes in his last, 'I thank you for communicating to me Mr. Beal's letter. I remember Kircher in his book *de Peste* saith that in pestilential diseases he hath found the blood and tumours (when there were any) full of worms.'"—Reg. p. 871.]

P. 597, line 5, *for* nearly *read* newly.

AQUA GENITALIS:

A DISCOURSE

CONCERNING

BAPTISM.

First delivered in a Sermon at Alhallows, Lombard Street, Octob. 4, 1658, and now a little enlarged.

Into which is since inserted a Brief Discourse to persuade to a Confirmation of the Baptismal Vow.

Νίψον ἀνόμημα μὴ μόναν ὄψιν.

"*Circumcision is that of the heart, in the spirit, and not in the letter.*"—Rom. ii. 29.

READER,

READER,

It is not needful to detain thee with many words about the matter or author of this treatise. The matter I am sure will commend itself to thee, if thou wilt be pleased seriously and impartially to read and consider it. And as for the author, I must not, without displeasing him, say anything of him, but only give thee the true reason of the publication of this discourse; which I dare affirm on my credit is not from any itching desire to appear in print; and I believe, none that know him but will bear witness with me in his behalf. The substance of it was at my earnest entreaty first preached, and afterwards, for mine and the satisfaction of some other friends, transcribed: and because I would not give him the trouble of transcribing so many copies as were desired, and he not judging it safe to give liberty to other copies that were not writ by himself; and I, together with others, judging it of singular use for the begetting of right apprehensions of baptism in these days of so much contest; I made it my further request it might be printed, and with his leave have now sent it abroad, which I could not in civility do, without this acknowledgment of the higher honour he hath done me herein, which I doubt not but will prove as real a service to thee and the truth. Whatever advantage thou shalt reap from it, ascribe the praise to God, and look upon thyself as concerned to pray for the author; and let him also have a share in thy prayers, who hath been an occasion of so great a good unto thee, and is

Thy servant in the Lord,

E. V[aughan [a].]

[a] [A minister in Lombard Street, at whose request the Sermon was preached and published: see Bishop Patrick's Autobiography. He was probably a nonconformist; since his name does not occur in the register of the bishop of London, on which Newcourt based his account of the metropolitan clergy.]

THE PREFACE.

1. All things coming from one Fountain and Father of being, there must needs be some marks and characters of himself upon the face of every one of them, and they cannot but have some cognation with and resemblance of each other, as things that proceed out of the same womb of the eternal Goodness. Material beings and spiritual one would think were at the greatest distance, and yet they challenge a kindred one with the other; and there are lines and strokes in these outward shapes that express something of those internal and invisible beauties. All this world below is but the image of the world above; and these corporeal things are but pictures (though pale indeed, and dull) of things spiritual; as the tabernacle of God among his ancient people may inform us. For as some modern philosophers call the loadstone a *terrella* or 'little earth[b],' which draws similar bodies into its embraces; so Philo[c] somewhere

[b] ["Sphæricam in figuram magnes adaptatus, formamque arte orbicularem nactus, vere est genuina ejusdemque figuræ telluris soboles; quam communi matri telluri natura a primordiis concessit: estque physicum corpusculum excellentissimis virtutibus imbutum; et non male cum Gilberto *μικρόγη*, seu *terrella*, vel parva terra dici potest."—Kircher, de Magnete, lib. i. part 2. prop. 10. p. 57.

"Appellatur hic lapis rotundus a nobis *μικρόγη*, seu *terrella*."—Guil. Gilbert. de Magnete, lib. i. cap. 4. p. 14. 4to, Sidin. 1633.

In Gregory's Notes upon some passages of Scripture, chap. 12, an account is given of "experiences made upon the terrella or little earth of loadstone," &c.—Works, p. 56.

The terrella or orbicular magnet constructed by sir C. Wren still forms part of the collection of the Royal Society. See Grew's Rarities belonging to the Royal Society, p. 364.]

[c] [*Βραχὺς κόσμος*,—Philo de Mose, lib. iii. tom. ii. p. 155.

The analogous idea as to the relation subsisting between the nature of man and the system of the universe entered into the Pythagorean and other systems of philosophy.—*Ὁ ἄνθρωπος μικρὸς κόσμος λέγεται, οὐχ ὅτι ἐκ τῶν τεσσάρων στοιχείων συγκεῖται (τοῦτο γὰρ καὶ ἕκαστον τῶν ζώων, καὶ τῶν εὐτελεστάτων,) ἀλλ' ὅτι πάσας ἔχει τὰς τοῦ κόσμου δυνάμεις.*—Vit. Pythag. anon. apud Phot. Biblioth. cod. 249. p. 440. The later Platonists and Christian writers of the mystic school frequently speak of man as the microcosm, his soul being informed by the divine mind, and his body constituted of the four elements. So Philo de Plant. Noe, cap. 7. tom. i. p. 334; de Mund. Opif., cap. 51. tom. i. p. 35; Proclus in Timæum, p. 11. C.

Παρὰ τῶν σόφων μικρός τις εἶναι κόσμος ὁ ἄνθρωπος λέγεται, ταῦτα περιέχων ἐν ἑαυτῷ τὰ στοιχεῖα, οἷς τὸ πᾶν συμπεπλήρωται.—Greg. Nyss. de Anim. et Resurr. tom. iii. p. 188. *Σύνδεσμος γάρ τις ὢν καὶ ἐνέχυρον φιλίας πάντος τοῦ κόσμου ὁ ἄνθρωπος, ἐξ ἀνάγκης πάντα τὰ προειρημένα περιέχει κατὰ τιὰ ἀναλογίαν· εὖ γὰρ εἴρηται παρὰ τοῖς ἔξω, Μικρὸς κόσμος ὁ ἄνθρωπος.*—Cosmas Indicopleustes, Christian. Opin. de Mundo, lib. vii.

calls the tabernacle a 'little world,' a small image of the whole universe, (the most holy resembling the highest heavens; the holy place the upper regions where the lights of the world are placed, and where God hath set a tabernacle for the sun; and the outward court the lower parts and skirts, as we call them, of this world,) whereby God would show that he could not dwell in houses made with hands, but that the whole world was his temple, the souls of men his altars, love his holy fire, and all men his sacrifices. And so the apostle[d] calls it *ἅγιον κοσμικὸν, a worldly sanctuary*, perhaps in this sense that I have mentioned. Now the same apostle afterwards tells us[e], that this tabernacle and appurtenances were *ὑποδείγματα* and *ἀντίτυπα, patterns* and *figures* or *copies* of things in the heavens; and so doth the whole Scripture draw representations and images of the other world, and things to come, from the sun, the stars, the light, the feasts, and such like things that are in this wherein we inhabit.

2. Man is made by God *συγγενὴς τῶν δύο κόσμων*, as one speaks, 'of kin to two worlds,' the knot as it were that ties them both together, or the button that fastens them one to the other[f]. He lives in the confines of each, and with his mind is capable to look into the world of souls and spirits, and with his body he converses with these material images. God therefore hath thought fit to teach his mind the things of the one by the ministry of his bodily senses, which have acquaintance only with the other. And besides the whole book of the creatures, (every letter of which is full of God,) he hath always given man some special lessons and documents by outward characters, which he hath more industriously cut and engraven to impress his mind with spiritual notions. For though man be *ἐν μεθορίῳ*[g], as I said, 'in the confines' of both worlds, yet he is bred up among sensible creatures, and contracts acquaintance here, before his soul is grown so high as to take any notice of things above; and therefore he being most affected with the body's companions, it is

Montfaucon, Collect. nov. patr. Græc. tom. iii. p. 289 A.

Φέρων ἐν τῇ καθ' ἑαυτὸν φύσει τῆς πάσης κτίσεως τὴν εἰκόνα, δι' ἃ καὶ μικρὸς κόσμος εἴρηται.—Nemes. de Nat. Hom. cap. i. tom. ii. p. 475 C. Bibl. vet. patr. Græc. fol. Par. 1624. Conf. Max. de Eccl. Myst. cap. 7. ibid. p. 180.

S. Gregory Nazianzen speaks of man as *Κόσμος ἕτερος ἐν μικρῷ μέγας*,—Orat. xlv. §. 7. tom. i. p. 850 A.

See also the authorities quoted in the Life of Nicholas Ferrar, by the Rev. J. E. B. Mayor, p. 239.]

[d] Heb. ix. 1. [e] Ib. 23, 24.

[f] Fibula utriusque mundi. [So Tertullian, — "Homo . . consertarum substantiarum duarum quodammodo fibula est."—De Resurr. Carn. cap. 40. p. 349. *Σύνδεσμος πάσης κτίσεως*,—Cosmas Indicopleustes, ut supra, lib. v. p. 210 E; et lib. iii. p. 172 E.]

[g] [*Ἐν μεθορίοις αἰσθητῆς καὶ νοητῆς οὐσίας.*—Nemes. de Nat. Hom. cap. 1. tom. ii. p. 497 A. Bibl. Vet. Patr. Gr. fol. Par. 1624.]

the singular care and providence of God to teach him by such things as are most familiar to him, which he hath done in all ages of the world. It was a custom among the ancients (as they report) before the knowledge of letters and writings, to sing their laws, lest they should forget them, which was in use among some people near to Scythia in the days of Aristotle[h]. And this is one reason why the Psalms are in verse, because they would be the better remembered, and more safely reposited, being a magazine of spiritual learning. They knew very well that what affects the senses and runs smoothly is most regarded; and we ourselves still experience that rhythms which make a pretty noise or jingle are sooner fixed in people's minds than words in prose. Seeing then that outward things do so notably teach us, and the more any thing solicits any of our senses the more acceptable it is unto us, God hath been pleased so to deal with man that he shall not want such lessons.

3. This matter of discipline may be deduced from the first Adam to the second. For God placed the first man in a paradise, a fair and beautiful garden abounding with all manner of fruits, &c. which was but a type of the celestial paradise above, that is watered with streams of light from the face of God, and rivers of pleasures from his love, in the midst of which the Son of God is the tree of life. An image, I say, God gave him of heaven, but none as yet of hell, because man was made to be happy. So God likewise gave him a commandment (the matter of which was outward and sensible) of abstaining from one tree in the garden; which was but a document of the subjection he did owe to his Creator, and of the tenure whereby he held all his enjoyments. After his disobedience, men were some way or other directed by him to make offerings to God of their beasts and fruits as acknowledgments of their dependence and homage, and adumbrations of the sacrifice of that seed that was newly promised. In process of time, when obedience grew cold, and their thoughts (it is like) of another life but dull, God took Enoch to himself when he was but three hundred and sixty-five years old, to teach them by themselves, as well as other things, that there was another life, and a reward that remained for those that walked with God, which was better than the longest term of years in these earthly possessions. But wickedness still increasing, God destroyed the world by a deluge of water; which was but a shadow of the dreadful showers of wrath, the streams of fire and brimstone, that

[h] [Διὰ τί νόμοι καλοῦνται οὓς ᾄδουσιν; Ἢ ὅτι πρὶν ἐπίστασθαι γράμματα, ᾖδον τοὺς νόμους, ὅπως μὴ ἐπιλάθωνται, ὥσπερ ἐν Ἀγαθύρσοις ἔτι εἰώθασιν;—Aristot. Problem. xix. 29.]

should fall upon the heads of the wicked in the other life, whereby God would terrify the new planters of the world, and give them an image of hell, as he had done before of heaven. But this was not a lasting visible monument of God's anger, and therefore in after-times *Sodom and Gomorrha and the cities about them were set forth for an example, suffering the vengeance of an eternal fire*[i]; which places lay just in the view and under the eye of that people whom God made peculiar to himself, and served as continual marks of his displeasure, and instances of his wrath, to make them for ever to beware. That peculiar people God separated to himself by the sign of circumcision, the seal of the covenant that he made with them. This mark was most properly made in that part of their flesh, because the great promise to Abraham was, that he would *multiply his seed as the stars of heaven*, and that *in his seed all the nations of the world should be blessed*[k]; and it aptly represents (besides other things) that they were to be an *holy seed* unto the Lord. After this God did by two persons, Jacob and Esau, shadow forth unto them, that his favours are at his own disposal, and that they are not conferred by nature, but by grace.

In the line of Jacob, besides that there were many mystical and secret significations of his will, which God made by sundry persons and actions, there were also many outward manifest images given of heavenly things. In the law that Moses delivered to them, their several washings, their meats, their sacrifices (to name nothing else) were all signs of all sorts of purity and obedience, too many now to be particularly related. Their offerings, and some of their sacrifices, represented the obedience and services of particular Christians, who are made priests unto God; but the chiefest of them represented the offering and sacrifice of the high priest of our profession, which was Christ himself.

And (that I may not be tedious) when God would show the greatest favour to the world, and open most of heaven and things above, he comes and dwells amongst us in the person of his Son, and in an outward shape manifests himself to our eyes and ears: for in the very humanity of Christ so much of divinity appeared, and the majesty, wisdom, power and goodness of God so rayed forth, that he saith to Philip, *He that hath seen me hath seen the Father also*[l]. Yea, when God would give a testimony of Jesus to be his Son, he doth it by the visible descent of the Holy Ghost, which he saw *coming down upon him like a dove*; as if he would tell us, that his

[i] Jude 7. [k] Gen. xxii. 17, 18. [l] John xiv. 9.

own Son shall likewise be taught by these outward signs and resemblances, he being in all things to be conformed unto men.

4. Though our Lord therefore hath taught a religion more full of spiritual notions than had been manifested before, and hath given more clear notice of things above unto men's minds than had formerly come unto them, yet he would not quite alter the old manner of discipline by outward things, but retains some of them in his economy, knowing how weak the minds of men are, and how much more easily they apprehend by sense than by themselves. Only it is to be observed, that he hath made even these outward things to speak more plainly, and tell their meaning more distinctly, and hath writ their instructions in a greater and more legible letter than ever before.

5. Baptism is one of those relics, a symbol of great and clear significancy, the sacrament of regeneration, or the second birth; which it doth most aptly express, as the following treatise will sufficiently show you. For the present it may suffice to say, that water (of all things that are easy to be got, and are at hand) was the most fit thing that can be thought on to be chosen to make an emblem of the spiritual generation. For we naturally come out of a liquid moist substance, out of a slimy water; or in Job's phrase, *We are poured out like milk and then curdled in the womb like cheese* [m]. It is not unusual in the scripture to speak of our natural procreation under the metaphor of water, as may be discerned by consulting but these two places, Prov. v. 15, 16, &c., ix. 17. And it is well known, that while we lie in the womb, we swim in a sweet liquor, and hang by the navel in the midst of a watery nourishment. Osiris and Isis, if we may believe Plutarch [n], were nothing in the Egyptian mythology but the river Nile and the earth, between which two all things were begotten.

So the Scholiast upon the first verse of Pindar [o] thinks, that therefore water is to be reputed the best of things, because out of it the other three elements are begotten; out of the subtle part of it the air is begotten; out of the grosser, being curdled and compacted, the earth; and out of the more ethereal and spirituous part the fire. But perhaps I do not well to pursue this notion so far, and our Saviour might not have respect to such things as these. Yet this we are sure of, that we *must be born again of water and the Spirit* [p]; and that our spiritual nourishment, after Christ is conceived

[m] Job x. 10.

[n] [De Isid. et Osir. p. 363 D: Cf. Sympos. lib. viii. p. 729 B.]

[o] Τῆς τῶν ἄλλων γενέσεως αἴτιον. [in Olymp. i. 1. tom. ii. part. 1. p. 22.]

[p] John iii. 5.

within us, is compared unto water also, as you may see, John iv. 14. And I cannot but likewise think that he had some regard, in appointing baptism, to the cleansing and cooling quality that is in water; and that it excellently represents unto us the Spirit of God to be poured forth to the purifying and washing us from the filth of sin, and the blood of Christ to the extinguishing our guilt, and quenching the heat of God's anger that might justly burn in our souls, when we did remember that we were sinners.

6. But there have so many several winds of doctrine blown upon these waters of baptism, and strove together, that they are become troubled and darkened; so that one can scarcely see with any clearness to the bottom of them.

The great controversies that have arose about the persons that should be baptized have so tossed and agitated men's thoughts, that I doubt few have any calm and settled apprehensions of the nature and end of baptism itself. Most books that treat of this subject are so concerned in the quarrel of infants, that the use which men ought seriously to make of it is much forgotten. If men thought more of its true ends, they would lay aside their disputes, or not manage them so roughly; and they would soon see that we are all baptized into the same Spirit, and made of the same body, and entered by it into the same society and community of holy and peaceable ones. What more cool than water? What sooner puts out all our fires? If the waters of baptism (next to the blood of Christ) were sprinkled upon our intemperate heats, they would assuage our boiling passions, and we should contain ourselves within the due bounds of a loving and gentle zeal.

But, as I said, it is but little thought of for what Christ did institute this holy rite. Some look upon it but as a cold ceremony, and many speak of it as a thing that must be done, because Christ hath commanded, but cannot tell to what purpose; and others glory in it as a privilege, but little understand any thing of duty that it requires of them.

Pliny[q] tells of a water in Cilicia, which is called, he saith, Νοῦς, or 'Mind,' because it will make their senses that drink it subtle and apprehensive. Suidas[r] on the contrary saith, that it is called Ἄνους, or 'Want-wit,' because it makes people foolish, and takes away their understanding. Such a different esteem do men seem to have of these waters of baptism; while some who seem wise despise them as of no efficacy, and use them only in compliance with simple

[q] Hist. Nat. lib. xxxi. [cap. 12.]

[r] [In voc. Κέσκος, col. 2078 C.]

people; and others make them such heavenly matters, that they doubt not at all but being baptized they are wise enough unto salvation. But both of them are agreed in this, to understand no engagement that is laid upon us by them, and to expect that what they can do should be wrought alone by them, without any help or assistance from ourselves. And we find the greatest multitude of that sort, who glory in baptism, as the Jews did boast of circumcision; who say in effect what Julian[s] (it is like falsely) makes Constantius say, 'that our religion requires nothing of the greatest sinners, but only this, Wash, and thou art clean from all thy foul crimes; and if thou commit them again, do but knock thy breast, and beat thy head, and all is well.' But Justin Martyr might have answered him, and gives us all another lesson in his dialogue with the Jew; where he saith, 'What good doth that baptism that scours the skin only, and makes the body white? Baptize yourselves from anger, and from covetousness, from envy and hatred, and then behold your body is clean[t].'

It is a sign and seal of God's great blessings, and so it is of our promise to him of obedience. Upon condition then that we own this covenant when we understand it, and keep ourselves strictly and religiously to the terms of it, we may say of these waters, as Euripides[u] of the sea (upon the occasion of Plato's recovery by the salt waters in Egypt);

Θάλασσα κλύζει πάντα τ' ἀνθρώπων κακά·

They 'wash away and heal all the evil diseases of men.' But otherwise they will be like some waters in Thrace, in which whosoever washed (if we may believe Vitruvius[x]) he certainly died.

7. I have therefore adventured to expose to the world a few of my green and unconcocted thoughts concerning this argument, and to represent what I conceive to be the true meaning of baptism, which is nothing different from the sense of the church of God. There are a multitude of books, I know, in the world, and men complain of it. They that do may let this alone; and of others I may easily obtain a pardon for putting myself into the crowd, since I take but up a little room, and make but a very short stop in their passage to better authors. Others, it may be said, might have been better allowed to have handled this matter. I think so too; and believe there are

[s] In his Καίσαρες.—"Οστις ἐναγὴς καὶ βδελυρός, κ.τ.λ. [tom. i. p. 336 A.]

[t] Τί γὰρ ὄφελος ἐκείνου βαπτίσματος, ὃ τὴν σαρκὰ καὶ μόνον τὸ σῶμα φαιδρύνει; κ. τ. λ. [§. 14. p. 114 D.]

[u] [Iphig. in Taur. 1193.]

[x] Vitruv. l. viii. c. 3.

great numbers that understand better, and multitudes that understand as much, and some that can enlarge these things that are here said into more perspicuous and profitable discourses, and I dare not so much as flatter myself that I am able to lead the way to any of them. If I may provoke them to do better, I think my labour well bestowed. I am sensible that the images of truth make but a weak and waterish impression upon my mind; but they may draw more lively pictures of themselves upon others' souls, and let them give us a copy of their conceptions.

8. Since the preaching of this sermon, it came so strongly into my mind (by taking notice of some discourses abroad) to insert something of confirmation, that I could not well put away those thoughts; and so I have let them take their place in the body of the sermon, by way of persuasion to a more hearty and open owning of the baptismal covenant.

Thereby men will ascend from water unto wine, from a weak estate to a more strong and manly constitution: and God will not only sprinkle clean water upon their faces, but even lay his hands upon their heads; thereby taking more firm hold of them, and apprehending them for his own, and conferring his blessings more abundantly on them now that they put themselves into his hands, to be directed and ruled in all things by him, as those that are wholly in his power.

I dare not keep you any longer in the entry, for fear you grow weary, and loath to step over the threshold of the next leaf, and look into the main building. And there I shall not stay your eyes long; for my furniture being little, it was not wisdom to make the house too wide and spacious.

Nov. 6, 1658.

S. P.

Acts xvi. 33.

. . . . . and was baptized, he and all his, straightway.

CHRIST having given a command to his apostles to *go and teach* (or disciple) *all nations, baptizing them in the name of the Father, Son, and Holy Ghost*[a]; we find in this story of their acts (wherein some of their travels are related), that as soon as they had persuaded any persons to be Christians, immediately they received them into their fellowship by this ceremony of washing them with water. A truth, which among all the disputes about baptism, one would think, should never have been quarrelled; yet there have been those busy fancies in the world that have called this into question, and would persuade us that our Saviour in those words intended not any such washing with water, and no other baptism is to be owned but that of the Spirit[b].

But so men may say, if they please, that when Philip and the eunuch went into the water he baptized him with fire[c]. If the apostles could understand our Saviour's meaning, those men are sufficiently refuted by their practice: for though our Saviour baptized none that we read of but with the Spirit (and the papists will have a hard task to obtain this preeminence for Peter, that he received the baptism of water at Christ's hands[d]); yet it will be needless pains to prove that his apo-

[a] Matth. xxviii. 49.

[b] August. de Hæres. 46. ["Manichæi . . baptismum in aqua nihil cuiquam perhibent salutis afferre; nec quemquam eorum quos decipiunt baptizandum putant,"—tom. viii. col. 17 C.] et Hæres. 59. ["Seleuciani . . baptismum in aqua non accipiunt,"—col. 20 D.]

[c] Act. viii. 38.

[d] [This one of the most remarkable traditions to be met with among the legendary records of antiquity. The following are the fragmentary notices of the Greek fathers upon which it rests.

1. A fragment of the epistle of Evodius (successor to St. Peter in the episcopate of Antioch), entitled *τὸ Φῶς*, and preserved by Nicephorus (H. E. ii. 3):—

Ὁ δὲ πολὺς τὰ θεῖα Εὐόδιος, τῶν ἱερῶν δ' ἀποστόλων καὶ οὗτος διαδόχος, ἐν τοῖς αὐτοῦ συγγράμμασι, μάλιστα δ' ἐν τῇ ἐπιστολῇ ἣν Φῶς ἐπέγραψε, καὶ ταῦτα προστίθησιν· Ὁ Χριστὸς, λέγων, ἰδίαις χερσὶ τὸν Πέτρον μόνον ἐβάπτισε· Πέτρος δ' Ἀνδρέαν καὶ τοὺς Ζεβεδαίου υἱούς· Ἀνδρέας δὲ καὶ οἱ τοῦ Ζεβεδαίου τοὺς λοίπους ἀποστόλων· τοὺς δ' ἑβδομήκοντα Πέτρος καὶ Ἰωάννης ὁ θεολόγος βαπτίζουσι.

2. Euthymius (in Joann. iii. 5,

stles, and their successors after him, did initiate and admit disciples in that manner.

But notwithstanding this, there are others, that, lest the world should be quiet, start a new question, Whether that command of our Lord's extended any further than to the first proselyting of the nations, or ought now to be followed among

tom. iii. p. 95.) reports the tradition somewhat differently; to the effect that the Saviour baptized his own mother also with his own hands:—

Γράφουσι δέ τινες ἐγγίζοντες τοῖς χρόνοις τῶν ἀποστόλων, ὅτι ὁ μὲν Χριστὸς ἐβάπτισε τὸν Πέτρον καὶ τὴν θεοτόκον, ὁ δὲ Πέτρος πάντας τοὺς ἀποστόλους.

3. A citation from the Memoranda of Sophronius (patriarch of Jerusalem, A. D. 629–638) in a fragment on the baptism of the twelve apostles, extant among the MSS. in the imperial library of Vienna, (cod. 34, in the index of Lambecius, p. 205. 8vo, Han. 1714,) and printed by Gaulmyn in his edition of the Life of Moses, p. 553. The fragment is attributed to Symeon the monk: (Petr. Lamb. l. c. p. 431,) by others to Theodoret bishop of Cyrus, (Fabric. Bibl. Gr. tom. ix. p. 163.) or by a palpable error to Sophronius himself, (Gaulmyn, l. c. Garnier, diss. ii. in Theod., tom. v. p. 414. ed. Schulze,):—

Εὕρομεν ἐν τοῖς Ὑπομνήμασι τοῦ ἁγίου Σωφρονίου καὶ ἄλλα πλεῖστα μνήμης ἄξια, καὶ πρὸς τούτοις καὶ ταῦτα, περὶ ὧν καὶ τὴν ἔρευναν ἐποιήσαμεν, ὅτι μόνον τὸν ἅγιον Πέτρον ὁ Κύριος καὶ Θεὸς ἡμῶν Ἰησοῦς ὁ Χριστὸς οἰκείαις χερσὶν ἐβάπτισε· καὶ Πέτρος Ἀνδρέαν, καὶ Ἀνδρέας Ἰάκωβον καὶ Ἰωάννην, Ἰωάννης δὲ καὶ Ἰάκωβος τοὺς λοίπους πάντας ἀποστόλους.

4. A quotation from the fifth book of the lost Hypotyposes of Clement of Alexandria, preserved by Palladius, as quoted by some anonymous disputants in the Λείμων, or 'Spiritual Pasture' of the Syrian monk Joannes Moschus (wrongly attributed by some to Sophronius; see Cave, *infra*, Fabric. *l. c.*, Phot. Biblioth. cod. 199. p. 162):—

Φησὶ γὰρ Κλήμης ὁ Στρωματεὺς, ἐν τῷ πέμπτῳ τόμῳ τῶν Ὑποτυπώσεων, τὸ ἀποστολικὸν ῥητὸν ἐξηγούμενος, τὸ λέγον, Εὐχαριστῶ ὅτι οὐδένα ὑμῶν ἐβάπτισα, Ὁ Χριστὸς λέγεται Πέτρον μόνον βεβαπτικέναι, Πέτρος δὲ Ἀνδρέαν, Ἀνδρέας Ἰάκωβον καὶ Ἰωάννην· ἐκεῖνοι δὲ τοὺς λοιπούς.—Cap. 176. in Biblioth. Patr. Gr. per Front. Duc. tom. ii. p. 1133 D.

It is confidently advanced and supported by several among the later controversial writers of the church of Rome, e. g. Lindanus (Panopl. Evang. lib. iv. cap. 81. p. 440.), Bellarmine (de Pont. Rom. lib. i. cap. 23. tom. i. col. 691; de Bapt. lib. i. cap. 9. tom. ii. col. 274.), and Baronius (Annal. Eccles. A. D. 31. n. 40). It is also related in the Life of Christ written in Persian by father Geronymo Xavier for the use of Jesuit missionaries in the East, and translated into Latin by Louis de Dieu, p. 154.

For a critical discussion of the historical value of these traditions the reader is referred to the remarks of Cave, (Life of S. Peter, §. 3. p. 9. Script. Eccles. tom. i. p. 24;) Casaubon, (Exercit. 24. in Baron. p. 280;) Morton, (Catholike Apology, pt. 2. p. 275,) and Voss, (de Bapt. disp. 7. § 16. p. 281.) The supposed epistle of Evodius is rejected by Baronius himself elsewhere (in A. D. 71. n. 13. col. 885.) as being destitute of early or authentic testimony.]

Christian people? who might have spared the labour of making such a doubt, unless they could give us some ground to think that that part of their commission was after revoked, or then limited to such a time; and likewise solidly expound those following words, *I am with you always to the end of the world;* and show us why the work of the new birth, which the apostle makes the signification of baptism, is not now as well as then to be shadowed and represented. Yet others will not let their wits be at rest, but make a further inquiry, Whether the words of our Saviour include in them a command or only a permission, because he saith only *baptizing*, not *baptize*[e]? Though the constant practice of the apostles in this book related, and of the church afterward, might well have been sufficient to have silenced these thoughts without any further dispute; and the following words likewise, *teaching them*, &c.[f], would have told such men that their inquiry was needless, unless it can be thought, that because he doth not say, *go teach*, we may choose whether we will give any further instruction to our people.

Taking it therefore for granted, without engaging myself in such questions, that the words now read do speak of baptism by water still to be retained in the church of God, you may observe in them these three things:

I. A rite or ceremony used, and that is baptism or *washing with water.*

II. The person baptized, *the jailor and all his.*

III. The time of its administration, παραχρῆμα, *straightway, instantly,* at that hour of the night that the foregoing story was acted, without any further delay.

From which I am invited to treat of three things:

First, of the use and intention of baptism.

Secondly, of the qualities or dispositions of those that receive it.

Thirdly, of the time that is required to render them persons fitly qualified to receive it.

I. For the explication of the first, we need find no fault with the common language that saith, "baptism in its general

[e] Βαπτίζοντες. [f] Διδάσκοντες αὐτοὺς, ver. 20.

notion is an outward visible sign and seal of some inward and invisible grace and favour, conveyed and made over thereby unto us." But to difference it from the other sacrament, we must inquire what that grace, favour, and privilege is, and show how it doth signify and seal it between God and us. And upon due consideration, I believe we shall find that to be baptized expresseth something on our part, and something on God's; both which put together make it a federal rite, whereby we and God enter into a covenant and agreement together, and mutually engage to the performance of several things which are all to our behoof and benefit.

i. As we present ourselves to the minister of this sacrament and receive it, so it expresses something done by us; and then, ii. As the minister, God's deputy or ambassador, doth receive us, and wash us with this water by the authority and into the name of the Father, Son, and Holy Ghost; so it expresseth something done by God. Both which it concerns us for the securing of our duty and our comfort also to be acquainted withal, and therefore I shall show you,

i. What is the true meaning and intent of it on the part of the person baptized, who offers himself, or is offered to receive it: which I will lay before you in these particulars:

1. First, in the general notion of it, it is a profession of a religion whereinto we enter, and to which we engage to be faithful and constant disciples. It is a ceremony whereby proselytes are made, and all that use it do thereby come into a new way and state, forsaking all their old persuasions, practices and relations wherein they were born and bred, that are contrary to and inconsistent with these new engagements. It is well observed by S. Augustine[g], that "men can be associated together in no religion, whether true or false, unless they be combined by the common tie of some visible signs and sacraments of their profession." Which the world hath found by so long experience to be true, that I need not be careful to prove it. The Jews, it is manifest, were differenced from others by circumcision, and (as their doctors tell us) entered into covenant with God, not only by it, but by baptism also, together with a

[g] In nullum nomen religionis, seu verum seu falsum, coagulari possunt homines, nisi aliquo signaculorum seu sacramentorum visibilium consortio colligentur. Ad Faust. l. 19. c. 11. [tom. viii. col. 319 E.]

sacrifice unto him. And when a heathen would become a Jew[h], and undertake their religion, and so repose himself (as their phrase is) under the wings of the divine Majesty, he was to be circumcised, baptized, and offer sacrifice; for which Maimon[i] (as sundry learned men observe out of him) brings no other proof but that, *As ye are, so shall the stranger be*[j]; so supposing as a thing well known, that by those three the Jews submitted themselves to the yoke of the law. And it is as commonly known that they say their mothers entered into covenant only by baptism and sacrifice; and so did some proselytes by those (without circumcision) engage to worship the one God of Abraham, Isaac and Jacob, and forsaking all idols to observe him only; as that passage of R. Joshua's clearly shows, which is cited by Raymundus[k], "He is baptized, and not circumcised: behold this is a stranger converted, for so we find of our mothers, (viz. Sarah, Rebekah, &c.) that they were baptized, but not circumcised."

Baptism now hath no different signification, but only we lay this engagement upon ourselves, to worship the *God and Father of our Lord Jesus Christ;* and to come to him through his Son, and to embrace that religion which he teaches us from God, which is that whereby we are distinguished from Jews, Mahometans, and all other people in the world, who go not to God through this Mediator, nor own that blessed gospel that he hath delivered unto us.

If any should ask me why by baptism we should make this profession rather than any other rite, the answer methinks is easy, if what hath been said be considered, together with the particulars that I shall mention after I have despatched this general notion of it. And besides, it seems considerable to me, that Moses the mediator of the old covenant did receive the people into it by baptism, and not by circumcision. For it is only said, that *they should sanctify themselves, and wash their clothes*[l]: but it is likewise plain from Joshua v. 5, that

[h] See Buxtorf. Lex. Rab. vocab. גר. [in גיר. col. 407.]

[i] De prohibito congressu. [in tract. Isure biah, apud Joseph. de Voisin, de Lege Div. cap. 7. p. 50.]

[j] Num. xv. 15.

[k] Pug. Fidei, part. 3. dist. 3. c. 11. [§. 17. p. 785. e lib. Jehammoth.]

[l] Exod. xix. 10.

none were circumcised while they were in the wilderness; and they are not all the while reproved or rebuked for it, and were notwithstanding within the covenant, which was sure by some ceremony or other: and the apostle also saith, that *they were all baptized into Moses in the cloud, and in the sea*[m]. God by the covering of the cloud took them under his wings and protection, owning them for his people; and they passing through the heart of the sea, the waters enclosing them round about, did profess to trust in God, and there to drown all the thoughts of Egypt, which sometimes they feared, and sometimes they loved overmuch. Now as only baptism, and not circumcision was used, when God conducted his people by the visible ministry of angels, who marched with them in the cloud, and delivered them from the slavery and bondage of Egypt by the hand of Moses; so God thought fit to use no other way of making disciples when he sent his own Son to work a greater salvation for us, and to be the mediator of a better covenant with us. Of which the ancient Jews do not seem to have been altogether ignorant, when they say that there shall be such a multitude of proselytes in the days of the Messiah[n], that they shall be admitted by baptism only without any circumcision. It may not be unfit to add, that all nations used washing so much, that there could not be invented (one would think) a rite more likely to be readily received than this. The Jews, it is plain, not only when they admitted persons into covenant, but afterwards also in case of legal pollutions, used *divers washings*, as the apostle's phrase is[o]. Three sorts of which I find observed by a learned man[p]. First, there were their καθημερινοὶ βαπτισμοὶ[q], their 'daily washings,' which were introduced by the Pharisees. Secondly, there were their baptisms or immersions of the whole body into water, which all the Jews were bound unto in their confessions. And thirdly, the bathings of their women, which they were tied unto seven weeks after their delivery of a child. Unto which I may likewise add, that wash-

[m] 1 Cor. x. 2.

[n] Vid. Grot. in Mat. iii. 6. [tom. ii. p. 22.]

[o] Heb. ix. 10.

[p] Gaulmyn, not. in Vit. Mosis, l. i. c. 11. [p. 139.]

[q] Mr. Pocock hath largely shown that טבל and βαπτίζεσθαι do not signify among them always the washing of the whole body, which is to be observed against those that make it now necessary. Not. Miscel. cap. 9. [ad calc. Portæ Mosis, p. 393.]

ing was used as a token of innocency, and freedom from such guilt as might be thought to cleave to a person; which the Psalmist supposeth in that phrase, Ps. xxvi. 6, and the book of Deuteronomy plainly expresseth[s], *they shall wash their hands, and say, Our hands have not shed this blood*, &c., which perhaps Pilate would imitate (having to do with the Jews) when he had condemned our Saviour. For he *washed his hands before the multitude, and said, I am innocent of the blood of this just man: see you to it*[t]; as if it had been but an accidental murder, or that which he could no more help than if a man had been killed by chance. Certain it is the Gentiles likewise used washings very much, not only after murders, but likewise in case of other crimes, and also in their admissions of persons into the secrets of some of their religions; for which see Tertullian[u]. And if there were nothing else to make us believe the Jews used this ceremony in these cases, this might make it very probable; for the Gentiles were but their apes, and the devil (as Just. Martyr[x] observes in this very case of baptism) took divine rites, and made them do service in his hellish mysteries. "They hearing," saith he, "the saying of the prophet, *Wash you, make you clean*, &c.[y], would have their worshippers sprinkled with water when they went into their temples to make an offering, yea, and be washed all over before they came thither." All which being true, our blessed Lord would think it fit to innovate as little as he could, and so to accommodate this significant and innocent ceremony to his purposes, and translate it from the Jews, to be a rite whereby to profess inward purity of body and soul: just as he did in the other sacrament of the Lord's supper, wherein he hath made use not only of the bread and wine, but as divers have observed, of the accustomed words which the Jews then used at the paschal supper[z]. For so his wisdom judged it meet to make former rites serve his own ends, rather than introduce strange and unheard of things which had not been known in former times. His design was not novelty, but truth; not his own glory, but

[s] Deut. xxi. 6, 7.

[t] Matth. xxvii. 24.

[u] De Baptis. cap. 5. [p. 226.] et de Præscript. cap. 14. [p. 216.]

[x] Καὶ τὸ λοῦτρον δὴ τοῦτο ἀκούσαντες οἱ δαίμονες διὰ τοῦ προφήτου κεκηρυγμένον, &c. Apolog. ii. [al. i. § 62. p. 80 C.]

[y] Isai. i. 16.

[z] [Vid. Martin. Pug. Fid. part. iii. dist. 3. cap. 15. p. 840; Grot. in Matt. xxvi. 26. tom. ii. p. 250.]

the good of men; and so he conformed himself in this to their practice. Which (that I may speak more particularly) is to be considered,

2. Secondly, as a profession of repentance from dead works; a relinquishing of all ungodliness and worldly lusts, so as never more to be friends with them. This is taught us not only by the baptism of John, which was administered with confession of sin, and is called the *baptism of repentance*[a], and likewise accompanied with an exhortation to bring forth *fruits meet for repentance*[b], and in refusing of which the Pharisees are said to have *rejected the counsel of God against themselves*[c]; but also by the exhortation of the apostle to the new converts, *Repent, and be baptized every one of you*, &c.[d], i. e. make profession of your repentance by baptism to the remission of your sins, the sense of which had pricked them in their hearts. And it is further manifest from all the circumstances of baptism. For they put off their old clothes, and stript themselves of their garments; then they were immersed all over, and buried in the water, which notably signified the *putting off the body of the sins of the flesh*, as the apostle speaks[e], and their entering into a state of death or mortification after the similitude of Christ; according to the same apostle's language elsewhere, *we are baptized into his death, we are buried with him in baptism, knowing that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we might not serve sin*[f]. All which was rendered still more significant by the ancients, who baptized only on the last day of the week at night, i. e. on the even of two Lord's days in the year, called therefore by Chrysostom *νύκτες φωτοφόροι*[g]. Because Christ then lay in the grave, and was about to rise again; in conformity to whom, they by this rite did profess themselves to be dead, and, coming out of the water, there to leave all their sins drowned and buried in that grave, never to revive again. There is one thing more not to be forgotten, which makes it more clear that it was intended for a profession of repentance, and that is, the renunciation which they made to the devil, the world, and the flesh; or the open declaration

[a] Mark i. 4. [b] Matth. iii. 6, 8. [c] Luke vii. 30. [d] Acts ii. 38. [e] Col. ii. 11. [f] Rom. vi. 3, 4, 6. [g] [Hom. in sanctum Pascha, § 5. tom. iii. p. 755 c.]

upon the question propounded, which they made against all God's enemies; the form of which so many ancient authors do record, that it is vain to cite any; but the sense of it was this, —Do you renounce, or do you forsake the world, and all the vanities, follies, and wickedness thereof? I do forsake them, said the person to be baptized. Do you forsake the devil? Will you have never any thing to do with his works? I do forsake them and abhor them all, &c., unto which the apostle is thought to have reference, when he speaks of the *answer of a good conscience* as the *baptism which saves us*, and not the outward washing or *putting away of the filth of the flesh*[h]. This ἐπερώτημα, this question, *What shall I do to be saved?* and consequently the hearty answer to all that is proposed as requisite to salvation, is that which makes baptism to be available and of force unto our salvation. The Jews say in their tradition that Adam stood a whole week up to the neck in water[i], begging of God to accept of his repentance for what he had committed. Whatsoever he did, I am sure this washing with water doth most fitly represent both our acknowledgments that we are worthy to die, and be swallowed up in the water; and our profession that we will forsake all our filthiness, if we may but be accepted unto life.

3. Thirdly, it is a profession of faith in the Father, Son, and Holy Ghost. For we are baptized into their name; and so it signifies, either first, that we heartily accept of the Father for our God and happiness, to love him above all; and of the Son for our Lord and Saviour as the way unto the Father; and of the Holy Ghost for our sanctifier, guide, and conductor to the Son: or secondly, (which comes to the same,) that we embrace that doctrine for our rule which is delivered unto us from the Father, through the hands of his Son, by the power of the Holy Spirit; to fear all his threatenings, to rely upon all his promises, and to yield obedience to all his commands as long as we live. That this profession of faith was made in baptism is plain, not only from Acts viii. 37, where Philip saith to the eunuch, *If thou believest with all thine heart, thou mayest be baptized;* and he answers, *I believe that Jesus Christ is the Son of God;*

[h] 1 Pet. iii. 21.

[i] [The waters of upper Gihon,— vid. R. Eliezer, in Pirke, cap. 20. p. 46; R. Abr. Zacuth. in Juchasin, fol. 5 a, apud Seld. de Synedr. lib. i. cap. 11. tom. i. p. 1025.]

but likewise from this, that the word *baptism* is put for the whole doctrine which he preached who did baptize; as you may see, Acts xviii. 25, *knowing only the baptism of John;*— Acts xix. 3, *Into what were you baptized? and they said, Into John's baptism:* by which it appears, that being baptized into such a name, though one should speak nothing, expresses a consent to embrace that word which he preaches and declares to be the will of God. Yea, baptism is an open profession and declaration to all, that we are of such a faith; for it is not enough that we are persuaded of the truth of Christ's religion, but we ought also publicly to own it, and manifest to the world our belief of it, which seems to me to be the meaning of that place, Mark xvi. 16, *He that believes and is baptized shall be saved;* i. e. he that owns the faith of Christ in truth, and makes a profession of his belief by receiving this mark of the Christian religion, he shall be accepted of God to life. For that was required by our Saviour of his disciples, that they should not be ashamed of him before men, nor be afraid to let the world know that they were his disciples, by using all those things whereby they were distinguished from the rest of men.

4. It is a profession of holiness and obedience, and an engagement we thereby lay upon ourselves to maintain all purity in body and soul; which is the immediate consequent of the two former, and seems to be alluded unto by the apostle, when he saith, *such were some of you: but you are washed, but you are sanctified*[j], &c., i. e. you have betaken yourselves by receiving of baptism to a holy and pure conversation. And it is more plainly expressed by him; *as many of you as have been baptized into Christ have put on Christ*[k]. In token of which, and that they intended all purity, (like those in the Revelation, who are said *to follow the Lamb in white*, they were presently clothed with white garments when they came out of the water. From whence that day was called *White-Sunday*[l], which was one of the principal times when the ancients did admit persons to baptism; and they all professed hereby that they *hated the garment spotted with the flesh*[m], and would never return again

[j] 1 Cor. vi. 11.
[k] Gal. iii. 27.
[l] [See authorities in Bingham, Eccl. Ant. book xii. chap. 4. § 3, and book xx. chap. 6. § 6.]
[m] Jude 23.

to the dirty pleasures of the world wherein they had wallowed. An ancient Christian poet doth excellently express it,

> Fulgentes animas vestis quoque candida signat,
> Et grege de niveo gaudia pastor habet [n].

"A bright garment was cast over shining and glistering souls, and the great Shepherd took no small pleasure in his milk-white lambs;" whose outward lustre did but signify that they were become the *children of the light, and of the day*[o], and would have no more *fellowship with the unfruitful works of darkness*[p]. Which place some would interpret of baptism, called therefore by the ancients φωτισμὸς, or "illumination," of which those splendid garments were a fit signification. The Greeks at this day put such a robe upon the child immediately after baptism, saying, "Receive this lucid and immaculate clothing, and bring it before the tribunal of our Lord Jesus without spot, and thou shalt have eternal life, Amen[q]." Certain it is, that all true Christians have ever accounted this the great intent of this outward rite of baptism, to be an engagement to holiness; ἴσθι μὴ λουτρῷ, ἀλλὰ τῷ νόῳ καθαρός[r], is the sense of them all: "Be clean, not only by the washing of thy body, but the purgation of thy mind." Bathe and steep thy soul in holy truths, till they have fetched out all thy filth. For even a Jew can say, *Qui baptizatur sine intentione, perinde est ac si non baptizatur*[s]; "He that doth not intend that which is meant by baptism is as if he were unbaptized;" "for it is not dirt," saith he, "and excrementitious adherencies that a man washeth away, but there is a resemblance herein of the cleansing of the soul from all filthiness, i. e. from those perverse thoughts and evil habits which he professes to forsake, by bringing his soul to the waters of virtue and knowledge, as Ezekiel saith[t]." Thus Maimon[u]. And therefore they well said, "He that comes from among the Gentiles unto us" בשביל דבר מהבלי העולם "for the sake of any worldly

[n] Venantius Honor. de Pascha. [lib. iii. cap. 9. part. i. p. 91.]

[o] Filesacus, lib. i. select. cap. 3. [p. 37.]

[p] Eph. v. 8, 10.

[q] George Phelavius, Annot. ad Christoph. Angel. [de Statu hodiernorum Græcorum, cap. 24. p. 493. 4to. Lips. 1676.]

[r] [Clem. Alex. Strom. lib. iv. cap. 22. p. 629.]

[s] Apud Joseph. de Voysin, de Lege Div. cap. 7. [p. 47.]

[t] Ezek. xxxvi. 25.

[u] [In Tract. Mikuaot, de Lavacris, apud eund. ibid.]

vanity, he is not a proselyte of justice[v];" for which cause they used to examine him, whether for the hope of gain or honour, or compelled with fear, he betook himself to their profession; and to search whether there were any young man or woman of Israel that the party made love unto, because they would have them only out of holy ends undertake their religion. And indeed their rising again and coming out of the water did likewise signify this, that they had left their filthiness behind and were made new men, henceforward to serve God in righteousness and holiness all the days of their life.

5. It is a profession of self-denial and taking up the cross if we meet with it in our Christian course. For waters signify in Scripture *afflictions* and *tribulations*, which sometimes go over our head and overwhelm us. And accordingly our Saviour, speaking of his sufferings, saith, *I have a baptism to be baptized with*, &c.[x], and, *Are you able to be baptized with the baptism that I am baptized with*[y]*?* i. e. to take part with me in my sufferings and endurances here in the world for God's sake? And immediately it follows, *You shall indeed be baptized with my baptism*, you shall be wet in blood, and baptized in your own tears and sweat. Whosoever puts on Christ, takes upon him his sufferings, and renounces (as you have heard) all those things, though never so dear, that would divest him of his dearer Saviour, or make him false to that covenant into which he doth enter. So the Samanæans among the Indians, (as Porphyry[z] tells us.) as soon as they were chosen to be of the society of those divines and had that title, they shaved their body, and received a stole or long robe, after which they renounced *πάσης οὐσίας*, 'all their estates;' never thinking of returning to wife, children, or any other thing, making no account of them; but wholly employing themselves in the things of God, (as his words are,) they lived *ἀγύναιοι πάντες καὶ ἀκτήμονες*, 'without wives or possessions,' or their former enjoyments. Such a white garment I told you the Christians sometime received in token of their putting on Christ Jesus the Lord; with that they put on new relations, and espoused another interest, and did profess to forsake

[v] Buxtorf. in Vocab. גר [in גיר col. 408.]

[x] Luke xii. 50.

[y] Matth. xx. 22.

[z] L. 4. Περὶ ἀποχῆς τῶν ἐμψ. [§ 17.]

father, mother, wife, children, houses, lands, and all things else for his name's sake, and to call nothing theirs, but only Christ. Which likewise we cannot deny they did very anciently represent, by signing them with the sign of the cross, (innocently enough till superstition did abuse it,) in token of the crucified afflicted condition into which they must be willing to enter if Christ should call them to it. And so we may interpret that place, *Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses*[a], i. e. Endure sufferings for Christ's sake, for thou art called unto it, and hast professed in baptism thou would be his faithful soldier before many witnesses; i. e. saith Hierome[b], "before the people of God and his holy angels thou didst renounce to the world, and all the softnesses and vanities thereof, and gave up thyself to *endure hardship*, as it is in another place, *like a good soldier of Jesus Christ*[c]." For this cause it was perhaps that their *baptisteria*[d] or fonts used to be made where some martyrs had suffered, that so they might be put in mind they entered into a warfare, wherein they must *resist unto blood, striving against sin.* Our very first incorporation into Christ is in effect an expiration to the world, and then we begin to die when we begin to live. As soon as ever we declare for Christ, and are listed into his militia, the devil raiseth all his forces against us, and we must not expect to march quietly to heaven. You shall read of nothing but sufferings after our Saviour's baptism, (and most of the rest of his life before, for thirty years, which we may suppose had less trouble in it, the Holy Ghost passes over;) as if he would tell us, that when by baptism we give ourselves to him, and become his children, we enter upon a state of sufferings, and perhaps must *wash our garments* again *in the blood of the Lamb*[e].

And having thus shewed the greatest engagement that it can lay upon us, which is, to lay down our lives for Christ's sake if he require it; I shall pass to the next part of this dis-

[a] 1 Tim. vi. 12.

[b] ["Sacerdotibus, vel ministris, virtutibusque cœlestibus,"—Pseudo-Hieron. in loc. tom. xi. col. 1054 C.]

[c] 2 Tim. ii. 3.

[d] V. Dilherrum, Disp. de Antiq. Ritu Funer. [in Disput. Acad. xv. § 3. p. 469.]

[e] Rev. vii. 14.

course, which is to shew what the meaning and intent of it is on God's part, and what blessings are thereby conveyed back again to us who thus give up ourselves to him.

ii. God by his minister (that doth in his name and by his authority baptize) receives the person so washed into the enjoyment of some privileges and benefits that otherways are not ordinarily to be enjoyed. For what is done by his minister is as if the hand of God should do it. So it is said that *Jesus came into Judæa and baptized*[f]; and the Jews say to John, *He to whom thou bearest witness, behold, the same baptizeth*[g]; and again it is said that *Jesus made and baptized more disciples than John*[h]: yet we are told that *Jesus himself baptized not, but his disciples*[i]. That which officers and servants do by commission and authority of their master, is accounted to be his action; and so,

1. First, God receiveth us hereby into his family, to be numbered among his people, of whom he will have a special care[k]. It is the seal, as it were, of God upon us; his mark and character, whereby he owns us for his sheep, and knows us from all other, so as to have a more particular inspection over us than the rest of the world that make not this profession; and to endow us with certain peculiar favours, even before we are able to perform any part of our duty unto him[l]. It is the door whereby we enter into the church, the gate that lets us into Christ's fold, and the first step to fellowship with God and with his people. Whence it was the font, you know, used to be placed at the door or entrance of the church, to signify that by this we come into the congregation of Christ's disciples; but yet that by baptism we are brought but to the beginning of religion, and must make a further progress to perfection, till we come to the holy place, and into a nearer communion with God. The minister likewise used to take the infants into his arms, to signify, I suppose, God's receiving and embracing of them with a loving affection. Yea, he used to kiss them, either

[f] John iii. 22.
[g] Ib. 26.
[h] Ib. iv. 1.
[i] Ib. 2.
[k] So St. Chrysost. speaks to the newly baptized,—Ἀκούετε οἱ σήμερον καὶ κατὰ τὴν νυκτὰ ταύτην εἰς τὴν ἄνω Ἱερουσαλὴμ πολιτογραφηθέντες. [Hom. in sanctum Pascha, § 5. tom. iii. p. 756 B.]
[l] V. August. de Catech. Rud. cap. 6. [tom. vi. col. 269.]

to signify that love of God to them, or that they were now of that community and body whom the apostle bids to *salute one another with a holy kiss*[m]. And all this is supposed in the word *proselytes*, or 'comers unto' God, which clearly argues some relative action of his, which is receiving and entertaining them graciously as those he will have in his favour. But more particularly,

2. Secondly, hereby God receives us into a state of pardon and forgiveness. He assures us that Adam's sin shall not undo us, and that every sin of our own shall not exclude us out of heaven; but that we shall have the benefit of repentance, and an allowance to retract our follies; yea, and grace so to do if we will make use of it. He admits us into that covenant of grace, which accepts of repentance instead of innocence, and of amendment instead of an unerring obedience. This is one of the special favours of the gospel which by baptism is consigned unto us, that former iniquities shall not be remembered; and that every breach of our covenant, if there be a real change wrought in us, shall not void it, and make it null and ineffectual unto us. So in Mark i. 4, John is said to *preach the baptism of repentance for remission of sin.* And Ananias saith, *Arise, and be baptized, and wash away thy sins*[n]. And the Greek church after baptism sings those words three times, "Blessed is he whose iniquity is forgiven[o]." As those who came to the baptism of John did thereby receive a distinguishing mark and character, that they should not be destroyed in the ruin of the nation; insomuch that he saith to the Pharisees that desired baptism, *Who hath warned you to flee from the wrath to come*[p]*?* so they that are baptized into Christ do thereby receive a pledge, that no sin which they stand guilty of shall bring the anger of God upon their heads if they will keep his covenant; but all shall be crossed out which they are charged with, and be like words writ in the water, that are obliterated and vanished, nowhere more to be found.

3. Thirdly, we receive hereby the promise of the Spirit, the effusion of which is likened to the pouring out of water[q], and so is in baptism most aptly signified and represented. *I will pour*, saith the prophet, *waters on him that is thirsty, and*

[m] Rom. xvi. 16.
[n] Acts xxii. 16.
[o] Georg. Phelavius, Ib. [p. 493.]
[p] Matth. iii. 7.
[q] John. iii. 5.

floods upon the dry ground, i. e. upon the Gentiles who were as a wilderness; *I will pour my Spirit on thy seed, and my blessing upon thy offspring, and they shall spring up as among the grass*, &c.[r] In which place that there may be a prediction of baptism it is very probable; for thus much some of the Jews do acknowledge, that the prophet speaks of Gentiles that should be proselytes and called by the name of *Israel*, and we Christians know that we are Abraham's seed, and that this promise hath a respect to the times of the Gospel. Rasi[s], out of R. Nathan, thus glosses upon the fifth verse: "There are four sorts of converts here spoken of[t],—One shall say, *I am the Lord's;* these are they that are proselytes of justice, or the most perfect converts: *and another shall call himself by the name of Jacob;* these are the little ones of the ungodly: *and another shall subscribe with his hand to the Lord;* these are the penitents, or the men that repent; *and surname himself by the name of Israel;* these are the strangers, i. e. those that observed the precepts of the sons of Noah, and particularly renounced idolatry; and therefore this part of the verse is by another rendered השמים יראי, 'they that fear God.'" Where, observe, that he calls one sort of these converts קטנים, 'the little ones[u],' who were not thought (it seems) to be unmeet to be made members of a church, and were not judged by their father's admission to be received; but were distinctly admitted by themselves by the decree (as they tell us) of the house of judgment. And observe likewise, that all these proselytes being said to spring as it were out of the water, these words may be a prophecy of Christian baptism, to which a promise of the Spirit is annexed, which is very well signified by water; for as that cleanses and purifies from filth, so the Spirit of God is the sanctifier of God's people, purging and cleansing their hearts from all impurities. This being therefore the great work of the Spirit so well represented by water, we must conclude, that when the minister washeth us

[r] Isa. xliv. 3, 4.

[s] [Lege R. Solomon Jarchi, apud R. Nathan, in Avoth, teste Vitringa in loc. tom. ii. p. 477; et Raymund. Martin ut infra.]

[t] צדיקים גמורים קטנים בני רשעים בעלי תשובה גרים.

[u] V. Raymund. Pug. fidei, par. 2. c. 14. [§ 22. p. 458.] So St. Chrysostom calls the new baptized persons *ἄνθη πνευματικὰ, τὰ καλὰ τῆς ἐκκλησίας φυτὰ, κ. τ. λ.*—Orat. prima et secunda de Resurrect. [al. Hom. de sancto Pascha, § 5. tom. iii. p. 755 C.]

in God's name, God thereby promiseth that he will be assistant to us by the Holy Ghost; and that he will send upon us his grace, that we may be saved *through the washing of regeneration, and the renewing of the Holy Ghost*[x]. According to that of the apostle, 1 Cor. vi. 11, the place before mentioned, *But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of God*: whereas those words, *in the name of the Lord Jesus,* refer to being justified; so those words, *by the Spirit of our God,* refer to their being washed and sanctified. So in that place of Ezekiel xxxvi. 25, after he hath said that *he would sprinkle them with clean water,* it follows as an explication of it, (ver. 26, 27,) *A new heart will I also give you, and a new spirit will I put into you,* &c. *And I will put my Spirit within you, and cause you to walk in my statutes.* All which doth sufficiently shew, that in this washing with water the Lord engages to give the Spirit.

4. Fourthly, we receive hereby a promise of resurrection unto life. Though we by going into the water profess that we are willing to take up the cross and die for Christ's sake; yet on God's part, this action of going into and coming out of the water again did signify that he would bring such persons to life again: that he *would not leave their soul in the grave, nor suffer his holy one to see corruption.* And this, according to St. Chrysostom[y], (a very judicious interpreter, who was so full of the spirit of St. Paul, that he dreamt sometime that he appeared to him,) is the meaning of that difficult place, 1 Cor. xv. 29, *Else what shall they do that are baptized for the dead?* &c., i. e. for their dead bodies[z]. Why do they profess in baptism that they believe the article of the resurrection of the dead among the rest of the articles of the Christian faith? Why are they baptized into the hope and expectation of it, of which (saith he) the minister gives them a sign or symbol, διὰ τῶν πραγμάτων αὐτῶν, 'by the things themselves' that he doth; putting them in and taking them out of the water,

[x] Tit. iii. 5.

[y] Συνετάφημεν γὰρ αὐτῷ ἐν τῷ βαπτίσματι, καὶ συνεγέρθημεν αὐτῷ διὰ τοῦ βαπτίσματος. Μία αὕτη ἀνάστασις ἀπαλλαγὴ ἁμαρτημάτων· δευτέρα δὲ ἀνάστασις, ἡ τοῦ σώματος. Chrys. Orat. de Resur. [tom. ii. p. 443 D.]

[z] Τῶν νεκρῶν, τουτέστι τῶν σωμάτων. [Hom. xl. § 1. tom. x. p. 379 C.]

which is a sign of their descending into the state of the dead, and their ascending up from thence. Now what good do they receive by baptism, if they shall not rise again, but remain always in the grave? If any think it harsh to render those words, *for their dead bodies*, by these, *for the resurrection of their dead bodies*, which in baptism we profess to believe, it is only for want of skill in the short manner of speaking which the Hebrews use. And methinks they may otherwise be interpreted to the same sense more plainly after this manner:— *Why are they baptized for their dead bodies?* i. e. 'for the benefit and profit of their dead bodies?' for ὑπὲρ denotes 'the end' which an agent intends in an action (as Gal. i. 4, *Who gave himself* ὑπὲρ[a] *τῶν ἁμαρτιῶν ἡμῶν, for to take away our sins*), and there can be no end upon our dead bodies which we can have, but that they may live again; therefore for this end we are baptized, that they may rise from the dead, which if they should not, we should lose (saith the apostle) the great benefit which in baptism was consigned; and to what purpose should we use that rite? It may be replied, that I have already mentioned many other purposes which render it sufficiently beneficial. But if it be considered how near sin and death are one to the other, we shall conclude that so must remission of sin and the resurrection from the dead go together; and that if the one be not believed, we may easily doubt of the other, or at the best we shall make forgiveness lame and very imperfect while this great punishment of sin, viz. death, remains unremoved. And therefore Athanasius[b] very judiciously makes these to comprehend one the other, in that advice he gives to Marcellinus about the use of the psalms. Where he tells him among other things, that when he beheld persons baptized, and saw them delivered by that new birth ἀπὸ *τῆς φθαρτῆς γενέσεως*, 'from their mortal nativity,' and thereupon would admire the lovingkindness of God to men, he might properly sing the two and thirtieth psalm, *Blessed is he whose transgression is forgiven*, &c. Which both plainly declares his sense of the end of baptism, which was to deliver men from death, and includes this blessing in that of remission of sin, one part of which is the taking off that punishment which entered by it. Luther

[a] Περὶ some have it, which is of the same force.

[b] Epist. ad Marcellin. [§ 18. tom. i. p. 994 A.]

indeed, in his version on the Bible, gives another interpretation of this place, but suitable to my present discourse, which is grounded, Dilherrus thinks, upon that practice I mentioned of baptizing in the places where the martyrs were interred. The sense whereof is this, (as one that understands the language interprets it to me,) What mean they to be baptized *uber den Todten*, 'over the dead?' "To strengthen," saith Luther in his gloss upon the words, "or confirm the resurrection, they used to baptize Christians *uber den Todten Grabern* 'over the graves of the dead,' the intention whereof was to show that the same, the very self-same person should rise again." But I doubt we shall not find that custom so ancient as St. Paul's days, wherein there had been but few martyrs; and therefore I wave it, thinking the other more clear and proper. If any one like it, then from both we may conclude, that the waters of baptism are like the waters of heaven, which falling upon the dry earth and the dead roots of plants, makes them spring forth and live again. It gives us assurance that we shall not always sleep in our dust, but shall spring up and flourish in a better soil, even the garden of God, never to die or wither any more. And circumcision seems not to have been without this signification neither; for they used to cast the foreskin cut off into a vessel full of dust, to signify (it is like) that the circumcised person did renounce the devil and his lusts[c], by whose impulse Adam sinned, and so died, and was turned again into dust; and that he did cast away all that evil concupiscence, by which death came into the world, hoping that that being buried, he should attain the resurrection of the body and live again. To which purpose a very ancient book (the Zohar[d]) applies a place in Job, which shows, though not the sense of the Scripture, yet their sense of circumcision, *In my flesh I shall see God*[e], i. e. by circumcision (which was the covenant of God in their flesh) come to immortal life. And a tradition they have to this purpose, that when a man is signed with this holy mark, he is made worthy of the vision of God[f]. And indeed this was done then ἐκ μέρους, as Athanasius[g] speaks, 'in part and as in a shadow;' but now we put off wholly our γηϊνὴν γένεσιν, 'earthly original,' being

[c] V. Joseph. de Voisin, de Leg. Div. cap. 7. [p. 48.]
[d] [Ibid.]
[e] Job xix. 26.
[f] [Ibid. p. 49.]
[g] De Sabbato et Circumcis. [§ 6, tom. ii. p. 59 B.]

born again by the washing of regeneration. So that, as the Lord said to Joshua when he circumcised the Israelites at Gilgal, *I have taken away this day the reproach of Egypt from off you*[h], we may much more say to every person that is baptized, 'This day I have taken away the reproach of thy earthly generation, and the reproach of the corruption of death have I this day taken away from thee.'

5. Fifthly, baptism is not improperly called by divines 'a seal of all these things,' i. e. a rite whereby the covenant between God and us is confirmed, whereby we assure God of our fidelity, and he assures us that as certainly as our bodies are washed with water, so certainly will he give us of his grace; and if we perform our undertaking, continually assist us with the Holy Spirit, pardon our sins, deliver us from the power of the devil, save our souls, and at last raise our bodies out of the grave, and make them spiritual and immortal, and unite both body and soul together in eternal glory. That conditional covenant of grace and mercy that was sealed before indefinitely by Christ's blood, is now sealed by baptism to this particular person which receives it. Therefore,

6. Sixthly, the sum of all is, that hereby we are regenerated and born again. It is the sacrament of the new birth, by which we are put into a new state, and change all our relations; so that whereas before we were only the children of Adam, we are now taken to be the children of God; such of whom he will have a fatherly care, and be indulgent and merciful unto. We have now a relation likewise to Christ as our head, and to the Holy Ghost as the giver of life and grace. Yea, herein he grants remission of sin, and we are sanctified and set apart to his uses. We being hereby given to him, and he accepting of us, do become his possession and proper goods; and cannot, without being guilty of the foulest robbery, sin against God. We are made hereby the temples of the Holy Ghost, the place where he and nothing else is to inhabit; and being by this consecrated to him, he likewise then enters upon his possession, and we are said thereby to receive the Holy Ghost; so that if we run into sin, we defile his house, and commit the greatest profaneness and impiety, and may be said very truly to do despite to the Spirit of God whereby we were

[h] Josh. v. 9.

sanctified. Socrates in Plato[i] well saith, that every man is by his birth ἐν τῶν κτημάτων τοῖς θεοῖς, 'one of God's freeholds;' and therefore concludes it as unlawful for a man to kill himself, as for a servant to run away from his master, seeing he is not his own goods, nor can dispose of his life according to his pleasure. In this second birth God is seized again of us, he owns us in a special manner for his children, and we may not without committing a double murder sin against him, and may be called twice dead if we do; because in baptism are the beginnings of a new life, and the spirit of life takes hold of us, and as far as is agreeable to our age and condition we are renewed by the Holy Ghost. For baptism being a beginning of our performance of our duty, God doth likewise in it begin proportionably to make good his promise. We may call it therefore with St. Cyprian, *genitalis unda*[k], *aqua salutaris*[l], &c., 'the laver of regeneration;' seeing, as the apostle saith[m], *by one Spirit we are all baptized into one body*, &c., whereby he intimates that the Spirit of God doth accompany this water, and therefore we must be in a sort made other creatures. I see no cause to leave this ancient language, which may have a very good sense; and none I suppose will deny but that at least a relative change is herein made, and so much grace and favour is conferred, that we stand upon better terms than mere nature did instate us in. Justin Martyr[n], relating the manner how Christians are made, (that the heathens might not be offended so much at their religion,) speaks of this matter. "When men are persuaded of the things that we teach, and promise to live accordingly, they fast, and pray, and beg of God remission of sin, and then we bring them to the water, and so they are born again after the same manner that we were regenerated:" to this he applies that place, John iii. 5, *Except a man be born again*, &c. All things seem to grow out of water, and it was not unfitly made by one of the ancient wise men[o] the first principle of all; so that it may well signify an-

[i] In Phædone. [cap. 6. p. 62 b.]

[k] [Ad Donat. p. 3.]

[l] [Ibid. p. 2.]

[m] 1 Cor. xii. 13.

[n] Apolog. ii.—Καὶ τρόπον ἀναγενήσεως, ὃν καὶ ἡμεῖς αὐτοὶ ἀναγενήθημεν, ἀναγενῶνται. [al. Apol. i. § 61. p. 79 D.]

[o] [Thales of Miletus;—see Arist. Metaph. i. 3. § 5; Cic. Nat. Deor. i. 10. Diog. Laert. p. 18. Just. Mart. Cohort. ad Græc. pp. 9, 11; Herm. Irris. Philos. Gent. ad calc. Justin. p. 404 B; August. Civ. Dei, viii. 2. tom. vii. col. 191 B. Thales

other birth, a new plantation in a better soil, which is watered by daily dews and showers of God's heavenly grace; and in it we may be said to have changed our parents, and all our relations, so as after a manner to become new creatures. If Clemens Alexandrinus[p] his reading of that place, Matth. iii. 17, be right, one would think that Christ was by baptism admitted to his office, and had a kind of a new birth in it:—*Thou art my beloved Son, this day have I begotten thee;* i. e. Now have I appointed thee to thy office; now of the Son of Joseph as thou art esteemed, I declare thee the Son of God, and make thee my vicegerent. That which was perfectly done at the resurrection (to which those words, *this day have I begotten thee*, are applied[q],) was begun and done in a sign at baptism, when the Holy Ghost likewise descended upon him, and anointed him unto his office. And so in aftertimes they used to anoint the baptized person with oil; to represent, I suppose, that God took him to be his son, and did bestow upon him the Holy Spirit. But because Clemens must be thought to have expressed rather the sense than the very words that were spoken, let us consider only what succeeded our Saviour's baptism, and it will tell us thus much, that at that time it was that God first owned him openly for his Son; and it may well teach us that in baptism God takes us to be his children, we are received under his shadow, are and shall be endued with this Holy Spirit, according as it follows in him; Christ was our ὑπογραφὴ, 'exemplar' or 'pattern;' and "being baptized, we are illuminated; and being illuminated, we are made sons; and being made sons, we are completed; and being completed, we are made immortal[r]." There is nothing wanting after we are baptized to the enjoying of the whole of this, but that we be faithful in God's covenant, and follow the conduct of God's illuminating and Holy Spirit; till we be made possessors of that immortality unto which in baptism we have a title given us. The ancient Christians speak of high illuminations, wherewithal God pleased then to grace baptism; and I make no

may have been guided to this view by the earlier Orphic cosmogonies; — see Athenag. Legat. pro Christian. § 18. ad calc. Justin. p. 294 B.]

[p] Lib. i. Pædag. [cap. 6. p. 113.]

[q] Acts xiii. 33.

[r] *Βαπτιζόμενοι φωτιζόμεθα, φωτιζόμενοι υἱοποιούμεθα, υἱοποιούμενοι τελειούμεθα, τελειούμενοι ἀπαθανατιζόμεθα.* [ibid.]

no question but they speak as they felt, and that they talk not of a strange change then wrought which never was: but if any say that those great communications of the Holy Ghost were proper to that time when Christ did most notably attest to the truth of his own institutions for the conviction of unbelievers, I think so also: for young plantations needed larger effusions of the heavenly dews to water and cherish them. But yet we may conceive that there are still some operations of that Spirit in men's hearts at baptism, though secret and insensible unto us; and I profess myself one of those that labour to believe very highly of Christ's presence with all his own ordinances; though if any cannot savour this, I will not contend nor fight in the dark, but desire the other things may be entertained which are certain, and then there will be sufficient ground to think that it is not indifferent whether we be baptized or no; and that it is not a naked ceremony that neither doth good nor harm, as some men seem to speak against the constant sense of the church and people of God.

And thus much may suffice concerning my thoughts of the first particular. wherein you have had a short account of the intent, use and benefit of baptism. It remains that I speak a few words of the other two particulars in the text, and show in the second place,

II. *Who are the persons to be baptized?* The text[t] will not let us doubt but all those who are willing to embrace Jesus as the Christ, and the Son of the living God, and to give themselves up to his instruction and teaching, are thus to be initiated and entered into his religion. Only it is scrupled, whether those that cannot express such a willingness, nor make any signs of it, are so to be admitted; and therefore all infants are by some excluded from these waters, as subjects uncapable either to make any such profession and engagement, or receive from God any such benefit.

This point hath been so sifted, even to the very bran, that I cannot think mine eyes so acute as to discern any little argument to lie still neglected that I should be able to bolt out. The custom of the church hath been pleaded, which is accounted the best interpreter of a doubtful law; and the Scriptures

[t] [misprinted 'next' in the later editions.]

have been searched in these late times (more I think than ever) by many learned authors in every one's hands, and to such excellent purpose, that if I were able to plead the infants' title strongly, my defence might be spared.

I will therefore briefly dismiss this head with these four considerations:—

1. First, that if there were any infants in this person's family, it is certain they were baptized, *for he was baptized, he, and all his.* It is doubtful indeed, whether there were any or no; yet it is considerable (especially in conjunction with other arguments) that neither here nor any where else in the whole Scripture are they excepted (and it is scarce to be thought that all of the families baptized were without infants), nor is there one word that tends to the excluding of them from baptism. But,

2. Secondly, I consider that infants are capable to be engaged and professed. and likewise to be received into the grace and favour of God.

Baptism may be looked on either as a sign of what we are to be in our future course, and what God hath done, and will do for us; and so all must grant that infants are as capable as others to receive it; or secondly, as a seal of the truth of God, under which notion we ordinarily conceive it, and then they are as capable likewise as grown men to have any thing conveyed and sealed unto them, upon such conditions afterwards to be performed; or thirdly, as an obligation whereby we are tied to perform those conditions; and fourthly, as a privilege whereby we are actually instated into some favours and enjoyments: and if any affirm that in these two regards they are uncapable, let them remember that children may be bound by deeds drawn up and sealed between two persons, before they understand any thing at all; and that a child may be crowned in the cradle, and it will stand good to all purposes. A parent may contract with God on his child's behalf, no otherwise than a guardian doth in the behalf of a minor or one under age, which he cannot afterward retract when he is out of his pupil-age without injustice, and being liable to the law, if the contract be judged to be to his behoof and benefit. As in the interpretation of law that is an act of the pupil or child, which is

done in its name and for its good by his tutor or guardian; so may God be pleased graciously and favourably to accept of this act of the parent, laying such an obligation upon the child, and interpret it for the child's own act and deed, so conferring his graces upon it, and expecting performance of faith and obedience, and looking upon it as so engaged that it shall be properly said to break a vow and covenant if it sin against him. And this will still be clearer from a third consideration.

3. Thirdly, that children are in the power of the parent, and they have a *jus* or right unto them, so as they have to any other things that are their proper goods. They may therefore make an offering of them to God, and dedicate them to his uses as well as land or money; and there is no question but God will as well accept of them as of any thing else that they consecrate to him, and take them to his portion, so that it shall be a sacrilegious act for these infants hereafter to alienate themselves from him, and convert themselves to the uses and service of any other.

This the deniers of infant-baptism cannot deny, that it is very fit parents should by solemn prayers and profession devote and consecrate their children to God, and make an open oblation of them before all to his service, only they would not have it done by washing with water; which is as much as to grant that they would have the thing done, but not the ceremony or rite used, and that they are capable of the thing signified, but not of the sign, of the greater matter, but not of the less: and as it seems to me they make a controversy where there need be none; for if they are to be devoted to God, baptism being the way wherein we devote ourselves to him, and being so significant of our duty, it is the fittest way wherein to devote our children to his use.

4. Fourthly, Christ may well be conceived to include them, when he bids his disciples *Go and baptize all nations in the name of the Father*, &c.[t], for that was no more than a commission to go and make proselytes, and engage them by baptism in Christ's religion. Now I intimated before that there were young strangers admitted by the Jews, i. e. infants or *little children* were made proselytes to their way of worship,

[t] Matth. xxviii. 19.

and it is plain that all were *baptized into Moses in the sea, and in the cloud*[u]; both old and young, the infants as well as the grown men passed through the water, and were all covered with the cloud; and likewise *favores sunt ampliandi*, where none are excepted, favours and benefits are to be enlarged unto all; and to spare further labour of a long discourse, let me only remember you how Moses did take the children into covenant with God as well as the rest;—*You stand this day all of you before the Lord your God, your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones, your wives*, &c., *that thou shouldst enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day*[x]. Why should we not then think that the *Mediator of the new covenant* did include these little ones as well as others in that universal expression, and that he would have them enter into covenant with God? If any ask why our Saviour did not then expressly mention them, the answer will be easy; that there was no need for him to express every particular subject of baptism, seeing it was so well known before by the common practice of the Jews, and by the former covenant; and therefore his chief intent in those words was to tell them in what manner and form they should now baptize, viz. *In the name of the Father, Son, and Holy Ghost*, which had not been yet used, but now was to be every where practised. I have no mind to add more, but beseech the Lord that all those who dispute against infant-baptism may behave themselves like men baptized; and remember that humility, modesty, and peaceableness of spirit are great doctrines in the Christian school, and that if so many good and learned men have erred (as they think), then so may they.

A few words concerning the third general head of our discourse may perhaps lend a little further light to this business, and manifest that there is not so much required as some imagine to qualify and capacitate a person for baptism. For,

III. It is said here that παραχρῆμα, 'straightway,' 'immediately,' without any further proof, he was baptized. If you look back, you shall find that Paul and Silas being close pri-

[u] 1 Cor. x. 2. [x] Deut. xxix. 10, 11, 12.

soners at Philippi, there was about midnight a great earthquake, that made both the prison and the jailor also shake, and opened both the doors of the prison and of the heart of the keeper; for this strange trembling of the earth, it is very likely, caused him to apprehend that these were divine persons, for whom such a wonder was wrought, and so to come trembling before them, and inquire what he *must do to be saved*[y]. They told him, that he must *believe on the Lord Jesus*, and accordingly *spake to him the word of the Lord*[z], i. e. proved to him that Jesus was the Son of God, and taught men the true religion and way to life. The very same hour he took them and washed their stripes, and then was washed himself in the name of Christ.

By this it will appear, that though a profession of faith be required, yet not a distinct belief of every thing in Christ's religion, for that could not in the space of an hour be comprehended. He therefore having a general knowledge that Jesus was the Son of God, and a teacher sent from heaven to do men great good, and professing a readiness to be taught by him, was received by baptism into Christ's school to learn of him. That such a knowledge, together with a repentance of their fore-past evil life, did sufficiently qualify for baptism, you may see by consulting these places, Acts ii. All the sermon of the apostle tends to no other purpose, but to prove that Jesus whom they crucified was the promised seed; which he demonstrates from his resurrection, and the effects of it, that abundantly declared he was *made Lord and Christ*[a]. When this was cleared to them, their hearts were pricked to think what they had done; and he exhorts them to repent of it and receive baptism, which three thousand of them immediately did, as you read[b]; *and continued steadfastly in the apostles' doctrine*[c], i. e. learning of that religion to which they saw so much reason to addict themselves. So we find that Philip preached Jesus to the eunuch[d], and required only this profession of him, that he *believe with all his heart that Jesus is the Son of God, and then he went down into the water with him and baptized him*[e]. And again, Paul was pressed in spirit, and *testified to the Jews that Jesus was Christ*[f]; and then. *Crispus believed on the Lord*

[y] Acts xvi. 29, 31. [z] Ib. 31, 32. [a] Acts ii. 36. [b] Ib. 41.
[c] Ib. 42. [d] Acts viii. 35. [e] Ib. 37. [f] Acts xviii. 5.

with his whole house; and many of the Corinthians hearing believed, and were baptized[g]. So in all other places, you will find there was so little space between their preaching and baptizing, that they could not well be taught more than this, that he was the Messiah or Christ that was expected, and that all must be obedient to him. So that this washing did admit them and engage them to be his disciples, to be taught and instructed by him, and to learn the way of God perfectly, which they could not but believe he would acquaint them withal, being a messenger sent by God unto them. And this is most plainly intimated in the words of that commission Christ delivered unto them, *Go and teach* or disciple *all nations*, &c.[h] where there are two teachings, the one before, the other after baptism. The first can be no more than a persuasion of them to become the disciples of Christ, and put themselves into his school because he was the Son of God; and then, after they were baptized, follows a more accurate and full instruction of them in all the parts of their duty, which is meant by those words, διδάσκοντες αὐτοὺς, &c., *teaching them to observe all things whatsoever I have commanded you.* Where the word for teaching is different from that in the former verse, μαθητεύσατε, and signifies a larger knowledge of Christ's doctrine, which they had engaged themselves to observe, being assured the Son of God could teach them nothing but the truth.

And this I take to be the reason why so many fell off again from this profession, when the displeasing doctrines of Christ came to be practised. They had not considered what it would cost them to be Christians, but only, as I said, were in general and in some measure convinced that he was God's Son, and that they must be his disciples; and so they liked no longer to be his followers, when their carnal interests came to be touched, and when they saw that he was such a Master as would not let them have their own will, nor enjoy this present world, nor (in one word) serve two masters, God and their mammon too. Though they did in gross (as I said) profess to forsake their sins and lead a holy life; yet when they came to be informed in the particulars of self-denial, and such hard lessons, they returned rather with the dog to the vomit, and the washed sow to the wallowing in the mire[i].

[g] Acts xviii. 8. [h] Matth. xxviii. 19, 20. [i] 2 Pet. ii. 22.

That I may put an end to this discourse, let me shew you a little how it will be useful to you, and have an influence upon practice; and if you be believing and obedient, I shall be confident I have not made you misspend an hour in perusing what I have represented.

USE I.

Take notice of the great wisdom of our Lord, that though he hath left us an outward ceremony still in his church, yet it is such an one that signifies not one thing, but the whole religion; and not only signifies, but engages us unto our duty. You have seen that baptism expresseth the whole covenant of grace between God and us, and whereas the Jews had several rites and usages to set forth and represent several duties, Christ hath left us only this, together with the bread and wine in the other sacrament; which are such as are easy to be had, and to be practised; and are simple, plain, and easy to be understood; and do also shew us our whole duty, and likewise lay engagements upon us to perform it; so that we cannot use either of them, but thereby we are bound to be wholly God's, and entirely devoted to his service. And therefore,

USE II.

Secondly, let me strongly plead with you in the behalf of God, to take heed to yourselves and your ways according to his word. You are all baptized into Christ, and thereby you have put on Christ; you have solemnly engaged yourselves to "live righteously, soberly, and godlily in this present evil world;" and as the apostle saith of circumcision, so I say to you, *I testify to every man that is baptized, that he is a debtor to observe the whole Gospel*[k]. What then have you to do with the devil, whom you have renounced? Why are you so in love with the world, which you have forsaken, and from which you are divorced? Why are you so tender of the interests of the flesh, which you promised to mortify and crucify together with Christ? What is the reason that you renounce Christ in your lives, as if you were ashamed of his profession?

Is baptism but a cold ceremony? or do you think the washing of the flesh will save you? Not only the apostle[l]

[k] Gal. v. 3.

[l] 1 Pet. iii. 21.

confutes you, but you shall hear yourselves put to silence out of the mouth of a very Jew. "He that believeth not as he ought," saith the author of the book Nitzachon, "his circumcision doth not make him a Jew; but he that doth believe aright is a Jew, though he be not circumcised[m]." One would not expect such language from them that glory in circumcision; but God hereby shames such outward professors, that glory in baptism as they did in circumcision, though they be not the followers of faithful Abraham[n]. As long as their ears, and tongue, and heart were uncircumcised (for of all those we read), their foreskin remained; and as long as our thoughts, and words, and ways are impure, we are in effect unbaptized.

If then outward baptism will not save, why do you not cleanse yourselves from all filthiness both of flesh and spirit, and perfect holiness in the fear of God? Do you not at all value the promises of God? Is it no favour to be his children, to have forgiveness of sins, and an inheritance among those that are sanctified through faith? Or is there any other way wherein these can be attained? Can you find a shorter cut to heaven by some other passage? Assure yourselves that there is no other covenant whereby to partake of these promises, but that covenant which is consigned by baptism, whereby we stand engaged to the performance of such duties as our Saviour doth require. We shall miserably flatter and abuse ourselves, if we imagine to come to heaven any other way than through the covenant of baptism; wherein we promise to forsake all the enemies of God, and to adhere and cleave to him faithfully and loyally against all the persuasions and temptations of the devil, world, and flesh; and therefore unless we can shew a new gospel, and be baptized over again by the appointment of God, and obtain some easier and more pleasing conditions, let us arm ourselves against and bid defiance unto them, and resolve that no lust shall escape with its life. What! Art thou a Christian, and as fond of the pleasures of the world as a Pagan? as loth to displease the flesh, as if thou hadst been initiated in the impure mysteries of the heathen? as covetous, as if thou wert an idolater, and didst worship a god of gold? as sensual, beastly, devilish in thy affections, passions,

[m] V. Joseph. de Voysin, de leg. Div. cap. 44. [p. 629.]

[n] Exod. vi. 12. Jer. vi. 10. ix. 26.

and conversation, as if thou wert some black African, and hadst never been enlightened? Oh! do not live as if thou hadst been baptized in the devil's name, and hadst sworn to be his bondman, and entered a protestation against God and Christ, and all communion with heaven. O live not, I beseech you, as if it were your religion for to sin; as if you had been baptized in a ditch, and washed with puddle-water, and had professed to be as dirtily and basely employed as ever you were able. Did your baptism signify that you should be drowned in drink? that you should be buried vilely and covetously in the earth? that you should rise and lift up your head against heaven? that you should fill the air with oaths, and blasphemies, and noisome speeches? and that you should defy God, and all above? No, the devil himself durst not urge a witch to make such a covenant with him; and therefore his art and subtlety is to make men live after this profane sort, though they make not such a profession; and he labours to baptize and drench their souls in this belief, that the covenant of grace signifies all on God's part, and nothing at all on theirs. They are even swallowed up in these conceits, that they shall enjoy pardon, grace, and salvation, and be privileged from wrath to come; and in the meantime, take care only to do as they please, to live *ὑγρὸν βίον*, as the heathens' phrase is[o], 'a moist, soft, and delicate life,' and to swim to heaven in rivers of pleasure and carnal delights. What swarms and herds of followers should a man have that went about and preached such a baptism for the commission of sins? but there is no need any one should do the devil that service; for the baptism of Christ is made one of his mysteries, and all our preaching cannot root out this belief, that Christ will be the author of eternal salvation to them that do not obey him. But it is as clear as the light, that a covenant is between two persons, and both are engaged to some performances; and that God is no otherwise bound in this baptismal covenant than we are bound also; and that he gives pardon upon no other conditions but these, that we forsake the devil, the world, and all the lusts of the flesh. If we therefore renounce this part, then we discharge him of all that he hath

[o] [Vid. Athen. Deipnos. lib. vi. cap. 72. p. 258 b; Junium in prov. 'Uvida vita,' inter adagia Erasmi, p. 465. Chrysost. in Rom. hom. 24. tom. ix. p. 696 E; Steph. Thes. Gr. 9760 A.]

promised. And the truth is, it is very ridiculous to imagine that God should wash us there clean, that ever after we might be as foul as we please. As if a Muscovian Christian who spits upon the ground with indignation[p] when he renounces the devil in baptism, should presently fall down and lick it up again. Or, as if one should put on a garment of light, be clad with a white robe, that he might sweep chimneys, and rake in kennels, or lead dung-carts about the streets. If we be the children of the light, then we must have no fellowship with the unfruitful works of darkness, nor bemire ourselves in the filth and dirt of the world. If we be Christ's disciples, we must not only make a face and spit when we hear the devil named, but we must abhor his works, and defy all his filthy lusts, and have our very stomach rise at all that comes from hell. And so men would, were they not juggled into a belief that they defy the devil, while he embraces them in his arms. I remember a story in the life of a Romish religious[q], how that she should see one day in a vision the soul of a sinner dragged to hell, and beyond the mercy of purgatory, "for not having in account the spiritual treasures of the church, but despising both indulgences and all other graces which she grants her children." So doth the devil labour to nurse in men's hearts a persuasion that outward things can save them, and that he can do them no harm if they be baptized, keep the church, say their prayers, and receive the minister's blessing, which is all they think that baptism engages them unto: and they make the same use of

[p] [Sigismund Baro in Comment. Rer. Muscov. p. 37. The same practice is reported of the Christians of Ethiopia by Baratti, — Travels, &c. p. 141.]

[q] Sœur Maria Maddalena de Patsi. [al. Pazzi,—Act. Sanct. Bolland. in Mai. 25. tom. vi. p. 206 F. In the life of the saint, written in Italian by Fr. Vincentio Puccini, her ghostly father or confessor, and translated into English by G. B. 8vo. Cologne, 1619, the same anecdote is related, chap. liii. p. 196. It is not contained however in the abridged French version of the same work by Father Lezin de Sainte Scholastique, provincial of the reformed Carmelites of Touraine, translated anew into English by Dr. Thos. Smith of Magd. coll. Oxon, with a preface "concerning the nature, causes, concomitants, and consequences of Exstacy and Rapture," 4to. Lond. 1687. This celebrated saint, whose baptismal name was Catharina, was the daughter of Geri de Pazzi and Maria Buondelmenti, both descended from illustrious families in Florence. She was born April 2, 1566, took the vows of religion Jan. 30, 1583, became one of the chief ornaments of the Carmelite order, and died May 25, 1607.]

Christ that others do of the pope, thinking to buy a pardon (if they have not one already) by the profession of such a holiness as the devil, if he were incarnate, need not be afraid of, but might swear he would maintain. O what pity is it that Christ should be thus abused, and his institutions perverted, and souls undone, when it is so plain what he would have us to do that we may be saved!

But will not some little sprinklings of holiness serve the turn? may some say. May we not allow some place for self-pleasing, and gratify our own desires sometimes, seeing we wallow not always in filthiness? No; baptism, though only upon the face, signifies the washing of the whole man from spiritual pollutions; and though only once administered, puts us into a state of purity, which must not willingly admit of any defilement. And let those men know that have their good moods, their cold fits of repentance and their hot fits of zeal, that use religion as the papists do holy water, when they are entering into the church and going to perform some devotion, that Christ owns no such disciples. They were not baptized in lukewarm water, but were engaged in a state of mortification, and entered into Christ's death; and he expects a constant performance of obedience. There were a people in Illyricum[r] that were washed but three times in all their lives, at their birth, at their marriage, and at their death. And they may be a picture of most Christians amongst us, who in their infancy are washed in Christ's name; and then perhaps against some solemn time, when the sacrament of the Lord's supper is near, they begin to put away their sins, and perhaps baptize themselves in tears, and deck up themselves, as though they would meet the bridegroom and be married unto him; and of this you shall hear no more (unless at such a time as that) till death tell them that he can stay no longer, and some sickness arrests them; then they begin to slubber and cry, to sigh and groan, as if by tears they could wash away their guilt, and by a few sighs and good wishes blow away the black clouds of wrath that hang over their heads. They make religion to be a few strong pangs of devotion at certain times of their life, and Christ to be pleased with any thing, glad of any company; and

[r] [The Dardanes,] Ælian. l. 4. Var. Hist. c. 1.

heaven to be an empty void place that wants inhabitants; much like to the new-found world, whither we send the most rascal people. But Christ will shortly appear to all the world, to confute all such men, and he will drench them in seas of fire, the floods of his wrath shall overwhelm them, and they shall never rise again.

But is there such great danger then? may some say. Will not God be something more favourable to us than other men, and will not the waters of baptism a little quench and cool the flames?

Cool them? No, they will be like water upon lime, which will make it burn the hotter. Even this will be pleaded against you, that you were baptized. If a soldier sworn to Cæsar should forsake his camp and fly to the Turks, would he not be punished more than a stranger when he was taken, and suffer as a false and treacherous fellow, as a runagate and a perjured person? Who would admit of such a plea from his mouth,—I am no forsworn wretch, I never denied Cæsar, nor renounced my allegiance to him; no man ever heard me speak a word against him? Might it not easily be returned to him,—But thou didst deny him in thy actions, thou hast more than forsworn him, for thou hast fought against him; yea, thou hast joined with a tyrant, with the greatest enemy the emperor hath, and the sworn foe of all Christians; if such a fellow should live, who should die? What is the axe and the gibbet made for, if not for such traitorous villains? The gallows would think much, if thou shouldst be reprieved. Thou readest thy own case, O Christian, if thou livest in sin, and sidest with the devil, and takest thy share with the world, whom thou hast renounced in word, but not in deed. What though thou dost not call the Lord Christ a *deceiver?* What though thou dost not revile the holy name whereby we are called? thou dost a great deal worse; thou bendest all thy forces thou hast against him, as if he were a thief and a robber; thou labourest to destroy his kingdom; thou tramplest under foot the blood of the covenant, and makest Christ unto thee of none effect. Which is the worst enemy, he that speaks thee fair, and with a kiss stabs thee to the heart; or he that bids thee stand upon thy guard, and declares himself resolved against thy life? I will assure you, Turks are not such enemies

to Christ, as those that pretend to him, and yet do him all the despite they can in their lives. Better had it been for them that some band of soldiers had ravished them from their mothers' breasts, and listed them under Mahomet's banners; better had it been for them to have been Janizaries, than to own and acknowledge the Christian profession, and live so profanely without God in the world.

Heathens may sin at a cheaper rate than we, because they never made any such promise unto God. They may do evil with a better front, and more confident countenance, that never received any such mark in their forehead. But a Christian face which is besprinkled with clean water in the name of Christ should blush, methinks, at any impurity; and the mark of Christ that is upon him should make him more modest than to sin. But if he will besmear himself again, and have the impudence to outface Christ, he shall pay dearly for it. For he breaks his vow to God, and thereby comes under the curse which is annexed to the covenant as well as the promise. And all these terrible threatenings of Christ which in baptism he promised to believe as well as any other word of God, shall all fall upon his head, and he shall be cast into a lake indeed[s], but it is a lake burning with fire and brimstone. Better had it been for such an one if he had been drowned in the font, or entered into the gates of death when he entered into the gates of the church; it had been better for him if he had been branded with a hot iron in his forehead, or scalding oil had been poured upon his face, when it was washed with water in the name of Christ. The flames of hell shall eternally burn and consume, without any consumption, that filleth thy soul[t], whose dirt the waters of baptism and the fires of the Holy Ghost could not fetch out and scour away. And if any complain of their weakness,

USE III.

Thirdly, here is matter of comfort to us. We are in a covenant of grace; there is a redemption for us if we have a mind to be delivered; we have assurance of the assistance of the Holy Ghost, and if we be sincerely watchful and diligent, he

[s] Rev. xxi. 8.

[t] [So all the editions. The author probably wrote 'that filthy soul.']

will not because of our failings take away his Holy Spirit from us. Through the Spirit of Christ we shall be able to do valiantly, nothing shall be too hard to overcome, but we shall tread all our enemies under our feet.

Let us march out therefore as the soldiers of Christ, carrying his cross in our banners; let us profess and declare that we are crucified to the world, that we are buried with Christ in baptism, and reckon ourselves to be dead indeed unto sin, *but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal bodies, that you should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for you are not under the law, but under grace*[t]. It is a shame now to be overcome when you serve under such a captain, and have heaven on your side, and have received the promise of the Holy Ghost. Is there no power in the Spirit of God? or is not God as good as his word? Will not he give us what he hath promised, to make us to vanquish all his enemies? O do not speak such evil things of God by doing any evil. Do not disgrace your profession, nor bring a dishonour upon the Lord, by letting every temptation use you at its pleasure. Do not suffer every lust to foil and worst you, as if you were Turks and infidels, and had none of the mark or badge of God upon you, and as if your baptism was of no more avail to you than the washing of your hands. But first resolve that all these lusts of the flesh must be overcome, and then conclude that they may. Persuade yourselves that God is with you, and that he hath appointed no ineffectual rites, no bare shadows, no beggarly ceremonies and cold formalities in the religion of Christ; but that if you use your diligence and pray continually, you shall find the Holy Ghost to accompany you, and that you are born again, not of water only, but of the Spirit, and shall finally inherit eternal life.

USE IV.

That you may receive greater supplies of the Spirit promised, and be more engaged to your duty, labour fully to un-

[t] Rom. vi. 11—14.

derstand your vow and covenant, and then come and openly own it, professing you will be faithful to it, that so you may be admitted to nearer familiarity with God. Let me prevail with all young persons who are yet in the gate of the church, and have proceeded no further than to be baptized in their infancy, and perhaps to be catechized in the principles of religion, to spend a few thoughts upon this which I propound. For though outward baptism, which is the visible sign and seal of the covenant, is not to be renewed; yet the *answer of a good conscience*[u], wherein the inward baptism doth consist, may, and ought to be reiterated, by a personal resumption and ratification of that vow which was made for us in our infant years. And no man is to be reputed a complete member of the church, until he do own his engagements, and openly profess that he will stand to the conditions of the covenant, and be a disciple of Christ. If baptism did at first admit us into the enjoyment of many privileges, surely we shall receive more of the blessings of it, when we do seriously reflect upon it, and engage our hearts by our own free consent to God; because then we begin more solemnly to perform the conditions that God requireth of us. When I first entered upon a charge of souls, I could think of no course so anciently attested unto, so reasonable in itself, and so likely to be effectual for men's good, so free likewise from the just exceptions of any party, as to propose this to my people; that all those who had not yet been communicated should freely and heartily profess to be sincere and constant in their baptismal covenant, and declare themselves enemies to the devil, the world, and the flesh. And I will take occasion here to profess, that I am heartily glad that Mr. Hanmer hath proposed this[v], and Mr. Baxter so earnestly pressed it upon the whole nation, after whose pious and learned endeavours, let me contribute my little mite to the urging those into whose hands this small treatise shall come that they would not refuse it.

This Christian duty hath long passed under the name of *confirmation*, which is a word full and significant of the thing

[u] 1 Pet. iii. 21.

[v] [Jonathan Hanmer, minister of the gospel at Tawton-Bishop, Devon, published in 1657, 'Τελείωσις, or An Exercitation upon Confirmation, the antient way of compleating Church-members,' &c. with the recommendation of John Howe, and prefaced by commendatory letters from George Hughes, Richard Baxter, and Ralph Venning.]

that I would express, and consists of two parts. First, that a person do undertake in his own name every part of the vow made by others for him in baptism, and so personally consent unto Christ to be wholly his according to that agreement. And so it is an act of confirmation on our part; because we do hereby further ratify and establish that contract which is between God and us, and by confessing of it to be valid and good, bind ourselves faster still to him, whose we were before. The second part of it is, a receiving of God's blessing and grace by the hands and holy prayers of him that ministers, to strengthen us to perform our engagement, and make good our word and faith which we have plighted unto God, which many have taken to be the meaning of that place, Heb. vi. 4[v], where after baptism follows laying on of hands, which the Jews used in their blessings.

And so it is an act of confirmation of the person on the part of God, who confers a new grace, to strengthen and confirm in him these holy principles, and that good resolution, of which he hath made a faithful profession, and to enable him to keep and persist in it. As in baptism the Holy Ghost was conveyed as a sanctifier, so herein as a comforter and strengthener, now that the person is entering upon a great contest and conflict with himself, the world, and principalities, and powers, and spiritual wickedness in high places. The necessity of this is not now in this age of the world as a new thing to be learned; there never could be a well constituted church without it, nor can we tell that men are not heathens, and have not revoked their word, unless they will tell us they understand what they then did, and will not stir from it. But if it be visible, souls are not like in any great numbers to be saved without some such course (so many attending upon sermons many years that understand little or nothing); it will not be disputed by sober men whether it be necessary or no; and for proof of this, I refer to the better works of others[x], thinking it

[v] Besides sundry of the ancients, Calvin, Beza, Piscator, Hunnius, Illyricus, Possanus, Grynæus, do so expound it. See also Hyperius and Bulling. in loc. who wish for the restoring of it in those churches from which it had been banished.

[x] ['of him that labours more abundantly than us all,' ed. 1. referring in the margin by name to 'Mr. Baxter,' whose treatise he presently quotes.]

sufficient for me to persuade what abler men do prove. Let me only produce the testimony of a very great and learned person lately in this church[y] (and add it to the words of the reverend and learned doctor Hammond[z], which you find in the end of Mr. Baxter's book[a]);—"For all such as have been baptized in their infancy, the personal resumption and ratification of that vow which their fathers and mothers in God did make for them at the sacred laver, is to be exacted of them *ore tenus*, in some public congregation, before they can lawfully be admitted to be public communicants of Christ's body and blood." And though he can find no default in the doctrine or laws of our church, yet (he saith) he "dare not avouch so much for justifying the men to whom the execution of those laws is commended, whether they be of lower, of higher, or of the highest rank:" it having been scarce in his observation, that any presentments were made in visitation of "the parents for not bringing persons to," or "of ministers for not preparing them for confirmation;" "much less against diocesans themselves for not executing their office in this great service of the church." And he concludes in these remarkable words, "Whether the solemn baptizing of all infants which are the children of presumed Christian parents throughout this kingdom, without solemn astipulation that they shall at years of discretion personally ratify their vow in baptism in public in such manner as the church requires, be not rather more lawful or more tolerable than expedient, I leave it with all submission to the consideration of higher powers." And he blesses God that he was in a convenient age, in a happy time and place, presented to ratify his vow made for him by his sureties, &c., which sure he would not have done, if he had not found it very beneficial unto his spiritual good and welfare.

The same author hath these words in a treatise published in his lifetime, [b] "He that sets his hand unto the sacred plough

[y] Dr. Jackson, l. 10. upon the Creed, cap. 50. [Works, vol. ix. p. 548.] to which add the words of another more ancient annexed at the end of this treatise, and because of its length not here inserted.

[z] ["View of the Directory," &c. chap. i. § 41. Works, tom. i. p. 156.]

[a] ["Confirmation and Restauration, the necessary means of Reformation," &c.—8vo. Lond. 1658.]

[b] Treatise of Faith, sect. 3. cap. 3. par. 5. ["Justifying Faith, or the Faith by which the just do live," &c. Lond. 1615. p. 293. Comment. on the Creed, book iv. vol. iii. p. 397.]

should first begin to sound the depth of that rule, What it is to deny ourselves and forsake all we have; for in this furrow must the seed of life be sown. Here novices in religion commonly begin to balk, and no wonder, seeing so few are called to any strict personal account of that which others have undertaken for them at their first admission into the bead-roll[b] of Christians. But if that treble vow[c] were distinctly and fully unfolded unto us as soon as we had any knowledge of good and evil; and all the several branches of God's covenant with as great care and solemnity inculcated as Moses commanded the Law should be to the Israelites' children; and lastly, the vow itself confirmed and ratified by our personal protestation in the sight of the congregation: the fear as well of God as of shame before men, in whose presence we made this profession, would bind many of us to more Christian behaviour than the best of us, as the world goes, dare make show of; as also restrain us from many deadly enormities, which now admonished of we will not account any sins. Thus prepared to receive it, it would be over-much infidelity to distrust the plentiful infusion of inherent sanctifying grace at our solemnities of confirmation; were these first sanctified with public prayers, or performed with such Christian care and diligence as they ought: a religious duty in the Christian church, which it were to be wished might be performed more often, more solemnly, and more religiously than it useth to be."

And indeed who sees not that great benefits would hence flow, both to particular persons and to the church of God[d]? It would be a means to make men more knowing in the things of their salvation; to tie them more strictly to mind the affairs of their souls; to work in them a deeper sense of the great business of being a Christian. It would make men more afraid to commit a sin against which they had so solemnly and publicly protested. It would bring religion to be a thing creditable and more in fashion than it is, when men did so openly appear for it and engage themselves unto it. It is at once acceptable to God, and safe to ourselves; and so will be accompanied with

[b] [From *Bead*, the past part. of *Biddan*, 'orare,' 'to bid,' 'to invite,' 'to solicit,' 'to pray.' A catalogue or roll of those who are to be mentioned at prayers; thence a list, simply,—Johnson's and Richardson's Dicts.]

[c] Which was made in baptism.

[d] See the testimony annexed at the end of this treatise.

his grace, and in its own nature cut off many enticements of the world. It will bid us stand upon our reputation in the pursuit of religion, and not run the hazard of being perjured persons. Wicked men will not have the confidence to ask us to sin, when we have so publicly disowned them. You complain of evil company, of friends and acquaintance that engage you; do but let them know that you intend to be religious, and they will let you alone. The philosophers openly professed a severe and unusual life, that all men might let them live philosophically, and not be a disturbance unto them. Let but us do so, and be professedly religious, and solemnly tell all men that we mean to keep our vows, and they will have the less boldness for to trouble us. Our work is half done when we are heartily resolved; and more than half when we profess these resolutions. It will bring us to man's estate, that we may feed at the table of the Lord; whereby we may increase in strength, and have more near communion with the Father, Son, and Holy Ghost. Though I will not say that till this be done men are members of the church imperfectly, yet I must needs think that they are but imperfect members, they are but babes and infants in Christ, and not to be admitted (in the judgment of all ages) to taste of the meat of men, till they shew themselves to be men by speaking for themselves. In short, it will be a great security and defence against temptations, and we shall recoil upon ourselves when we are assaulted, saying, How shall we do this wickedness, and break our vows, and scandalize the church, and bring the guilt of perjury upon our own souls?

It is observed by Jos. de Voysin[e], out of the author of the book *Ikkarim*, that the elevation of the hands of the priest in the old law at the blessing of the people was imposition of hands; and this blessing the author of *Tzeror Hammor*[f] calls the "weapons and armour of Israel," the artillery (as it were) and the bulwarks of his people. I will assure you, that this solemn engagement, together with God's grace and blessing that will descend upon you, will be your great guard and defence, your sword and buckler to beat off temptations that are apt most strongly to assault your younger years, before you have had experience of the world's vanity. Therefore he that

[e] [De lege div. cap. 44. p. 640. cap. 45. p. 678.]
[f] [Ibid. cap. 45. p. 678.]

would not be without a shield in the midst of fiery darts, he that would not be weak and feeble among strong enemies, that would not be a prey to the devil and the world, let him come and put himself under the wings of the divine Majesty by his own actual consent, let him give up himself into the hands of God, to be kept by his power through faith unto salvation.

There is nothing can hinder any man from embracing this motion, but that which will hinder men from being thorough Christians and living godly in Christ Jesus. And we may be confident that none are fit to receive the sacrament of Christ's body and blood that are not willing to submit unto it. For he that hungers after the sweeter tastes of Christ's love, that desires to unite his heart more closely to him, and to engage himself more firmly in the covenant of God by receiving the remembrances of his love, will not refuse to do that in word which he intends to do in deed. If he really mean to be a practiser of Christ's religion, and to testify to the world that the deeds thereof are evil, and contradict their manners in his conversation, then he will not stick to condemn them in his words, and renounce them solemnly by his mouth, which is the far easier matter.

Will any man be ashamed to make such a profession, and to tread in the way of Christ's church, because it hath been of late disused, or turned into another thing? Why shouldst thou blush to own holiness? to say before Christ's church thou art resolved to lead a Christian life, and renounce the devil and all the ways of wickedness? Why shouldst thou be ashamed of thy religion, as though it were fit to be professed only in a private corner where none should hear thee? Why should it be accounted a strange thing to protest love to God? It is an honour and glory to us that we may be Christians, and so we should esteem it. We should be glad if we can do our Saviour so much honour as to confess him openly before men, that so he may confess us before all his holy angels. We may be confident that we shall never in a time of persecution confess him (of which these places in the margin speak[g]), if we cannot be persuaded to do it among the children of peace. Will any one be ashamed that it should be told by the minister that such an one declared himself a Christian, and hath to me avowed his

[g] Matth. x. 32. Mark viii. 38. Rom. x. 8, 9, 10.

religion, and solemnly said, that he will by the grace of God make good his baptismal promise? Will any one be loth it should be publicly said that he means to live as a Christian? Why then should he not say so himself? Suppose you were not yet baptized, or had lived in the first times and heard Christ preached; would you be unwilling to come and profess that you renounced the devil, the world, and their lusts? Shall none own the religion of Christ publicly but infants that cannot understand it? The more we know, shall we be the more loth to declare our liking of his ways? Are you unwilling to represent the child's person, and profess publicly for it in the congregation? Why should you not do that for yourselves which you are willing to do for others? Cannot he that comes in the name of a child and saith "I believe," &c. "I renounce," &c. come and do the same in his own name? I do really think that they that are unwilling to undertake Christ's profession by an open promise would not be baptized if it had not been done in their infant years; they would remain rather heathens and infidels than be received into the church of God; for upon no lower conditions than these are could they ever have been admitted to any Christian privileges. Unless therefore you will shew yourselves to want all understanding, and not fit to be treated as men of common reason, put not away from you so many entreaties. If you think your baptism to be worth your owning, if you would not really be without it, but take yourselves to be the better for it; renew solemnly that league and promise with God, and do not persuade yourselves and others that you prize the baptism, while you are unwilling unto this; for if that were not done, you would certainly omit it as a needless ceremony, as well as this which always accompanied it in the church of Christ. Seeing nothing can reasonably be thought to make you unwilling but a lothness to be good and engage to live well, do not by refusing cast an aspersion upon yourselves of having renounced Christ, and secretly entered into a confederacy with the devil to destroy his kingdom, and trample under foot his blood as an unholy thing[h].

When this confirmation was looked upon by the multitude as a means only to receive something from God, but not as laying any obligation upon men, it was a wonder (I should have said

[h] Vid. Anton. de Dom. de Repub. Eccles. [lib. v. cap. 5. tom. ii. p. 54. sqq.]

no wonder) to see what flocks and herds of people came unto it. In queen Mary's days, (as Saunders[i] tells us,) when this custom by a provincial[k] decree of Cardinal Pole's was renewed after long neglect, the people were so zealous to receive the bishop's blessing (which was all they went for), that in some places the church could not contain the people that resorted to him, and he was fain to confirm in the church-yard, and to be defended by armed men from the press of the multitude.

Why should not men come now in as great crowds, when another renewal in a more solemn manner is proposed? Why should not the young people assemble themselves together and say, Come, let us go to the house of the Lord, let us own Christ to be our Lord and Saviour? but only because men are loth to be engaged to fear God, and do love a Christ of their own making, that shall do all for them, and require them to do nothing for him? If God will have men as they are, they can be content to afford him their company; but if he expect any amendment, they desire to be excused from making him any promise of it, and hope that they shall find him so kind in the conclusion as not to exact it. May not he be well satisfied without any bond from us, when (in men's account) he will never demand the debt? Why should we pass our word for that which will never be required? seeing God can bear with men's rebellions, why would his ministers be so rigid as to exact an oath of allegiance? These are the thoughts of men's hearts, that God will cross all scores at the last, and then to what purpose is it to make any such serious engagements? If we had a window into men's breasts, we should see this principle engraven on their hearts, that all the Gospel is promises, and all their work is to believe them to be true; and so there need not so much be done, as to make an open profession of this belief.

[i] De Schism. [lib. ii. p. 247.]

[k] There were decrees long before to enforce it, as that of archbishop Peckham, an. 1281, wherein he calls the disuse of it 'damnable negligence.' [" Confirmationis insuper sacramentum multi negligunt temerarie, quia desunt forsan ad talia vigiles hortatores; adeo ut plures immo innumeri sint inveterati dierum malorum, qui nondum confirmationis gratiam receperunt. Cui negligentiæ damnabili obviantes, statuimus, ut nullus ad sacramentum corporis et sanguinis Domini admittatur, extra mortis articulum, nisi fuerit confirmatus, vel nisi fuerit a receptione confirmationis rationabiliter impeditus."—Const. J. Peckham, in concil. Lambeth. apud Wilkins, Concill. tom. ii. p. 53.]

If popery should again prevail in England, and such a decree should be again revived, what would these men do? Would they be so backward as now they are to present themselves before the congregation of God? It is most likely that fear or fancy might make those men receive their ointment in the forehead, and box on the ear (as the manner is in their confirmation), who now will not for the love of God profess they hate sin, and intend to lead a holy life. So constantly it falls out, that what hath difficulty in it is refused, and all that requires our serious attention upon some account or other is rejected; and men would go to heaven they know not how, and be saved from hell, but not from their sins. Yea, some are so ignorant as to call this a *popish ceremony*, when it is very plain that if it were they would not speak against it. If only their children were to be blessed that understand nothing, we might easily persuade them to send them, when as they will rather themselves remain children than make any solemn covenant with God by their own mouths. If a character (as they speak) was to be impressed, and the benefit to arise *ex opere operato*, 'out of the mere doing of the work,' they would willingly be so sealed for heaven; but if they must set their own seal to any engagements, they withdraw their hands, and will presume upon some other way of conveyance and making over God's great blessings to them. If they can be saved by sprinkling water on their face, and the woman can carry them in her arms to heaven as she doth unto the font, they are content, it costs them no trouble at all. But if it were to do again, if it must cost them repentance, a holy life, and a hearty profession of it, they would scorn that baptism wherein they now trust so much; and they would rather venture to be as they were born, than be washed from their pollutions on such conditions. O that men would take these things at least so far into their thoughts as to pass a serious judgment upon them, whether they be true or false! Do not read these lines without a little pause. And then go on and consider with thyself how unlikely it is, that they who even break their brains with study to do men good, and sigh till their heart ache after men's salvation, should be the greatest enemies of men, the troublers of their peace, and that love to persuade them needless or indifferent things that may as well be left undone.

Let some honest heathens (for a conclusion) be admitted for

to plead the cause of this truth, and perhaps they may make those faces blush who look on these lines, but are loth to shew themselves in any public presence to profess their religion. When the Persian youths were out of their minority and came to men's estate, they gave them an oath which they solemnly took in this form, "I swear that I will despise all filthy lucre, bodily pleasures, and vain glory; that I will rather be emulous of virtue and worship God, reverence my parents, speaking truth and doing good, neither will I ever wittingly and willingly violate any of these things[l]." Sure these old heathens would not have refused to do what is now desired, had they embraced our religion, who thus amply protested and took their oath that they would be good.

Julius Pollux likewise relates the like custom among the Greeks in the commonwealth of Athens[m]. When their young men were twenty years of age their names were inscribed in the city rolls, and they swore in the open air as if they would have all the world to hear them, "I will never disgrace my arms, nor forsake my fellow soldier in his danger; I will fight both alone and with others for God and my country; I will sail to any region of the world whither I am commanded, and will neither disturb nor betray my country; I will observe the perpetual solemnities, and obey the received customs and all that shall be hereafter made; I will defend and ever have in reverence the religion in which I was born[n]; *ἵστορες θεοὶ τούτων*, 'the gods are witnesses of these things.'" Will not you Christians then promise thus much to your Lord now that you are of age, to fight against all his enemies, to be true to God and to him, and that you will never dishonour your profession, nor forsake the communion of saints, nor deny him any service that he commands, nor neglect the solemnities that he hath appointed? Then may the Persians and Athenians rise up in the judgment against you and condemn you.

Do men refuse the oath of allegiance to their prince, whose natural subjects they are, and under whose protection they have been born and bred? Would you deny to acknowledge in open court an instrument for your act and deed which was

[l] Isidor. Pelus. l. iv. Epist. 198. [p. 525 D.]

[m] L. 8. c. 9. [p. 924.] and likewise Stobæi [serm. 141. p. 414.] et Ulpian. in Demosth. *Ὄμνυον ἐν ἀγραύλῳ, Οὐ καταισχυνῶ τὰ ὅπλα, κ. τ. λ.* [de Falsa Legat. fol. 59 a.]

[n] *Ἱερὰ πάτρια.*

signed in your name in infancy and conveys great benefits unto you? Let the King of heaven then have so much right done him. Let your own souls be the greatest part of your care, and let it not be said that a rational creature will do that for an acre of land, which he will not do to obtain heaven and all the territories above. What joy would it cause in heaven and earth to see men coming to desire communion on these conditions, to behold men crowding into the kingdom of heaven as they do into a church, and longing after the food of the faithful as they do for meat and drink! Rejoice, I beseech you, the heart of God, refresh the souls of his servants, and add to the sweetness of the table of the Lord, by letting us have more good company at so joyful a feast. But if all entreaties cannot prevail,

I think the higher powers had best enact a law, that none shall be married till they be instructed and confirmed, and that will do it. For those that care not whether they receive the sacrament of Christ's body and blood or no, will not live without this sacrament (as in a large sense it may be called), though they understand the ends and duties of it no more than of the other. And this must be acknowledged to have been a great cause of our disorders, that men enter into these relations before they know the duties of them, and beget and bring forth children, before they cease to be children themselves, or know how to bring them up as they should. Therefore our reformers, it is plain, intended men should not marry before they were well catechised and had taken their baptismal vow upon themselves, knowing that those were unfit to make a covenant with each other who knew not the covenant of their God. For they prescribe in the last rubric of the office of matrimony, that the persons new married must that day receive the communion; and in the last rubric about confirmation say in express words, that "none shall be admitted to the holy communion until such time as they can say the catechism and be confirmed." Let me speak to the very senses of vulgar people. Do you not remember the font stood at the lower end of the church, and the communion-table at the higher? Could you come from the one to the other but by the pulpit which stands in the middle between both? This teaches you (if you will learn), that you are only entered into the

church, and are but in the beginnings of religion by baptism, and that you must advance higher by being instructed and taught in the faith of Christ, and can no otherwise be admitted from the lower to the highest forms of Christians. Come therefore and be instructed, and then profess you like this doctrine and will be obedient to it; so shall you come to be men in Christ, and taste of all his dainties, and be satisfied with the fat things of his house. If all will not be granted that is here requested, yet do not deny all°; but at least profess to the minister your hearty repentance and your belief in Christ, and the willingness to submit unto him, and to be saved by him, that he may declare it to all others. And really shew that you are come to an adult estate, by putting away childish things and living the life of men. A child (as one saith) looketh only to things present, a man looketh to things to come: a child attends only to pastime and pleasure, a man hath also profit in his consideration: a child is ready to sell his inheritance for a trifle or bauble, of which a man maketh a greater account. His carriage and behaviour likewise distinguisheth him, and so doth his confidence against vulgar bugbears and affrightments.

If therefore after you are confirmed, you find yourselves to think less of things present, and more of things to come; less of this world, and more of the eternal reward of godliness and everlasting punishments of sin; if you scorn to sell your heavenly inheritance for the trifles of this world that present themselves unto you; if you be more attentive to your spiritual profit in knowledge and mortification, and not only taken with the sweetnesses and ravishments of religion; if your conversation towards God and the world be more serious, grave, and discreet, and you are not so easily amazed with the fears of sufferings and difficulties in your Christian course; it is a sign that you have not received the grace of God in vain, and the Lord will deliver you from every evil work, and preserve

° Quod totum sciri non potest, ne omittatur totum, siquidem scientia partis melior est ignorantia totius. [This maxim, the translation of a sentence of the Arabian sage Ab'ul Feda, was no doubt derived by bishop Patrick from the learned orientalist Edward Pococke, who has adopted it as a motto or prefix to his Latin version of Ab'ul Faraj's Specimen Historiæ Arabum, 4to. Oxon. 1650.]

you to his everlasting kingdom. *Faithful is he that calleth you, who also will do it*[p].

USE V.

Lastly, let me beseech all the people of God to live in love and peace together. Let us not quarrel about every little thing, nor make every petty difference a cause of trouble and contention. For as the apostle saith, *by one Spirit we are all baptized into one body*[q]. We are all by this made of the same corporation, and taken by baptism into the same brotherhood, and therefore should not make them the waters of strife, and so provoke the Lord to anger against us. We are not baptized into this or that particular opinion, nor received into a particular church, but into the belief of the gospel, and into the church of God in general, and therefore should love all the disciples and followers of our Lord, and embrace all of every persuasion that live godlily in Christ Jesus. You were not baptized (saith the apostle[r]) into the name of Paul; therefore do not say, I am of Paul, I adhere to this man or that; for whosoever did baptize you, it was not into the particular love of him and his opinions, but into the communion of the whole church of Christ, who hold the catholic faith. Though an heretic in ancient times had baptized any man, yet did not the Christians therefore baptize him over again when he left those men's company; because being baptized into the name of Father, Son, and Holy Ghost, he was not received into the profession of their particular opinions, but of the truth of Christ universally believed by all good Christians.

And therefore let us live with them all as our confederates, as those that are tied together in the same bonds and united in the same covenant, and engaged in the same cause against the common enemies, the devil, the world, and the flesh; and let us never give these enemies so much cause to rejoice, as an unhandsome word against any sincere Christian might administer. But let us *endeavour to keep the unity of the Spirit in the bond of peace;* for, as the apostle speaks, *There is one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all*[s].

Ὧι ἡ δόξα εἰς τοὺς αἰῶνας.

[p] [1 Thess. v. 24.] [q] 1 Cor. xii. 13. [r] [1 Cor. i. 13.] [s] Ephes. iv. 3, 4, 5.

APPENDIX.

The late king Charles was confirmed on Easter Monday[a], 1613, (which was the thirteenth year of his age,) after a long and strict examination by the archbishop of Canterbury, and the bishop of Bath and Wells; as Dr. George Hackwell, ear-witness of the satisfaction he gave, assures; who, in a little tractate[b] he upon that occasion wrote on this subject, to justify the ancient and good practice of this 'sacramental rite,' as Bucer[c] calls it, thus speaks[d]:

"Confirmation is an ancient ecclesiastical custom of the church, used after baptism, consisting in examination and imposition of hands, with effectual prayer for the illumination of God's most holy Spirit, to confirm and perfect that which the grace of the same Spirit hath already begun in baptism.

"The benefits of this confirmation are divers; whereof the first is, That men expecting examination and trial from their spiritual fathers, they might more willingly acquaint and carefully season themselves with the grounds of Christian religion, before malice and corrupt examples depraved their minds, &c.

"Secondly, It serves, that when they come to years of discretion, they should publicly make confession of that faith themselves, which others had promised for them in baptism, to the discharge of their sureties, and the good example of others.

"Thirdly, That by such confession they might make profession of difference from all Jews, Turks, and infidels out of the church; heretics, schismatics, and profane persons in the church.

"Fourthly, That then especially when they first come to the use of

[a] In the chapel at Whitehall.

[b] ["The auncient ecclesiastical practice of confirmation, confirmed by arguments drawn from Scripture, reason, councils, fathers, and later writers. Written upon occasion of the confirmation of the Prince his Highnesse, performed on Monday in Easter weeke, by George Hakewill, Doctor of Divinitie, his Highnesse Chaplaine in ordinarie." 4to. Lond. 1613.]

[c] [Rather Luther: "Satis est pro ritu quodam ecclesiastico seu ceremonia sacramentali confirmationem habere:"—De Captiv. Babylon. cap. de Confirm. tom. ii. fol. 81 b.]

[d] Cap. 1. [p. 1.]

reason, beginning to fall into sundry kinds of sin, and being least able to resist for want of experience, by imposition of hands and prayer they might receive strength and defence against the temptations of the world, the flesh, and the devil.

"Fifthly, That the prelates and chief guides of God's family, to whom the cure of their souls belongeth, finding upon examination some part of their own heavy burden discharged, might from thence reap comfort in beholding those fair foundations already laid, and glorify God, whose praise they found in the mouths of infants.

"This kind of confirmation (were there no authority to countenance it) is in my judgment so useful in the church of God, that upon good reason it might be entertained among Christians. But for further confirmation of it, we are compassed with a cloud of witnesses, and that so plentifully out of all antiquity, as it may seem a kind of ambition or lost labour to quote their names. Wherefore I will only allege the soundest of those, who since the reformation of religion, and clearer light of the gospel, in their several writings have approved and highly commended this ancient custom." And bringing in Bucer[e], Melancthon[f], Zuinglius[g], Chemnitius[h], and others to speak to this truth, he cites Mr. Calvin[i] among the rest in these words:—"John Calvin, in his fourth book of Institutions, in the upshot of the chapter of Confirmation, not only commendeth the ancient use of it, but the abuse being removed heartily wisheth it restored. And because his authority is (not without desert) of great weight, I will set down his words as I find them.

"'Would to God,' saith he, 'we retained that custom which I have already declared to have been in use among the ancients before that abortive vizard of a sacrament was put upon it.' And a little after: —'If this part of discipline were nowadays in force, the slackness of many parents would be much quickened, who pass over the institution (or instruction) of their children, as a business nothing pertaining to them, which then without some public disgrace they could not omit: besides, there would be less ignorance, and more concord in articles of faith among Christian people; neither would they so easily be carried away with new and strange opinions.'"

Thus far Dr. Hackwell, who might have added the words of the great Erasmus, who is as sound in this point as any of those whose

[e] [Luther, vid. not. c. supra.]

[f] [Confess. Eccles. Saxon. cap. de Confirm. tom. i. fol. 129 b.]

[g] [De vera Relig. de Sacram. tom. ii. fol. 317 b.]

[h] [De Concil. Trident. lib. ii. p. 259.]

[i] Cap. 19. parag. 13. [p. 391.]

testimonies he hath alleged; and was the first, I think, in these later ages that earnestly recommended and pressed such a confirmation of the baptismal vow as the Church of England uses. His words are these, in his larger Preface to his Annotations on the New Testament [j]:

"The reason we have such multitudes of Christians so rude that they understand not much more of Christian wisdom than they who are perfect strangers to the Christian profession, is to be imputed, I think, in great part to the priests. But I see a way, I imagine, whereby we may have people less unfit to read the holy books; which is, if there be a summary of faith and Christian doctrine every year propounded to Christian people, with a perspicuous brevity and a learned simplicity. And lest any thing should be corrupted by the fault of the preacher, I would have a book made by learned and upright men, which should be recited to the multitude by the mouth of the priest. And I desire it may not be drawn out of human puddles, but out of the gospel fountain, and apostolical epistles, and the Creed. Which, whether it be the apostles' or no, I know not, but certain it is, it carries in it the apostolical majesty and purity. This, I conceive, may be done not unseasonably in the Easter holy-days. Which will be far better than by silly and sometimes obscene jests to excite the poor people to laughter; which custom I cannot tell what fiend brought into the church. For though the people are to be kept in obedience by some pleasure, and sometime to be excited to it; yet by such ludicrous ways to provoke laughter, is fit for buffoons, not for divines.

"And this, moreover, seems to me of no small force to so good an end, if children that are baptized, when they are grown up to ripeness, be commanded to be present at such sermons, in which they may hear plainly and clearly declared what their baptismal profession contains in it: and if, after this, they be diligently examined by some good men, whether they sufficiently understand and remember those things which the priest taught them. If they do, let them be asked then whether they approve of that and ratify it, which their godfathers and godmothers professed in their name when they were baptized. If they answer that they do ratify it, then let that profession be publicly renewed in the sight of their equals all gathered together, with such grave, apt, chaste, serious and magnificent ceremonies as become that profession than which none can be more holy. For what are human professions but certain images of this most holy profession; that is, a calling back of

[j] [Pio lectori, &c.—Opp. tom. vii. init.]

Christianity, too much sunk into the world? Now the monks know how to commend their profession to the people with such counterfeit ceremonies, and act their part so notably, that tears sometimes burst out of the spectators' eyes. How much more becoming is it to do that in this far most religious profession, wherein we give up our names not to men, but unto Christ, and swear not to the rule of Francis, or Bennet, but to the rule of the gospel?

"By this means youth may come to understand what service they owe to their Lord, and what endeavours they should use to attain true piety; and the elder people also will be put in mind how many ways they have erred and gone astray from their vows. You shall see now comedies acted in some churches (which I shall not meddle withal) of the resurrection of Christ, of his ascension to heaven, and of his sending the Holy Ghost. But how magnificent would this spectacle be, to hear the voice of so many youths dedicating themselves to Jesus Christ, and of so many striplings taking their oath of fidelity to him, renouncing the world which all lies in wickedness, adjuring and hissing at the devil, with all his pomps, pleasures and works? To see new Christians carrying their general's mark in their forehead? To see a flock of candidates coming from the sacred laver? To hear the voice of the rest of the multitude applauding and wishing well to these young soldiers of Christ?

"These things I would have so to be done publicly, that there should be never the less care used from their very cradles to instil into them both privately and publicly the doctrine of Christ as much as is possible. And they will be of the greater authority if these things be done by the bishops themselves, and not by parish priests or hired suffragans. And were they done as they ought, I am very much deceived if we should not have Christians something more sincere than now we have.

"But there are two scruples here arise. One is, that this seems to be a repeating baptism, which is not lawful. The other is, that there may be danger lest some, hearing the profession they are to make, should not approve what was done in their names by their godfathers and godmothers. The first of which is easily discussed, if these things be so managed that they be nothing else but an instauration or representation of their former baptism: which is done every day when we are sprinkled with holy water at our entering into the church. The other hath more difficulty in it: but all things are to be attempted lest any one should start back from the first faith. Which if it cannot be obtained, perhaps it is best not to compel him, but to leave him to himself till he repent: and not to

inflict on him any other punishment in the mean time, but to deny him the benefit of the holy communion and other sacraments of the church; but let him neither be excluded from prayer nor from sermon.

"And I would have little books carried about of the Christian religion, in which that pure Jesus should be lively described, and as it were painted before their eyes: not clouded with Jewish ceremonies, or with the devices and decrees of men: finally, not sour and harsh, but just as he is, friendly, sweet, and amiable. They that are instructed in such rudiments will not be altogether unprepared for the reading of the Holy Bible."

MENSA MYSTICA:

OR,

A DISCOURSE

CONCERNING THE

SACRAMENT OF THE LORD'S SUPPER.

IN WHICH

THE ENDS OF ITS INSTITUTION ARE SO MANIFESTED;
OUR ADDRESSES TO IT SO DIRECTED;
OUR BEHAVIOUR THERE, AND AFTERWARD, SO COMPOSED;
THAT WE MAY NOT LOSE
THE BENEFITS WHICH ARE TO BE RECEIVED BY IT.

1 Cor. vi. 24.—Do this in remembrance of me.

TO THE HONOURABLE

SIR WALTER ST. JOHN, BARONET,

AND THE

LADY ST. JOHN, HIS WIFE.

THESE Meditations being conceived and born in your house, I take it to be a piece of justice that they should lay themselves at your feet, and come abroad into the world under your name. (And long before this had they come to tender their service to you, had the press been favourable to them, and not let them stick longer there than they did in my mind, before they could be brought forth into the world.) Love hath as great a power to make servants as any thing else, and no bondman is faster chained than he that is tied by the bands of his own affection. A captive of that quality I must needs profess myself, having such a feeling of the obligations you have laid upon me, that I am not free to love you, or not to love you; but am held under such a sweet tyranny that I cannot so much as desire to recover my former liberty. These thoughts, therefore, being the births of one so bound to serve you both by your favours and his own affections, according to the law of the Hebrews[1] you may challenge a right in them, seeing I am yours as much as my own. I know that I am writing to you, and not of you; and that you do not expect my commendation, but my counsel, for if you did, you would not deserve commendation. There is so much flattery many times in these addresses, that men will not believe us when we say true, and so we displease while we study to please. The world likewise is so envious, that they never think more of our faults than when we are praised. But yet to tell you of your kindness to me, though you do not expect it, methinks I might be allowed, were it not that then I should commend myself for a grateful person after I have declined to commend you. But seeing that is no such great virtue that a man should be tempted to be proud of it, I shall say thus much; that of all the causes that are usually assigned of these Dedications, I can find the impulse of none

[1] Ex. xxi. 2.

so strong as that of love and gratitude. Which bids me bind my executors by these presents (if these papers can live longer than I), to acknowledge your love, and ever be mindful of it to you and yours. And although I may justly suspect that they have not strength enough to live to any great age, yet if they can increase your piety but in the least degree, that is a thing that never dies, and will be an immortal witness of my endeavours to serve you. To the study of that it is that I do most affectionately exhort you. Do well, and you shall hear well[i], though mine and all other pens lie asleep. Piety is the truest and most ancient nobility[j], as wickedness is the greatest and basest degeneracy. There is no such way to exalt your family as to make a strict alliance with God, and to draw him into your kindred. Nothing can so enrich your blood, as to contract an affinity with the blood of Jesus. But if earthly honour be of any value (as it may conduce to the better serving of God) you have the favour granted unto you to be noble both in your soul and body, to be allied both to the blood of God and of great men. The saint in your name may put you in mind to be saints in yourselves. The two mullets or stars in your coat of arms[k] bids you shine like two lights in the world. The occasion of your bearing them (which, if I mistake not, was because your progenitors warred in the Holy Land) may put you in remembrance to strive and fight to be made free of the heavenly Jerusalem, that city of God that is above. As these stars were borne in their ensigns in that expedition in opposition to the Turkish crescent, so let them put you in mind to keep the world still under your feet, and to scorn these mutable and moon-like things as much as you do Mahomet and the Turk. There is a spring in that country where your name first took root in British soil[l], which is very low and empty of water when the sea flows and swells the neighbouring river Ogmar, and again ascends and fills itself when the sea retires out of the Channel. It will be a most lovely sight both to God and man to see you humble

[i] [Πείρω καλῶς ποιεῖν, καὶ οὕτω καρπώσῃ τὸ καλῶς ἀκούειν,—Epict. apud Stob. Floril. tit. 1. 52.]

[j] [The author had probably in mind the well-known saying of Juvenal,

Nobilitas sola est atque unica virtus, Sat. viii. 20.]

[k] [The arms of the St. John family, represented by the Viscounts Bolingbroke, are Arg. on a chief, gu., two mullets, or. A mullet in heraldry, it may be remarked, is a star pierced, in French *molette*, mediæval Latin *moleta*, 'a spur-rowel,' from the Latin root *molere*, 'to grind,' 'sharpen,' &c.]

[l] See Camden in Glamorganshire:—

Nympha fluit propius: fons refluit; illa recedit;
Iste redit. Sic livor inest et pugna perennis.

[From lines on Sandford's well, by 'the learned J. Starling,' Camden, Britannia, &c. by Gough, vol. ii. p. 494.]

and lowly in the highest tides of a swelling fortune; and if your fulness should abate and draw back into the ocean from whence it came, to behold the elevation of your spirit and the greatness of your mind rising above all the reach of these worldly changes. Then would you most truly imitate those stars in your escutcheon, which are not seen in the day, and shine most brightly in the night.

But your name bids you above all things to be full of love both to each other and towards all men. For beside that John in the Hebrew language carries in its signification 'graciousness and kindness[m];' the beloved disciple was the first of your name. Degenerate not, I beseech you, from so worthy a precedent, but embrace with as dear an affection as two St. Johns would have done each other. That great saint had this always in his mouth, *Little children, love one another;* the same have you always in your heart, seeing you are not only Christians, but of the same family and of the same name which carries a remembrance of that divine person. The Athenians promised themselves nothing but triumphs in the Sicilian war, because their general Nicias derived his name from 'victory[n],' which in the opinion of men had a good presage in it. And some of the ancient philosophers[o] did seriously dispute whether there was not some secret fate or providence in it, that men should have names given them that did so exactly agree with their after good or bad fortune. I hope you will not think me impertinent therefore, that I have urged you so much with your name, and that you will not let it be given you for nothing. And though that Nicias by his great overthrow did disappoint the hopes which his fellow citizens conceived from his name, yet you will have a care that you deceive not the expectation both of God and man from you, which is grounded upon a better foundation. I verily believe that you will endeavour to be φερώνυμοι (as the Greeks call them[p]), 'persons of your own name.' And as the apostle prays for his Thessalonians, 1 Thess. iii. 12, 13, *you will increase and abound in love one toward another, and towards all men, to the end that you may establish your hearts unblameable in holiness before God, even our Father, at the coming of the Lord Jesus Christ with all his saints.* Let me speak to you and all others once more in the words of another apostle[q]: *Finally, be ye all of one mind,*

[m] [יְהוֹחָנָן 'whom Jehovah gave,' Jehohanan, Johanan, of frequent occurrence in the Old Testament. Hence the Greek forms Ἰωαννᾶς and Ἰωάννης.]

[n] [Τὸ δαιμόνιον αὐτῷ δι' εὐσέβειαν ἐπωνύμῳ γένεσθαι τοῦ μεγίστου καὶ καλλίστου τῶν ἀγαθῶν δέδωκε.—Plut. in Nicia, cap. 10.]

[o] Plato in Cratylo.

[p] Ὁ Εἰρηναῖος φερώνυμός τις ἂν τῇ προσηγορίᾳ. — Euseb. [H. E. v. 24. p. 249.] Severus imperator gravis, et vir nominis sui dicitur.—Lamprid. [in Severo, cap. 12. inter Hist. August. Script. 518.]

[q] 1 Pet. iii. 8.

having compassion one of another; love as brethren, be pitiful, be courteous. But what need I insist so long on this, who find you so full of love towards me? It is a delightful subject, and therefore you will pardon my vehemence in it. But though it be delightful, yet I will refrain myself from enumerating my particular obligations, because I know, sir, that you do not do your kindnesses that they should be talked of. And for you, madam, who carry kindness in both your names[r], I know also that you love to be concealed, and that your love should have none to speak of it but itself; and therefore I shall forbear to say how much (at least to me) you answer the double remembrance you have in them. It will be more acceptable, I know, to you both, if I turn this address to you into a prayer to God, that he would do all this and much more for you. And to that God of peace from whom all good comes, I humbly bow my knees, that he would *make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever*[s]. The more particular petitions that concern you I shall put up alone, and ever remain, what I am much engaged to be,

Your affectionate

Friend and servant,

S. PATRICK.

From your house at Battersea,
Jan. 27, $16\frac{59}{60}$.

[r] [Lady St. John's Christian name was Johanna. She was the eldest daughter of sir Oliver St. John, the distinguished lawyer under the Commonwealth, who was appointed Lord Chief Justice of the Common Pleas, 1648, ambassador to Holland, 1651, and died 1673.—Burke's and Collins' Peerages, &c. Lord Campbell's Lives of Lord Chief Justices, vol. i. p. 477.]

[s] Heb. xiii. 21.

THE

INTRODUCTION.

Shewing, 1. That God manifests himself to our sense. 2. That bread and wine are fit things for the representing our Lord to us. 3. The first reason of the celebration of this supper, and the fittest time for us to do this that Christ commands us. 4. Which is but a reiteration of what is done in baptism. 5. As may be seen by what I have briefly writ on that subject. 6. And if we will extend this thing further, we may lose all. The papists in danger of this, who speak not the language of the ancient church. 7. The design of this present discourse. 8. The alleging of some heathen customs and principles need be no offence to any, but may be an help if they please.

I. GOD, who is simple and removed far from all sense, considering the weakness of man's soul, and how unable he is to conceive of things spiritual purely and nakedly in themselves; and yet having a mind to be better known unto us, and to make himself more manifest than ever, was pleased in his infinite goodness to dwell in flesh, and appear here in the person of his Son, who was made like to man, to shew what God is in our nature. This Son of his, being to die and part with his life for great ends and purposes, which he would not have us to forget, was pleased to take the same course to convey to our minds spiritual notions by outward and sensible signs, and to impress on our hearts what he hath done and suffered, by a visible representation of it in bodily things, and not only by a plain description of it in the gospel. He knew very well that a picture and image of a thing doth more affect us than an historical narration; and that the more lively and express that image is, the more lively motions it makes within us. A dead corpse is but the shadow of a man, and yet we find that our souls are more assaulted and all our passions stirred by the sight of the face of a dead friend, than by all the reports that are brought us of his death. And long after his corpse is mouldered in the grave, if we see a child of his that hath his

exact features, manners, and carriage, it renews a fresh remembrance in us of that person, and stirs up the images that are in our mind more powerfully than we can do ourselves by reflections upon them.

But though God was willing to teach us by outward and sensible representations, yet he thought it both unsafe, and likewise unfit, and no ways conducing to the spiritual ends he intended in the sacrament of Christ's body and blood, that we should have a picture of Christ or an image of him set before our eyes. There is too much of sense in the tragical and theatrical representations which are made by some papists of Christ's sufferings. The outward actions are in danger not only to take place of all spiritual affections, but quite to thrust them out. The eye and the ear are so fully possessed, that their objects work by their own natural strength, and not by the soul's considering and meditating powers. Our Saviour, therefore, that he might both help the soul, and leave it something to do in making of its own thoughts, and forming its own apprehensions and resentments, hath given us only bread and wine as remembrances of him: in which we see so much as to awaken our souls, but not so much as to keep them awake without themselves. They show Christ to our senses, but more to our minds; that so both may be employed, but the mind may do most by the help of the senses.

II. And indeed these are very fit things (upon other reasons) to serve our Saviour's design, because

1. First of all, they are similar bodies, and not consisting of heterogeneous parts, i. e. their parts are not of different kinds, as the parts of our flesh are. The flesh of a man is composed of veins, and arteries, and nerves, and blood, and muscles, and divers skins; but every part of bread and wine is like the other, and hath nothing in it different from its neighbour. Every piece of the one, and every drop of the other, doth as much represent what is intended, as any other part doth; and all the parts together make one body of the very same sort.

2. And yet, secondly, the parts of these bodies are easily separated one from another, which makes them more fit to be communicated and divided among a great many, who all notwithstanding do receive (as it were) the very same thing.

3. And thirdly, they are constantly used at all feasts and

never omitted, whereas other things have their seasons and cannot do continual service at our tables.

4. To which you may add, fourthly, that they were brought by Melchizedec unto Abraham, as a part perhaps of the blessing of that high priest, and as a signification of that sacrament which God would have Abraham's seed to feed upon, when the true high priest after that great man's order should come.

5. And fifthly, it is not to be forgotten that they do best answer to some things whereunto Christ is compared in the holy scriptures. For he is called *the vine,* and *every branch that is in him must bring forth fruit*[a], as he doth, which may hereby be represented. And he is called *the bread of life which came down from heaven*[b] as the manna in the wilderness, who is to support our souls as the staff of bread doth our bodies.

6. Sixthly, but it is most to be remarked, that these were part of the Passover supper, when Christ (as St. Cyril of Alexandria[c] speaks) was typically eaten in Egypt. For, first, it is acknowledged by all that the bread was blessed and the cup also, and so went round to all the guests; and the forms of benediction are still extant in some of the Hebrew authors. And secondly, the whole feast after the Passover night was called *the feast of unleavened bread.* And thirdly, it is the opinion, I observe, of some[d], that our Saviour at the time of instituting this sacrament did eat only the bread and the bitter herbs, but not the Lamb of the Passover. For it is not said in the Evangelists that his disciples *killed* the Passover for him, but only that they *made ready* the Passover, which might be nothing else but that bread of affliction, and the herbs which were attended with the cup of kindness that used to pass among them. For our Saviour died at the time the Passover lamb was offered, being indeed the Lamb of God himself. And therefore St. John saith that the supper was *before the feast of the Passover*[e]; and he calls it *eating of the Passover*, because this was a great part of it, a principal portion of this feast. And this part was all that they could partake of, who at any time could not come to Jerusalem, where only the lamb

[a] John xv. 1, 2.

[b] Ib. vi. 35, 41, 8. 51, 8.

[c] Ὁ τυπικῶς βρωθεὶς ἐν Αἰγυπτῳ. [Hom. in Myst. Cœn. tom. v. part. 2. p. 375 A.]

[d] Grot. [in Matt. xxvi. 18. Opp. tom. ii. p. 246.]

[e] John xiii. 1.

was to be eaten, being first offered at the temple. But supposing this to be doubtful, yet there is no question but that this lamb was a type of Christ, and that bread and wine was a part of the supper. And upon search I believe we shall find that the lamb of the Passover was the only sacrifice which the people did wholly eat (its blood being poured out at the altar) and it doth the better set forth Christ who gives himself wholly to us. To which, fourthly, may be added, that as the paschal lamb did represent him, so the manner of its killing was very conformable to Christ's death upon the cross, which may make it more reasonable to borrow from the supper resemblances of him. For they hung the lamb upon nails (much what as butchers now do a sheep which they have killed), and then flayed off its skin that it might be dressed. While it hung in this posture it was just like the situation of Christ's body upon the cross (as Buxtorf hath observed out of the Talmud), whose hands were so spread and legs so stretched out as the lamb was. Fifthly, unto which I may add, that the law of Moses was not to be wholly destroyed, but to be changed and altered by Christ. So the apostle teacheth us to speak in Heb. vii. 12. And the malice of St. Stephen's accusers could prompt them to say no worse of him, than that he preached Jesus should *change the customs which Moses delivered*[f]. Circumcision is commanded under the title of an everlasting covenant, and it is not so much abolished as improved into a better sacrament and seal of greater blessings to mankind. The sabbath day likewise was to be a commemoration of God's rest from all his works on the seventh day, and of his deliverance of them out of Egypt; and it is not cancelled, but changed into another day, which contains the former and something else, even a remembrance of the resurrection of our Lord from the dead, that he might enter into his rest. So we may conceive that this great feast of the Passover was not quite done away, but gave place to a better feast, which is in memory of a greater deliverance than that from the thraldom of Egypt and the iron furnace. In this the Jewish Christians might still commemorate their ancient mercies as well as if they had eaten the flesh of their lamb. Yea, because there was in it such a clear representation of Christ's sufferings (especially in its first

[f] Acts vi. 14.

institution, when the blood was sprinkled on the door-posts), part of it was thought fit still to remain, viz. the bread and wine, which they used to eat and drink in memory of that mercy with solemn forms of thanksgiving unto God. And lastly, the bread and wine was more fit than the flesh to be retained, because now that Christ is come all sacrifices are to cease, and no more blood is to be shed for sin. This, I say, may be a good reason why bread and wine only are used, because they are unbloody things; and after the killing of the Lamb of God, there is to be no more life offered for our offences.

II. This feast our Saviour did first of all celebrate with his twelve disciples. And it was but fit that he should do so, that he might the better answer to the type in Exod xxix, where we read that Aaron the high-priest with his sons was to eat the breast and shoulder of the ram of consecration, whereby he was sanctified to officiate in the priesthood. Even so our Lord, being to be offered up in sacrifice, and thereby to be consecrated an high-priest, did institute this supper, that together with his disciples he might (as much as is possible) feast with them upon that sacrifice. And seeing our Saviour's sacrifice answered both to the paschal lamb and the propitiatory sacrifice on the day of expiation, it will be no wonder if it were so complete as to have reference to this also.

The time when it was first instituted was in the night when he was betrayed (for at the even they celebrated the Passover); which makes some (I suppose) to keep the memory of Christ's death in the close of the day. But if they think that they must exactly follow that precedent, they should do it after supper. And I rather think that the manner of receiving about noon is most agreeable to the true pattern. For we do not remember the supper of the Lord, but his sacrifice on the cross. And therefore as the Jews feasted at even because they came out of Egypt at that time, so should we feast about noon because our Lord's death began between nine and twelve, and ended about three of the clock, as you will clearly see by comparing the relation of St. Mark and St. John together. It is said that it was *about the sixth hour*[g] when Christ was condemned to be crucified. But St. Mark speaks of his sentence and of the execution of it as things done before the sixth hour,

[g] John xix. 14.

and saith that just *when the sixth hour was come, then darkness spread over all the land till the ninth hour*[h]. They do very well agree if we do but understand thus much, that the day being divided into four equal parts, consisting of three hours apiece, every part had the name of that hour when it did begin, and so the sixth hour was from twelve to three, and then began the ninth hour. Now St. John doth not say that it was the sixth hour when Pilate gave him up to be crucified, but that it was *about the sixth hour*, i. e. it was between nine a clock (which was their third hour) and twelve, but nearer to twelve than to nine; or it drew near to noon, yet not so near but that we must allow time for the leading him away to the cross, for the hanging him thereupon, and the rest. Insomuch that St. Mark saith expressly that it was but the *third hour*[i], i. e. nine of the clock, when those things were done. Both of them say true, if we do but conceive that it was between nine and twelve, i. e. about half an hour after ten, when our Lord was hanged on the cross. All the time between nine and twelve being called (as I said) the third hour. St. Mark saith that that was the time; but it drawing toward twelve, St. John saith it was *about the sixth hour. And when the sixth hour was fully come*, i. e. when it was just twelve a clock and the sun was in its meridian, then (saith St. Mark) was it eclipsed, and the darkness continued till three, which was the time of the offering of the evening sacrifice, and just then our Lord expired and gave up the ghost. From whence we may clearly gather, that our Saviour was in the very midst of his sufferings a little after twelve. Which renders it unreasonable methinks to innovate and forsake the common form by receiving towards night, seeing our Saviour was in the middle and bitterness of his passion about noon (which is the common time of our communions), and his passion was quite finished a good while before that time, wherein some do celebrate it.

But I do not intend that this discourse should beget any quarrels, and therefore I forbear the prosecution of any such observations, which you must not expect to meet withal in these papers: the first design of which is to shew you for what end our blessed Lord did appoint this sacrament.

IV. And here I might be tempted to make use of that method which I observed in a little discourse concerning bap-

[h] Mark xv. 33. [i] Ib. 25.

tism; for that which is done here is but a further confirmation of what was then agreed on between God and us. As our knowledge and obedience increases, so doth likewise the favour of God and his testimonies of that favour: and the more his mercies are assured unto us, the more are we engaged and confirmed in our resolution of persisting in obedience. So that it is but one and the same thing that is thus frequently ratified, first in baptism, and afterward in confirmation, and lastly in the sacrament of the Lord's supper. For there in the most solemn manner that can be devised we profess ourselves federates of God, and he again owns us for his friends, and treats us kindly by entertaining us at his own table. And this is no strange matter, that one thing should be so often repeated; for at the beginning of friendship between God and Abraham, he only made him a promise, that he would *make him a great nation, and bless him, and all those that blessed him, and that all families of the earth should be blessed in him*[j]. But in process of time, when love was increased between them, this promise became a covenant, when he and his received the token of circumcision, as you may read, Gen. xvii. 2, 4, 5, *I will make my covenant between me and thee, and will multiply thee exceedingly*, &c. But when he had walked longer with God (as he there bids him, v. 1), and had perfected his obedience by offering up his son, his only son Isaac, then God confirmed the covenant by an oath, and sware by himself that he would do what he had promised and sealed, as you may see Gen. xxii. 16—18, *By myself have I sworn, that in blessing I will bless thee*, &c. This may be conceived as a good representation of God's dealing with us now. At our first entrance into his family he gives us many promises which depend upon conditions; and afterwards he renews the covenant with us, and doth further ascertain us of his favour, yet on terms of perseverance; and at last he swears unalterably, when we have given proof of our obedience to him, that he will not take away his mercies nor his loving-kindness from us. And it is observable, that in every one of these God returned something to Abraham for what he gave to God. When he left his own country he promised him the land of Canaan; when he was

[j] Gen. xii. 1, 2, 3.

circumcised he promised to bless his seed, yea, he promised to him the Messiah; and when he offered Isaac, God again assured by oath that his own Son should be really offered, as Isaac was designed to be, for a blessing to all the earth. Even so in like manner doth God confer new graces and blessings on us when we are baptized, and when we confirm our vows, and when we partake of the supper of the Lord; so that it is not in vain to reiterate our acts of surrender unto God. And thus it is among ourselves, when children are contracted in their younger years and made sure to each other, they consummate the marriage by their own consent when they are of age with festival joys. And many of these married persons likewise renew the nuptial ceremony every year, and observe the day that they entered into such holy bonds with more than ordinary cheer. Whereby they strengthen their faith unto each other by an open profession of it in the sight of their friends, and they tie their hearts faster unto each other by a remembrance of their promises, and they become more passionate lovers by these new expressions of kindness. Thus do we at this sacrament but tie the old bond with a faster knot, and press harder upon the former seal to make a deeper mark and a fairer image of God in our hearts; we do but renew our covenant which we have already made, swear most solemnly by taking it upon the sacrament (as we say) that we will be the servants of the Lord Jesus. And it is very easy to lead you through all the parts of the former method, shewing you both how on our part and God's it doth confirm a covenant between us.

V. And perhaps it will not be unprofitable to give some brief touches upon those things which you can, without trouble, enlarge in your own thoughts. Which is one reason why I shall spare myself any long pains about them, and hold another course in this following treatise.

For our part, we do here profess ourselves of the religion that Christ hath instituted and taught us, as you will see more largely in the ensuing book. We do at once, in this feast, both show our gladness and assure him of our affections.

Sin is here represented so unto us, that it cannot but make our wounds bleed afresh. The remembrance of Christ's death doth pierce our hearts again with godly sorrow, and revives

the smart and pain which the sense of sin hath created in our souls.

Faith likewise here is as greedy of its food as an hungry mouth is of its meat. And obedience is hereby confirmed, because we receive lively nourishment into our souls, which will make us strong to execute the will of our Lord. Our suffering also with Christ we profess more lively than by water, even by blood itself. When our Saviour saith in the sixth of St. John that we must *eat of his flesh*, he means, we must believe on him, and digest his doctrine; but seeing the word *flesh* in Scripture-phrase signifies very frequently weakness and meanness, he intends that we must receive him so as to partake with him in his poor, low, and suffering condition. And this we do most notably protest that we will, when we receive the signs of his broken body. For the *bread broken* doth not only argue it to be fit for food, but that first we must be slain and mortified, and likewise receive such strength, that if he call us unto death we must undergo it. We own hereby the covenant of sufferings, and feed upon a dead Saviour. Which makes Theophylact[k] give this as a reason why Christ gave thanks when he brake the bread, *ἵνα καὶ ἡμεῖς οὕτω δεχώμεθα εὐχαρίστως τὸ μαρτύριον*, 'that so we might receive martyrdom thankfully.' It is a feast which we partake of, and yet signifies sufferings. But let it not seem strange, for we must *count it all joy when we fall into divers temptations*[l].

Neither doth it less signify and seal on God's part, being a manifest token of his great and inexpressible love, in giving of his own Son to death, even to the cursed death of the cross, for us. Here he takes us not only under his wings (as I said he doth in baptism), but he takes us into his arms. He takes us to himself, and he gives himself wholly unto us.

And then for *remission of sins*, it is manifest to be the purchase of his blood, and so must needs further here be assured to all good souls. And it is the very thing that is expressed in the institution of this sacrament: *This is my blood of the New Testament that is shed for many, for the remission of sins*[m].

And there are not so many spirits contained in the wine as

[k] [In Matt. xxvi. tom. i. p. 146 E.] [l] [James i. 2.] [m] [Matt. xxvi. 28.]

there are lively influences of God's good Spirit hereby conveyed to pious hearts. We have assurance likewise given by these things, that he will not *take his Holy Spirit from us*, but that he will let it always diffuse itself through all our powers.

And as for the *Resurrection from the dead*, we being made, as it were, of his flesh and of his bone, and incorporated into him, he can lose none of his members; but all that eat of his flesh and drink of his blood as they ought shall be raised again at the last day. We eat of the tree of life, which will make us live for ever; and we receive *φάρμακον ἀθανασίας, ἀντίδοτον τοῦ ἀποθανεῖν*, as Ignatius speaks[k], 'an antidote against death, a medicine to preserve us from corruption.' This the ancient Christians thought to be so fully assured to us in the Eucharist, that this is one of the arguments whereby Irenæus confutes the Valentinians, who denied the rising again of the body after it is dead. "How can that flesh be corrupted, and not live again, which is nourished by the body and blood of the Lord? Either let them change their mind, or else abstain from this offering. For as the bread which is of the earth, receiving[l] the invocation of God, is no longer common bread, but the Eucharist, consisting of something earthly and something heavenly: even so our bodies, receiving[l] this Eucharist, are not now corruptible, but have the hopes of a resurrection." Thus he[m], who hath more to the same purpose in another book[n].

Herein likewise God gives us a foretaste of heaven and the joys to come, as will be made more manifest in the following Discourse. And thus far we may grant the bread and wine of Melchizedec to have been sacramental, that they were given to Abraham as earnests, for to secure him of the land flowing with milk and honey. By this banquet or entertainment which the royal priest made him, he took 'livery of seisin' (as our lawyers speak) of the promised land. And in that very place (it is most likely) where God intended the mother city of the kingdom should be, was this conveyance made to Abraham's

[k] Epist. ad Ephes. [Coteler. Patr. Apost. tom. ii. p. 16.]

[l] ['perceiving' in the earlier editions.]

[m] L. iv. adv. Hæres. c. 34. [al. 18. p. 251.]

[n] L. v. cap. 2. [p. 294.]

seed. This bread and wine were most certain evidences that his posterity should eat of the fruit of that land wherein now he was a stranger. And just in the same manner doth God give unto faithful souls this blessed bread and wine as an antepast of his eternal love; and hereby they begin to taste of the heavenly feast that they shall celebrate above. They have herein a right made them unto heaven, and a kind of delivery of possession which shall shortly be completed by an actual enjoyment.

VI. They that would have more than such things as these in this sacrament are in danger to have nothing at all, as they should have. While they think that Christ is received corporally by them, they may neglect the spiritual eating; and while they chew him (as it were) between their teeth, their souls may feel but little of him. For just as it is with those that would paint a beautiful person; while they think to add something of their own to the face, thereby to make him look better than he is, they spoil the comeliness of the picture, and miss both of his face and likewise of his true beauty[o]: so it is with the modern church of Rome, which would make religion seem as fair and beautiful, yea, as gaudy and trim as their fancies can devise; but by adding their own inventions and novel fashions, they quite spoil both true religion and the beauty of it, which they study to adorn. Whilst they think to offer a proper sacrifice, they many times offer none at all. And whilst they think it is a sacrifice both for quick and dead, they rely so much upon it that it proves to be for neither. By making it flesh and blood and bones, they make Christ the food of the foulest and profanest mouths; and by using a multitude of ceremonies they are in danger to take the mind off from all substantial exercises.

The ancients, I am sure, understood not the new language of the transubstantiation of the bread and wine into the flesh and blood of Christ. And though they would suborn those worthies to speak against their mind and conscience on their side, yet we find that they call the bread and wine figures or symbols of Christ's body and blood. Dionysius the Areopagite

[o] Τὸ πᾶν εἶδος τῆς ὁμοιώσεως διαφθείρουσιν· ὥστε ἅμα τε τοῦ παραδείγματος ἡμαρτηκέναι καὶ τοῦ κάλλους.—Eunap. in Vit. Jambl. [p. 18.]

(or that ancient writer who passeth under his name) calls them most frequently "symbols, images, antitypes, sensible things received instead of things intelligible[p]." And Maximus, in his Scholion[q] upon him, interpreting what a symbol is in his language, saith it is, *Αἰσθητόν τι ἀντὶ νοητοῦ μεταλαμβανόμενον, οἷον ἀντὶ τῆς ἀΰλου καὶ θείας τροφῆς καὶ εὐφροσύνης, ἄρτος καὶ οἶνος*, i. e. 'A sensible thing which we partake of instead of a spiritual;' as for example, 'Bread and wine instead of the immaterial divine nourishment and gladness. And so Macarius calls it, *ἀντίτυπον τῆς σαρκὸς αὐτοῦ καὶ τοῦ αἵματος*[r], 'the figure and representation of his flesh and blood;' and saith, that 'he who partakes of the visible bread doth spiritually eat the flesh of our Lord.' And he that will may repair to Theodoret, who lived in later times, and he shall tell him that they are *μυστικὰ σύμβολα*[s], 'mystical representations,' and that their nature is not changed, no more than the flesh of Christ ceases to be flesh, now that it is in the heavens. And in his Comment upon 1 Cor. xi. 26, he saith the apostle uses these words, *till he come*, because there will be no need of symbols of his body when his body itself shall appear[t].

The name of antiquity makes a great sound in their mouths, and therefore let the reader remember that there are many ancient errors as well as truths. If they have followed the ancients in their novel doctrines, they are rather the old heretics than the fathers of the church. For it hath been well observed by some of our divines, that Marcus, a magician, is noted by Irenæus[u] for counterfeiting to consecrate, in an Eucharistical manner, cups of water mixed with wine to a strange purpose. "He extended," saith he, "the words of invocation to a very great length, and then he made the liquor in the cup seem of a purple or bloody colour." His followers believed that the divine grace did drop down some of its own blood

[p] *Σύμβολα, εἰκόνας, ἀντίτυπα, αἰσθητά τινα ἀντὶ νοητῶν μεταλαμβανόμενα.* [Eccles. Hier. cap. 3. p. 284 sqq.]

[q] In cap. 3. Eccles. Hierarch. [vid. ad sensum, p. 307.]

[r] Homil. 27. [cap. 17. apud Galland. Bibl. Patr. tom. vii. p. 108.]

[s] Dialog. 2. *ἀσυγχ.* [tom. iv. p. 126.]

[t] *Οὐκέτι χρεία τῶν συμβόλων τοῦ σώματος, αὐτοῦ φαινομένου τοῦ σώματος.* [tom. iii. p. 238.]

[u] *Ποτήρια οἴνῳ κεκραμένα προσποιούμενος εὐχαριστεῖν, κ. τ. λ.* — Vide Irenæum, l. 1. c. 9. [al. 13. p. 60.]

into the cup at his request. And all that were present were very greedy to taste of this cup, that the same grace which he called down might shower itself upon them likewise. I can little doubt but that this cup, over which he gave thanks, was a counterfeit of that which the sound Christians drunk of, from whom these men were apostatized. And that he might gain greater applause by his followers, he would make them believe that he was more devout than any, and could give them more than the Christians pretended to do, even the very blood of Christ itself, which the Romanists now boast they have, and therein excel us. But we are content with what holy men then enjoyed, and let them take heed that they follow not worse examples. I am sure Theodoret, in his second Dialogue[x], brings in a wild conceited man, speaking the same things that they do. The affirmation of that phantastic is this, that "Christ's human nature is swallowed up in the divine." His argument for it is this: As the elements or symbols, or the Lord's body and blood, are one thing before the invocation of the priest, but after invocation are changed and made another; so the Lord's body, after his ascension, is changed into a divine substance, though before it was not. Hereupon the father saith, "You are caught in your own net, for the symbols do not go out of their proper nature, but remain *ἐπὶ τῆς προτέρας οὐσίας*, in the former substance wherein they were." Let the reader then judge with whom they speak, and who are the masters of our language and assertions. And let him take heed how he leaves our communion, where he hath the holy bread and the cup both; whereas they, something like the Manichees of old, will not let the people drink of the cup.

But let them believe as much as they will, so they will but quietly suffer us to believe as we see cause. Let them practise as they please, if it will do them any good; we doubt not but we believe and practise enough to the receiving of as great benefits as they can enjoy. I confess, I cannot be angry with them for believing more than I can do; but I desire they would not be angry at us (but rather pity us) that we cannot extend our faith so far. If a man will say that snow is nothing but frozen milk, which drops from the skies, much good may

[x] Cap. 24. [tom. iv. p. 126.]

it do him with his conceit; only let him not impose the same belief on others who intend not to trouble him for his fancy. And if they will believe that wine is the very blood of Christ, I desire not that they should suffer the least harm from this opinion; but let them not damn us because we will not put out our eyes, and deny our taste, and abandon our reason and the Holy Scripture to the novel fancies and interpretations that they obtrude upon us. I know that if a man's soul be not made of solid reason, but consists of weak and credulous principles, they will fearfully astonish it with the dismal names of heresy, and schism, and such like bugbear words, which every one applies as he pleases. But considerate souls are grown wiser than to be affrighted out of their wits by the noise of words (the great engine of this age), and they know that damnation doth not depend upon men's mouths, for if it did, I know not who should go to heaven. We cannot be so blind as not to see that every party arrogates to itself the glorious names of Christ and the Holy Ghost; and if we would be led by sounds, we must believe no body knows how many Christs. The names of heretic, schismatic, yea, and of antichrist and Babylon signify but little to us, who hear them every day so carelessly applied that we are assured men know not what they say. Neither will we be amazed with sad relations of the miserable ends of those who have contemned their sacraments, for we do not allow that any man should irreverently behave himself towards any of Christ's institutions, though there be something of man's invention mixed with it. And we can repay their stories of the contempt of this sacrament as among them administered, with as sad and true relations concerning those who have despised that which, in scorn and pride, they are pleased to call Calvin's supper and communion. The memorable story which bishop Morton relates[y] may quit scores with them for all of this kind. There was in St. John's College in Cambridge (Dr. Whitaker being then master) one Booth, a bachelor of arts, and an excellent scholar, who, in the time of his seducement by the papists, had taken the sacramental

[y] ["Of the institution of the sacrament of the blessed bodie and blood of Christ, by some called the masse."—Book v. chap. 2. § 6. p. 319. fol. Lond. 1635.]

bread (which he received because he would not be discovered, but yet reserved without eating of it) and in contempt had thrown it over a wall. By the remembrance of this sin afterward, when his eyes were opened, he was driven into so great remorse and anguish of soul, that not long after he threw himself down headlong over the battlements of the chapel, and within four and twenty hours died, whereof there were many witnesses. Yea, this right reverend person saith in another book that he saw this thing, which now from him I have related. And it may put some in mind of what befel the Donatists, who, casting of it to dogs, they grew mad, and tare their own masters in pieces as unknown persons.

But if they will persist to damn all those that are not of their way, we will say to them as Diogenes did to an heathenish priest that would persuade him to be of his order, that so he might be happy in the other world: "Wouldst thou have me believe that Epaminondas and other brave men were miserable, and thou, who art but an ass, and dost nothing worthy, shall be happy because thou art a priest[z]?" Is it credible that they who exercise all piety towards the Father, Son, and Holy Ghost, and are ready to sacrifice their lives rather than to consent to the least sin against them, shall be miserable, and that God will accept men merely for being of their communion? We know upon what easy terms men may go to heaven as they believe; and they shall never persuade us that they whose hearts are full of God, and have his image shining fairly in their souls, shall be the companions of the devils and accursed spirits, when (as they imagine) men of foul lives may get possession of Paradise and live with saints.

And yet let all Protestants take heed how they do irreverently behave themselves in participation of these holy mysteries, lest we give them occasion to say that we have nothing but common bread and wine, empty of all sacrament. Let us as humbly and meekly address ourselves to the table of the Lord as they can do who believe the very substance of Christ's body and blood is there. And indeed it is but natural to approach with a great deal of reverence and devotion, unless we be of a make different from other men, who use to be affected

[z] [Apud Diog. Laert. cap. 39.]

with everything that doth but relate unto that which is dear unto them. The man in Achilles Tatius[a], who found a treasure in the ground, *τὸν τόπον τῆν εὑρήσεως ἐτίμησεν, βωμὸν ἤγειρεν*, &c., 'He did honour to the place where it was found; he built an altar, he offered sacrifice, he crowned that piece of earth.' Such a passion of love it was (I believe) that made the ancient Christians do honour to the very day of our Saviour's sufferings, to use the sign of the cross on which he suffered, to look towards the place where he was crucified and buried; and much more should it make us highly to value the signs of his body and blood, and in a serious reverent manner receive them as the sweetest tokens of his love.

VII. I have said the more of this here because I shall not fill the ensuing treatise with any disputes: and because I intended it should be a practical discourse, I have waved the controversy concerning the persons who are fit for to receive. Let it be sufficient here to say with Justin Martyr[b], *Ἧς οὐδενὶ ἄλλῳ μετασχεῖν ἐξόν ἐστιν, ἢ τῷ πιστεύοντι ἀληθῆ εἶναι τὰ δεδιδαγμένα ὑφ' ἡμῶν, καὶ λουσαμένῳ τὸ ὑπὲρ ἀφέσεως ἁμαρτιῶν καὶ εἰς ἀναγέννησιν λουτρὸν, καὶ οὕτως βιοῦντι ὡς ὁ Χριστὸς παρέδωκε*, i. e. 'We suffer none to partake of it but him who believes the things that we teach to be true, and that is washed in baptism for the remission of sins and regeneration, and that lives so as Christ hath delivered unto us.' He therefore that is baptized and instructed in the faith of Christ, and professes to live accordingly, and doth nothing that is destructive to this profession, ought not to be rejected from our communion. But as of the passover, a stranger, or an uncircumcised person, though an Israelite, might not eat; so neither may an unbaptized person, or one that doth not profess our religion, partake of this supper. And as they were to cast out then all unleavened bread, so are we to keep the feast perpetually, and to purge ourselves of the old leaven, that we may become a new lump.

And, that we may be well instructed in our duty, I have shown in the following treatise,

First, what is the end of this holy action;

Secondly, with what preparations we must approach to the performance of it; and,

[a] Lib. 5. *ἐρωτ.* [cap. 26.]

[b] Apolog. ii. [al. i. § 66. p. 83 A.]

Thirdly, what affections will best become us when we are performing it.

Fourthly, how we should behave ourselves afterward; and,

Lastly, what benefits we shall reap thereby.

And, because I know the great quarrels are about the lives of men (which is the last thing in Justin's words), I have said something in the end of the discourse which may tend to the satisfying of us who are those wicked persons that are to be excluded.

VIII. If in the first part of this treatise I have interspersed a little of the heathen learning, and endeavoured sometimes to illustrate things out of their customs, it need not seem a wonder to any considering person: and let me make a brief apology for it, and so put an end to this Preface. I can very easily demonstrate that no small part of the heathenish mythology and divinity was fetched from the Hebrew stories and practices. As the Greek poet[c] saith of the Cretians, that "they were always liars;" so I may say of the Greeks themselves[d], that "they were always thieves." Though they bragged that all learning came from them, yet in truth they were but like the crow, as Tatianus[e] his expression of them is, *οὐκ ἰδίοις ἐπικοσμουμένοι πτεροῖς*, 'not adorned with their own feathers,' but with those they had stolen from their neighbours. That worthy author hath well observed (toward the latter end of his oration against the Greeks[f]) that they drew their *dogmata* or assertions (though unskilfully) from the fountain of holy writings; and having busy and inquisitive minds, whatsoever they found in Moses or other divine philosophers, they endeavoured *παραχαράττειν*, 'to set another stamp upon it,' and make it pass for their own. And this they did for two reasons, as he saith,—first, that they might seem to others to have brought forth some new thing that was not known before; and, secondly, that what they did not understand of the truth they might cause by their artifice of words to pass for fables in the world. And it is very considerable, methinks, that Marinus[g] reports of Proclus, though a philosopher of

[c] [Tit. i. 12.]

[d] Vid. Euseb. Præp. Evang. lib. x. [pp. 462, 3.] et Clem. Alex. Strom. lib. i. [cap. 17. p. 369.]

[e] [Orat. ad Græc. § 26. ad calc. Justin. p. 265 D.]

[f] [§ 40. p. 274 E.]

[g] Marinus in vita Procli. [cap. 19.]

younger times, how that he observed the Roman, the Phrygian, and the Egyptian feasts with all new moons, and that λαμπρῶς καὶ ἱεροπρεπῶς, 'in a most splendid and ceremonious manner.' And, in brief, he saith[g] that he kept religiously the most famous feasts of every nation, after their own manner and custom; and composed an hymn, which he sung, containing the praises of the gods of several nations. For he had this saying frequently in his mouth, that "a philosopher ought not to address his service to the fashion of one city, or some country's rites, but to be τοῦ ὅλου κόσμου ἱεροφάντην, skilled in the *sacra* or holy offices of the whole world." And it is very likely that this was the principle of several philosophers before him, it being a character that Pausanias gives of the Greeks in general, that they were δεινοὶ τὰ ὑπερόρια ἐν θαύματι τίθεσθαι μείζονι, ἢ τὰ οἰκεῖα[h], 'strangely prone to have the things of another country in greater admiration than those of their own.' Which agrees very well with what the Scripture saith of them, that the Athenians were always *hearing or telling some new thing*[i], and that even in matters of their religion they were δεισιδαιμονέστεροι, very apt to reverence every deity that they heard of. Hence it was that they worshipped the *unknown God*, which St. Paul tells them was the true and living God which made all things. This God was worshipped among the Jews; and, as Nazianzen[j] saith, that when they speak of the Elysian fields, they were ἐν φαντασίᾳ τοῦ καθ' ἡμᾶς παραδείσου, 'in a conceit of our Paradise,' which they took out of Moses's books, with the change of the name only; so, I may say, that when they invented the rest of their poetical divinity, their dreams were the offspring of some real things which they had seen or heard out of the book of God. I will instance but in four which are not commonly observed, so far as I have read. Hercules is called by the dark poet[k], τριέσπερος λέων, 'the three nights lion, whom the sharp-toothed dog of Neptune swallowed up within his jaws.' This dog of Neptune, the sea god, saith Isaac Tzetzes[l], is the whale, and Hercules hath the

[g] Τὰς παρὰ πᾶσιν, ὡς εἰπεῖν, ἐπισήμους ἑορτὰς, κατὰ τὰ παρ' ἑκάστοις πάτρια δρῶν ἐνθέσμος διετέλεσε. — [Ibid.]

[h] In Bœot. [lib. ix. cap. 36. § 5.]

[i] Acts xvii. 21.

[j] Orat. 20. [al. 43. § 23. tom. i. p. 789 C.]

[k] Lycophron. [Cassandr. 33.]

[l] [In loc. p. 20.]

epithet of 'three nights,' because, being swallowed, he lay three days ἐν τῷ κήτει, 'in the whale,' which he calls nights, because the belly of the fish was ἀφωτιστὸς καὶ σκοτεινὸς, 'without all light, and black as the night.' This seems to me to be but a corruption of the story of Jonah, which might well be known to the heathens, and easily applied to Hercules. For it is observed by D. Kimchi[m], that there is not so much as the name of Israel in all the prophecy of Jonah, because he was sent only to heathens. And he was embarked in a vessel going to Tarshish, or Tartessus in Spain, as Bochartus[n] hath proved, in which part of the world it is well know the Tyrian Hercules was most worshipped. Now it hath been the manner of the world to attribute all strange things that were done by others to some one person famous among them; as all witty stories and jests are at this day fathered upon him that is most noted by us to abound with them; and so they might easily tell the story of their Hercules when it was once noised among them, because they ascribed all wonders and miracles to him.

A second instance I may give in the fables of Iphigenia and Julia Luperca. The former of which being to be sacrificed to Diana, an hare, or as some say an heifer, came running in the middle (and thickets as it were) of the Greek army, which by the counsel of their prophet they offered instead of her. The latter having the knife just at her throat (as it was at Isaac's) an eagle came and ἁρπάζει τὸ ξίφος, 'snatcheth away the knife' out of the priest's hands, and threw a young panther near to the altar, which they offered for her. These two stories are but a depravation of two in the Scripture concerning Isaac and Jephtha's daughter, which they have jumbled together. And therefore the same Isaac Tzetzes[o], in his Scholia upon Lycophron, adds these words to these stories: "You cannot but remember τὸν ἀντὶ Ἰσαὰκ κριὸν ἐν φυτῷ Σαβὲκ δεδεμένον, 'the ram which instead of Isaac was caught in the bush *Sabek*,'" (so the LXX read those words, 22 and 13,) as I think I should have done if he had not noted it to my hand.

But those verses of Homer, on which Porphyry writes his book περὶ ἄντρου Νυμφῶν, are as like to David's words in Psal. cxxxix. 15. as any thing can be, if we receive Porphyry's

[m] [In Jona Illustrato, &c. per J. Leusden, p. 15. 8vo. Traj. ad Rhen. 1656.]

[n] [Geogr. Sacr. lib. i. cap. 34. col. 606.]

[o] [In Cassandr. 183. p. 72.]

comment upon them. And according to Tatianus's computation Homer lived not long after his time, and so might have some knowledge of his songs. David's words are, *I am fearfully and wonderfully made*, &c. *and curiously wrought in the lowest part of the earth.* Where the word רִקַּמְתִּי (which we render *curiously wrought*) is by Val. Schindler interpreted *contextus sum*, 'I am weaved;' and the verb doth signify *acupingere*, &c. 'to work curiously with a needle,' or otherwise. The words of Homer, which I say do answer to these, and describe the body of man as wrought in a loom and rarely weaved, are in his story of Ulysses[p], where he speaks of a cave, and saith,

> Ἐν δ' ἱστοὶ λίθεοι περιμήκεες, ἔνθα τε Νύμφαι
> φάρεα ὑφαίνουσιν ἁλιπόρφυρα, θαῦμα ἰδέσθαι.
>
> There do the nymphs, a wonder 'tis to see,
> Their purple garments weave most curiously;
> From off long stones their threads are drawn.

As David saith that he was wrought in the *lowest parts of the earth*, i. e. the womb; so he here speaks of an *antrum* or 'cave' in which the nymphs or souls making bodies did reside. The instruments or tools from whence they drew their yarn, which he calls 'great long stones,' Porphyry[q] interprets to signify the bones of the body, which are hard like unto stones, which uphold the flesh, and unto which it is fastened; and these purple coloured garments are (saith he) ἡ ἐξ αἱμάτων ἐξυφαινομένη σὰρξ, 'the flesh which is weaved or wrought out of blood,' which is, as it were, the coat wherewith the soul clothes itself. To this answers that in David, that he was curiously wrought or weaved in the womb. And then θαῦμα ἰδέσθαι is expressly the same with those words of David, *I am fearfully and wonderfully made, and marvellous are thy works.* And it is a wonder, saith the same Porphyry, whether we look πρὸς τὴν σύστασιν, at the rare 'fabric and composition' of the body, or πρὸς τὴν σύνδεσιν τούτῳ τῆς ψυχῆς, or 'at the no less strange conjunction of it with the soul.'

Neither is this the single conceit of Porphyry, but he that will read Joh. Protospatharius[r] upon that verse of Hesiod's,

> Τῇ δ' ἱστὸν στήσαιτο γυνὴ, προβάλοιτό τε ἔργον,

will soon see that he also thought Homer to have described in

[p] Odyss. ν'. [107.] [q] Περὶ νυμφῶν ἄντρ. [p. 259.]
[r] In his ἡμέρας. [vers. 772.]

those words the contexture and formation of our bodies in the womb. For he saith[s], by the web he advises the woman to weave on the twelfth day of the moon, is meant a physical mystery concerning the generation of our bodies, which he there explains; and for a proof of what he saith, he directs us plainly to this place of Homer, which I have recited. But I have no list to prosecute this any further.

There is another instance that suggests itself to my thoughts, and I should have taken it for a corruption of the story of Elias calling for fire from heaven to consume his sacrifice, had not Pausanias assured us that he saw it with his own eyes. But it will clearly show how studious those false gods were to imitate the God of Israel, and render what I have said very probable, which makes me think it fitting to be here related. Some priests, he saith[t], in Lydia, who worshipped after the Persian manner, used to call upon he knew not what God, in a barbarous form of words not to be understood by the Greeks; and presently the wood that was upon the altar was kindled without any fire, and appeared all in a bright flame. I could easily show that these barbarous words were Abraham, Isaac and Jacob, Sebaoth and such like, and in all probability the God they invoked was the unknown God, and the example they apishly followed was that great prophet.

And indeed the prophet Elijah did therefore call for fire from heaven, because all sacrifices at Jerusalem were consumed and eaten only by the holy fire which God sent from above to them. The devil therefore in this thing may have seemed to endeavour that his offerings might sometimes correspond with those of the temple of God. And so Pindar gives us another instance, how that the Rhodians being about to offer sacrifice to Jupiter, had forgotten to bring fire along with them to his altars, but he being loth it seems to lose this fat oblation,

Ξανθὰν ἀγαγὼν νεφέλαν
Πολὺν ὗσε χρύσον[u],

'did bring a yellow cloud over them, and rained much gold' upon the altar. This 'golden shower,' as an excellent person of

[s] [P. 424.]

[t] *Ἄνευ δὲ δὴ πυρὸς ἀνάγκη πᾶσα ἀφθῆναι τὰ ξυλὰ, καὶ περιφανῆ φλόγα ἐξ αὐτῶν ἐκλάμψαι.*—Pausan. Eliac. prior seu lib. v. [cap. 27. § 5.]

[u] [Olymp. vii. 90.]

our own[x] doth interpret it, was nothing else but a 'shower of fire,' which devoured the sacrifice in imitation of the sacred story. No wonder then if in other things as well as these they were forward to transcribe the Holy Writ; and let it not be imputed to a vain and affected ostentation of learning, if I sometimes use their customs for an illustration of sacred matters.

But the following discourse is interlaced with so few of their authors, that perhaps it doth not merit this apology, and therefore I will cease it with this double desire:—the one is to my reader, that if he understand not every line in the first part, yet he would not throw away the rest, which are fitted to his practice; the other is to God, that he would bless it to those ends for which it is designed. Amen.

[x] Dr. Cudworth. ["A discourse concerning the true notion of the Lord's supper," chap. 6. p. 91. 8vo. Lond. 1670.]

MENSA MYSTICA.

SECT. I.

THE INTRODUCTION.

The sacraments being not unfitly called by an ancient writer 'the garments that are cast about our Saviour[a],' and it being the profession of divines to labour to see the naked face of truth, it is most worthy our pains to open and reveal those secrets that lie hid and veiled under symbols and sensible things.

And to say the truth, these vestments are so thin and transparent, that the truth doth shine through them, and shew itself to well-prepared minds. They are but like to those thin clouds wherein the sun is sometimes wrapped, which render its body the more visible to our weak and trembling eyes.

I cannot pretend to have conversed much with barefaced truth, yet having been drawn to publish a few thoughts concerning baptism, I shall now further endeavour to unfold those mysteries that lie hid under the coverings of bread broken and wine poured out in the sacrament of the Lord's supper, that men may not (Ixion-like) embrace a mere cloud instead of God himself.

My sight is not so sharp as to discern the very flesh and blood of Christ in those forms and shapes of bread and wine; no more could that eagle-eyed author I mentioned, though he thought he could see as far as the celestial hierarchy, which will appear to any one that shall be at the pains to read him. Yet I am so far from thinking that they are mere signs of what Christ did for us, or only representations of the benefits we

[a] Τὰ περίκειμενά σοι συμβολικῶς ἀμφιέσματα, Dionys. cap. 3. Eccles. Hierarch. [§ 2. p. 286.]

receive by him, that I am persuaded they exhibit our Lord himself unto believing minds, and put them into a surer possession of him.

The truth commonly lies between two extremes, and being a peaceable thing, cannot join itself with either of the directly opposite parties. And therefore I shall seek for her in a middle path, not bidding such a defiance to the 'corporeal' presence, as to deny the 'real;' nor so subverting the fancy of a miraculous change into a celestial 'substance,' as to level these things into mere 'shadows.'

A SHORT PRAYER.

And vouchsafe, O Lord, to every one that peruse this book, the illumination of thy holy Spirit, to understand those things which are faithfully declared therein, according to thy mind and will: and work in all their hearts most devout affections to our blessedSaviour, and to that commemoration of his sacrifice, which he hath ordained, for our increase in faith, and love, and holy obedience. Amen.

CHAP. I.

The first end of this holy feast was for a remembrance of Christ. What it is to remember him. The Passover appointed for a memorial. Two things which in this feast we commemorate. And our commemoration is made two ways: to men and to God. From whence we may infer two senses, in which it may be called a sacrifice.

First then, this holy rite of eating bread broken, and drinking wine poured out, *is a solemn commemoration of Christ*[a], according as he himself saith to all his apostles, and particularly to St. Paul, who twice makes mention of this command, *Do this in remembrance* (or for a remembrance) *of me*[b]. His meaning is, not that we should hereby call him to mind (for we are never to forget him), but rather that we should keep him in mind, and endeavour to perpetuate his name in the world, and propagate the memory of him and his benefits to the latest posterity. Now this is done by making a solemn rehearsal of his famous acts, and declaring the inestimable greatness of his royal love. For ἀνάμνησις doth not signify

[a] Luke xxii. 19. [b] 1 Cor. xi. 24, 25.

barely *recordatio,* 'recording' or registering of his favours in our mind; but *commemoratio,* 'a solemn declaration,' that we do well bear them in our hearts, and will continue the memory and spread the fame of him as far and as long as ever we are able.

I hope that none will conceive so little to be meant by this word, 'remember' or 'commemorate,' as a naked mention of his name with our mouths, or a dead image of him in our minds. For all these words, to 'know,' 'believe,' 'meditate,' 'remember,' and the like, are hearty words and full of life. Though they seem to speak only actions of the mind, yet in holy language they include in their comprehension the affections of the heart. Cold pale thoughts, which have no feeling of themselves, nor leave any footsteps or memorials behind them, are as good as none at all. And therefore I understand hereby a very warm sense in the soul, which begets and stirs up such motions in the heart as the conceived object is apt to raise.

Suppose you have been in deep love with any person, and have lost the half of yourselves; when you remember the death of that friend, the image of him is ready to rob you of your lives, and make all the blood retire to your heart, as if death were about to surprise the main fort of life. But on the contrary, if you think of that person as alive, the remembrance of him makes your spirits dance, and the blood to run into your cheeks, and smiles to sit on your forehead, and breeds a pleasance in your whole man. Just so would our Saviour be remembered by you, that the thoughts of him may even kill you with grief, and transport you with love, and captivate your wills, and engage all your affections, that they may be at his command, and issued forth at his pleasure. As you think of a friend, of a father, of a wife or a husband, or any one that hath got the possession of your heart, so think of him.

By which examples you may see, that I intend not a natural passion, and a sensual commotion in the soul, but a well-grounded affection.

When we read a true history, or a romance, we are apt to side with some persons in the story; and when we meet with a duel, we favour one of the combatants, and are sensible of his

wounds, and sorry for his fall, as on the contrary we are glad he comes off a conqueror and wins the field. So may a man when he thinks of Christ and his tragedy, conceive a natural hatred and indignation at the treachery of Judas, and the vile malice of the Pharisees, and be much moved to see him used in such an unworthy manner; it may be fetch sighs from his heart, and tears from his eyes, and put him into such a huge passion as if he suffered with him. But if all this have no effect in his life, and produce no answerable fruits afterward, it is no more than a natural motion, and is void of the divine and heavenly Spirit.

We must remember Christ therefore, as Nehemiah desires God to remember him[a], by doing good; or as we remember our Creator, by a true subjection of all our faculties to his sovereign will.

Then we remember him as we ought, when we get him formed in our hearts, and have a more living image of him left in our minds; when it stirs and is busy in our souls, and awakens all other images, and calls up all divine truths that are within us, to send them forth upon their several employments into our lives.

Now for the fuller understanding of this matter, you must know that the paschal supper (which is called by Greg. Naz.[b] very elegantly, τύπος τύπου ἀμυδρότερος, 'a more obscure type of this type') was instituted for a remembrance, and was a feast of commemoration, as will soon appear if you look but a while into the particulars of it. And first you must observe that the very day of the Passover was לְזִכָּרוֹן, 'for a memorial' of their miraculous deliverance out of Egypt, as you may read, Exod. xii. 14, and therefore they are bid to *remember this day, in which they came out of Egypt, out of the house of bondage*, &c.[c] Thence it was that they were commanded to eat the lamb with bitter herbs[d] for a remembrance of their hard bondage in Egypt, which made their lives bitter unto them[e]. So was the unleavened bread, the bread of affliction, in remembrance that they brought their bread out of Egypt unleavened[f], and were there in great servitude[g], so that their soul was even

[b] [Orat. xlv. § 23. tom. i. p. 863B.]
[a] [Nehem. i. 6, 11; xiii. 14, 22.]
[c] Exod. xiii. 3.
[d] Exod. xii. 8.
[e] Ib. i. 14.
[f] Ib. xii. 34.
[g] Ib. xiii. 3.

dried and parched in them. The later Jews have added the *charoseth*, which is a thick sauce, in memory of the clay and mortar which they wrought in; and they used red wine for a remembrance that Pharaoh shed the blood of their children. To which may be added, that God required there should be a rehearsal to their children of what the Lord had done for them, that so this feast might be for a sign upon their hand, and for a memorial between their eyes to all posterity, as you may see Exod. xiii. 8, 9. And thence it is that the Jews call that section of the law, or the lesson which they read that night, the *Haggadah*, 'annunciation' or 'shewing forth,' because they commemorated and predicated both their hard services, and God's wonderful salvation, and the praises that were due to him for so great a mercy.

It is easy now to apply all this to our present purpose, if we do but consider that this likewise is a holy feast. Whence it is called *the Lord's supper*[h] (not only because he appointed it, but because he was the end of its celebration), and an entertainment at the *table of the Lord*[i].

This feast our Saviour first keeping with his apostles, who were Jews, he makes part of the Passover-cheer to be the provision of it. For he takes the bread and wine, which used to go about in that supper through the whole family, to signify his broken body, and his blood which was to be shed. Now this was to be in commemoration of a deliverance wrought by him, from a greater tyranny than the Israelites were under, which made all the world groan, and was ready to thrust us all below into the devil's fiery furnace. And therefore, as it is said, Exod. xiii. 8, *Thou shalt shew thy son in that day, saying, This is done*, &c.; so the apostle, in a manifest allusion to that phrase, saith, that *when we eat this bread, and drink this cup, we do shew forth the Lord's death until he come*[k]. So that we may conclude, that in this feast in honour of Christ, we are to make a rehearsal of his famous acts, to proclaim his mighty deeds, to speak of the glorious honour of his majesty, and of his wondrous works, and to endeavour that *one generation may praise his works to another*, and *declare his mighty acts*, that they may *speak of the glory of his kingdom, and talk of his power*[l].

[h] 1 Cor. xi. 20. [i] Ib. x. 21. [k] Ib. xi. 26. [l] Psal. cxlv. 4, 5, &c.

And indeed it should seem, that the memory of a thing is by nothing so sensibly preserved and so deeply engraven in men's minds as by feasts and festival joys. For it hath been the way of all the world, to send to posterity the memory of their benefactors or famous persons, by instituting of such solemn times, wherein men did assemble together, and by the joys and pleasures of them more imprint the kindnesses and noble achievements of such worthies in their minds. So we find among the Greeks their Αἰάκεια in honour of Æacus, their Αἰάντεια in honour of Ajax, and in latter times their Ἀντιγόνεια, and such like, in remembrance of the merits of such persons, and how highly they deserved of the places where their feasts were celebrated. In like sort the Jews had their feasts in memory of some great and rare passage of Divine Providence, though not of any particular persons, lest they should be tempted to worship them as their saviours, according as the custom of the heathen was. But all worship being due to our Lord and Saviour, he thought fit in like manner to appoint this feast to be as a passover unto us, a holy solemnity that should call us together and assemble us in one body, that we might be more sensibly impressed with him, and that all generations might call him blessed, and he might never be forgotten to the world's end.

Now of two things it is a remembrance; and two ways we commemorate or remember them;

I. It is instituted εἰς ἀνάμνησιν τοῦ σωματοποιήσασθαι αὐτὸν[m], &c. 'for a remembrance that he was embodied for those that believe on him,' and became passible for their sakes. The bread and the wine are in token that he had a true body, and that *the Word was made flesh.* For thence Tertullian and Irenæus do confute Marcion, who denied the truth of Christ's flesh, and made his body to be a fantastical thing; because then real bread and wine could not be a figure of it: and so Theodoret[n] saith out of Ignatius, that some (Simon and Menander, I think) did not admit εὐχαριστίας καὶ προσφορὰς, 'thanksgivings and offerings' (viz. of bread and wine) in this sacra-

[m] Justin Martyr, Dialog. cum Tryph. [§. 70. p. 168 E.]
[n] Dialog. 3. [tom. iv. p. 231.]

ment, because they did not confess that it was the flesh of our Saviour.

Now with what affection we should call to mind this love, that God would appear to us not by an angel in a bright cloud, not in a body of pure air, but by his Son in our own flesh, I leave your own hearts to tell you. Methink we should wish that all the world could hear us proclaim this love; and that even the fields and forests, i. e. the most desolate and heathenish places, might resound our joyful acclamations to him. We should wish to feel something of ecstasy, and to go out of ourselves, when we think of him. For,

II. It was instituted εἰς ἀνάμνησιν τοῦ πάθους[o], 'in commemoration of his passion and sufferings for us.' As the bread and wine do commemorate the truth of his body; so do bread broken and wine poured out commemorate the truth of his sufferings for us, which those fantastical people in the first times did no less deny. And the bread and wine being given to us severally, not both together, do clearly tell us that he was really dead, his vital blood being separated from his body, and his veins and heart being emptied of it. This is that miracle of love which the apostle saith we should *shew forth till he come:* this is that famous act which never ennobled the story of any person, that the Lord would purchase enemies by his own blood; yea, by the blood of the cross reconcile them to himself. The thought of this is able to wound a heart of marble with love, and to turn a rock into a fountain of tears, and to unloose the tongue of the dumb, that they may speak the honour of his Name, and shew forth his praise. And therefore, because this was such a singular instance of love, and because it contains in it so many secrets (which we should have before our eyes) it is the chief thing that we are to make a remembrance of.

But, as I said before, there are two parts of this commemoration, and it cannot be contained within the bounds of this world, but we must make it reach as far as heaven. For,

1. We do *shew it forth* and declare it unto men, which is sufficiently clear by all that hath been said. We do publish and annunciate unto all that he is the Saviour of the world,

[o] Just. Mart. ib. [§. 41. p. 137 D.]

and that he hath died for us, and purchased blessings thereby beyond the estimate and account of human thought. And further, the word καταγγέλλειν may import, that we do extol, predicate, magnify and highly lift up in our praises this great benefit, so that all may come to the knowledge of it, as far as is in our powers to procure. This commemoration the minister chiefly makes unto the people, and all the people together with him to all that are present, so that all may wonder at his love.

When our Saviour therefore saith, *Do this in remembrance of me*, the meaning is, Do this in remembrance that I dwelt in flesh, in memory of what I suffered, in memory of the infinite price of my blood which I shed for you, in memory of the victory that I have obtained by it over the enemies and tyrants of your souls; in memory of the immortal glory that I have purchased for you: celebrate this feast in memory of all these things, and when I am dead, let me alway live in your heart. Tell them one to another in a solemn manner, and declare them in the face of my church. Let all ages know these things, as long as the world shall last; that as the benefit is of infinite merit, so may the acknowledgment be an eternal memorial. Be so careful in doing this, that when I come again I may find you so doing.

2. We do *shew forth the Lord's death* unto God, and commemorate before him the great things he hath done for us. We keep it, as it were, in his memory, and plead before him the sacrifice of his Son, which we shew unto him, humbly requiring that grace and pardon, with all other benefits of it, may be bestowed on us. And as the minister doth most powerfully pray in the virtue of Christ's sacrifice when he represents it unto God; so do the people also, when they shew unto him what his Son hath suffered. Every man may say, "Behold, O Lord, the bleeding wounds of thy own Son; remember how his body was broken for us; think upon his precious blood which was shed in our behalf. Let us die, if he have not made a full satisfaction. We desire not to be pardoned, if he have not paid our debt. But canst thou behold him and not be well pleased with us? Canst thou look on his body and blood which we represent to thee, and turn thy face from us? Hast thou not set him forth to be a propitiation through faith in his

blood? O Lord, then suffer us sinful creatures to plead with thee. Let us prevail in the virtue of his sacrifice for the graces and blessings that we need; and hide not thyself from us, unless thou canst hide thyself from thy Son too, whom we bring with us unto thee." In this sort may we take the boldness to speak to God, and together with a representation of Christ, we may represent our own wants, and we may be confident, that when God sees his Son, when we hold up him, as it were, between his anger and our souls, he will take some pity, and have mercy upon us. Just as a poor man, pleading with a king, commemorates to him the worthy deeds of some of his ancestors, or makes mention of the name of some high favourite, for whose sake he desires his petition may be granted: so it is with us, when we come before God to request mercy of him; we can hope to prevail for nothing, but through the Name of our Lord, whom we can never mention with so much advantage as when we solemnly commemorate his sufferings and deservings. For then we pray and do something else also which God hath commanded; so that there is the united force of many acceptable things to make us prevalent. And hence I suppose it is that Isid. Pelus.[p] calls the sacramental bread ἄρτον προθέσεως, the 'shewbread' (as we render it), which we set before God, as that stood alway before his face in the time of the Law, that God, looking upon it, might remember his people Israel for good.

It will not be unprofitable to add, that this was one reason why the ancients called this action a sacrifice (which the Romanists now so much urge); because it doth represent the sacrifice which Christ once offered. It is a figure of his death which we commemorate, unto which the apostle St. Paul (as a learned man conceives[q]) hath a reference, when he saith to the Galatians, that *Jesus Christ was set forth evidently before their eyes, crucified among them.* They saw, as it were, his sacrifice on the cross; it was so lively figured in this sacrament. And it is very plain that St. Chrysostom[r] (or whosoever was the author of those commentaries) understood no more,

[p] L. i. Epist. 123. [p. 38 C.]

[q] L'Empereur. [Disp. theol. v. de Cœna Dom. art. 1. 8vo. Lugd. Bat. 1648.]

[r] Τί οὖν; ἡμεῖς καθ' ἑκάστην ἡμέραν οὐ προσφέρομεν; κ.τ.λ. [hom. xvii. §. 3. tom. xii. p. 168 D.]

when as he thus speaks, upon the epistle to the Hebrews; "What then? do not we offer every day? yet we offer by making a commemoration (*ἀνάμνησιν*) of his death. And we do not make another sacrifice every day, but alway the same, or rather a remembrance of a sacrifice." Such an unbloody sacrifice, which is only rememorative, and in representation, we all acknowledge. And if that would content them, we make no scruple to use Eusebius his words, who saith it is "a remembrance instead of a sacrifice[s]:" and in another place, "We sacrifice a remembrance of the great sacrifice[t]." And so every Christian is a priest or a sacrifice when he comes to the table of the Lord. For as our Lord saith to his apostles, Luke xxii. 19. *Do this in remembrance of me;* so he saith to every private Christian the same words, 1 Cor. xi. 24. Only there is this difference, that *Do this* &c., in St. Luke, doth manifestly refer to those words before, to *take bread, give thanks, and give to others* (which is only the minister's work): but in St. Paul, *Do this* &c. refers to *Take, eat,* which immediately precedes; and this is to be done by all. So that both the one and the other, in their several kinds, do commemorate Christ, and represent him to the Father.

And that it is only a memorial of a sacrifice, and not a propitiatory sacrifice, the arguments of a divine in the council of Trent[v] will prove, in spite of all opposers: "Our Saviour," saith he, "did not offer sacrifice when he instituted this sacrament, for then the oblation of the cross would have been superfluous, because mankind would have been redeemed by that of the supper which went before. Besides," saith he, "the sacrament of the altar," as he calls it, "was instituted by Christ for a memorial of that which he offered on the cross: now there cannot be a memorial but of a thing past; therefore the eucharist could not be a sacrifice before the oblation of Christ on the cross, but shewed what we were afterward to do." From hence we argue, that if it was not so then, neither is it so now. We do nothing but what Christ then did; and therefore if he offered no sacrifice, neither do we, but only commemorate that

[s] L. i. Demonst. Evang. *μνήμη ἀντὶ θυσίας.* [*μνήμην καὶ ἡμῖν παραδοὺς, ἀντὶ θυσίας τῷ Θεῷ διηνεκῶς προσφέρειν.*—p. 26.]

[t] *Θύομεν τὴν μνήμην τοῦ μεγάλου θύματος.* [p. 27. fin.]

[v] Hist. Conc. Trent. [Sarpi, lib. vi. p. 510.]

sacrifice which he was then about to offer. Therefore a Portugal divine in that assembly[u] made a speech to prove, that it could not be demonstrated out of the Scripture that this sacrament is a sacrifice, but only out of the ancient Fathers; and he answered all the arguments to the contrary so strongly, and the Protestants' arguments afterwards so weakly, that the most intelligent were of opinion that he did not satisfy himself. But of this perhaps too much, unless the state of things among us plead my excuse.

I will add but this one thing more, and so put an end to this chapter;—that it may be called a sacrifice, because with the action we do offer prayers to God for all good things. And so St. Augustin[x] expounds that place in 1 Tim. ii. 1. concerning the petitions put up at the Lord's supper. By "supplications" he understands the petitions put up before the bread and wine be blessed. By "prayers" he understands those whereby they are blessed and sanctified, and made ready to be given to the people. By "intercessions" he understands the prayers made for the people when they do partake (for then the minister, as if he were a kind of advocate, doth offer them to God, and commit them to his hand): after which follow the εὐχαριστίαι, 'giving of thanks,' which are made by all, for that and all other mercies that the good God bestoweth on us. Whatsoever becomes of this interpretation, we need not fear to call the whole action by the name of a sacrifice, seeing part of it is an oblation to God of hearty prayers and thanksgivings (as you shall see presently); and it is not unusual for that to be said of a whole that is exactly true but of one part. But methinks it much unbecomes Christians to quarrel about names, especially about the name of that which should end all quarrels; and therefore I only intended to shew how this word may be used (if we please) without danger, and how the ancient church did understand it.

A PRAYER.

Blessed Lord, who hast ordained this holy feast for a solemn and affectionate commemoration of the condescending kindness of our most gracious Lord and Master, in taking our nature upon him;

[u] [George de Ataide, ibid. Compare Morton, 'Catholike appeale for Protestants,' &c. part 2. chap. 7. §. 16. p. 187.]

[x] Epist. 59. ad Paulinam. [al. 149. tom. ii. col. 509 C.]

but especially in laying down his life, nay, suffering the death of the cross for us: possess my soul, I beseech thee beforehand, with such lively thoughts of him, and of his love to me; and with such ardent love to him, who hath given himself for me; that when I come to *do this in remembrance of him*, I may want none of those devout affections which become his presence, and ought to attend upon him: but may so magnify and praise this inestimable benefit, and make such a representation of it unto thy Divine Majesty, that I may obtain all that mercy and grace from thee, which he purchased by the sacrifice of his most blessed body and blood.

Which, I beseech thee, give me grace to commemorate, with such supplications and prayers, such intercessions and thanksgivings, that I may offer up unto thee spiritual sacrifices, acceptable unto thee, through Christ Jesus. Amen.

CHAP. II.

It is a remembrance of Christ with thanksgiving. For it is a feast. The Jewish feasts upon their sacrifice a pattern of it. Especially the paschal supper, in which they sung an hymn. Our Saviour gave thanks and blessed when he instituted this feast. And his disciples kept it with gladness of heart. And all churches ever since have celebrated it with praises and thanksgivings. From whence it is evident there are two other senses in which it may be called a sacrifice.

This holy action is to be next of all considered as a remembrance or commemoration with thanksgiving, ἀνάμνησις μετ' εὐχαριστίας. And thence it is called by the name of 'eucharist,' i. e. 'thanksgiving,' according to the phrase of ancient times[y]. For as the bread and wine, the breaking and pouring out, are representations, so our taking, eating, and drinking, express our hearty resentments. This good cheer cannot but breed a certain cheerfulness. This divine food cannot but fill us with gladness. After we have tasted the sweetness of heaven and earth, after we have feasted on that which angels desire to feed but their eyes withal, how can it choose but breed a spiritual joy in our souls, and make our mouths break forth into singing? If there be any wine that makes glad the heart of man, this

[y] Justin Martyr, Apolog. ii. [al. i. §. 66. p. 83.]

sure is it, which is pressed, as it were, out of the celestial vine, and tastes not of the blood of the grape, but of the blood of God. This should send up our souls in songs of praise to heaven; this should make us wish that we could evaporate our spirits in flames of love, and that our souls were nothing but a harmony and concent, that we might always be tuned to his praises. And though the angels have many strains of praise that we are unacquainted withal, yet this is a note that they cannot sing, *Unto him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever*[z].

Now for the fuller understanding of this, I take these six things to be considerable:

I. That as it is a feast, it betokens joy, and all joy at such times is expressed by songs. If we will believe the wiser sort of heathens, they looked upon their public feasts, not only as times of ease and outward mirth, but as instruments to raise their thoughts to spiritual things, and fill them with an inward joy. So Proclus doth apply their customs in the Ἀπατούρια to intellectual things, which, he saith, lay hid under such ceremonies. And among other matters he saith[a], that their feasts on the first day of those solemnities were an emblem of the perpetual quiet and tranquillity we should labour for in the world, knowing that "if we be filled with God, he brings in with him a never ceasing feast." Do I hear a heathen speak? Dropt these words from the pen of a pagan? O my soul that readest this, blush to think that thou shouldest celebrate a divine feast without a feast, and come to the table of God empty and void of God. For if they laboured to see something divine under I know not what strange rites, how can we choose but be filled with God, and festival joys, when we sit with him at a heavenly banquet? And if we be, then there will be all the usual attendants and companions of such seasons[b]; the soul will begin to leap and dance for joy, it will awake psaltery and harp, I mean all the instruments of praise. And so the apostle (speaking I suppose of the Christian feasts and entertainments)

[z] Rev. i. 5, 6.

[a] Lib. i. in Timæum. Εἰ γὰρ πεπληρώμεθα θεοῦ, ἀίδιον ἑορτὴν ἄγει. [p. 20. init.]

[b] Luke xv. 25.

bids them *not to be drunk with wine, wherein is excess, but be filled with the Spirit, speaking to themselves in psalms, and hymns, and spiritual songs, singing, and making melody in their hearts to the Lord*[c]. These two things did commonly finish the heathen meetings: after they were well liquored with wine, they used to sing and roar the hymns of Bacchus. The apostle therefore opposes two sorts of heavenly pleasure unto that madness, bidding them not to gorge themselves with wine, but to crave larger draughts of the Spirit, not to fill the air with ἐλελεῦ to Bacchus (as the manner was), but with hallelujahs unto God. Full they might be, so it were with the Holy Ghost. And chaunt they might, so it were with psalms and thanksgivings to the Lord. *They shall be abundantly satisfied with the fatness of thine house,* saith the Psalmist, *and thou shalt make them to drink of the river of thy pleasure*[d]. Even a heathen could say, that "the reward of virtue is a perpetual drunkenness[e]." But then we must distinguish of drunkenness as Ficinus doth, who hath well noted[f], that there is one earthly and mundane, when the soul drinks of Lethe's cup, and is beside herself, and unmindful of all divine things. This is it the apostle speaks against in the beginning of those verses, as a heathenish crime. But there is another celestial drunkenness, when the soul tastes of heavenly nectar, and is indeed out of itself, because above itself: when it forgets these mortal things, and is elevated to those which are divine, feeling itself by a supernatural heat to be changed from its former habit and state. This is it which the apostle exhorts unto; this is it which we must long for when we are at the supper of the Lord. This is that which the spouse means, according to some ancient expositors, when she saith, *He hath brought me into his banqueting house* (or wine-cellars) *and his banner* (or covering[g]) *over me was love*[h]. The Septuagint make it a prayer, and render it thus: *Bring me into his wine-cellar, place love in order over me*[i]. Which may be conceived,

[c] Ephes. v. 18, 19.

[d] Psal. xxxvi. 8. Inebriabuntur ubertate, &c. Vulg.

[e] Præmium virtutis esse perpetuam ebrietatem. [Musæus, teste Cæl. Rhodig. lect. antiq. lib. vii. cap. 13. col. 344 E.]

[f] Vid. argumentum Dialogi 2. de Justo. [al. de Rep. p. 590. fol. Francof. 1602.]

[g] For they feasted upon beds.

[h] Cant. ii. 4.

[i] [Εἰσαγάγετέ με εἰς οἶκον τοῦ οἴνου, τάξατε ἐπ' ἐμὲ ἀγάπην,—LXX.]

saith one[j], as the voice of the church to the apostles or ministers, "Prepare for me the supper of the Lord, set me down orderly at the *ἀγάπη*, the feast of love." There is nothing that holy souls can more desire than to be so satisfied with him, that their mouths may praise him with joyful lips. This is the fruit of the spiritual inebriation, that the soul meditate spiritual songs and hymns to God. And indeed the better sort of heathens did in their feasts sing the praises of famous men; which good critics make the true original of the word *encomium*[k]. And so the apostle exhorts the Christians, that they would break forth into their praises of God and Christ, who were most worthy of all their hymns.

Before I end this let me observe, that every one may sing such hymns as the apostle calls for, and indite them in his own heart unto God, because a hymn is not (as we ordinarily think) only praise in verse and metre, but any words of thanksgiving that set forth the merits of him that we extol. So a heathen will teach us, if we be still to learn it. "When a man," saith Libanius[l], "hath any gift given him by God, he should by way of thankfulness return something unto God: and some give one thing, some another. The shepherd offers a pipe, the huntsman a stag's head, the poet a hymn in metre, the orator a hymn without metre; and in my judgment," saith he, "a hymn is more valuable with God than gold, and far to be preferred before it."

Now love will make any one eloquent; if our hearts be full of God, they will run over. Thanksgiving and praise is the natural language of a pious heart; and there is no such copious subject whereon to spend them as the Lord Christ; and in the knowledge of Christ, nothing so admirable as his death; and therefore when we commemorate that, the high praises of God must be in our mouths.

II. The Jewish feasts upon their sacrifices do more plainly instruct us in this matter. They that offered peace-offerings

[j] Polychronius,—*Συγκεράσατέ μοι τὸ σῶμα τοῦ Χριστοῦ, ἐν τῇ ἀγάπῃ τεταγμένῃ ποιήσατε.* [ad calc. Euseb. p. 89.]

[k] *Ἐγκώμιον παρὰ τοῦ ἐν κώμοις ᾄδεσθαι τοὺς ἐπαίνους τῶν ἀγαθῶν ἀνδρῶν.* [Vid. Etymol. Magn. in voc. *ἐγκώμιον*, et Aphthon. Progymn. p. 48.]

[l] Orat. 32. "*Αρτεμις·*—*Ποιητὴς ὕμνον ἐν μέτρῳ καὶ ῥητορικὸς ὕμνον ἄνευ μέτρου, δοκεῖ δέ μοι παρὰ τοῖς θεοῖς ὕμνος χρυσίου προκεκρίσθαι.* [tom. ii. p. 661 C.]

unto God were admitted to eat some part of them after they were presented to him, and some pieces of them burnt upon his altar. And this is called *partaking of the altar*[m], which was God's table : where they did rejoice before him as those that were suffered to eat and drink with him. So I observe, that where there is mention made of their *eating before the Lord*, (which can signify nothing else but their partaking of the altar, and feasting at his table,) they are said likewise to *rejoice before him*, Deut. xii. 7, 18. xvi. 11, in the latter of which places, after he had given command concerning the three great feasts, he adds, ver. 14, *thou shalt rejoice in thy feasts.* And in the latter end of king David's reign, when Solomon was crowned, there was sacrifices offered *in abundance for all Israel* (as you may read 1 Chron. xxix. 21, 22) : and the people are said to *eat and drink before the Lord on that day with great gladness.* But the Psalmist's words are most to be observed to this purpose, Psal. cxvi. 12, 13, where to the question, *What shall I return to the Lord for all his benefits towards me?* he returns this answer, *I will take the cup of salvation*, &c., i. e. when I offer σωτήρια, 'sacrifices for salvation' or deliverance that God hath granted me out of trouble, I will remember the mercy of God with all thankfulness, as I feast upon the remains of that sacrifice. For it was the manner, that the master of the sacrifice should begin a cup of thanksgiving to all the guests that he invited, that they might all praise God together for that salvation, in consideration of which he paid these vows unto him. And in those words the ancients thought they tasted the cup of salvation which we now drink in the supper of the Lord; expounding them in the analogical sense to signify τῶν μυστηρίων κοινωνίαν[n], 'the participation of the Christian mysteries.' For in them we are to lift up songs of praise to heaven, as we feast upon the sacrifice of Christ, and we are to laud his name who hath done such great things for us, and raised up a horn of salvation to his people. But,

III. In the paschal supper, when they eat the lamb in memory of the salvation out of Egypt, these festival joys and thanksgivings are more easy to be observed. At which time

[m] 1 Cor. x. 18. Ezek. xli. 22. Mal. i. 7.

[n] Chrysost. in Psalm. cxvi. [al. cxv. §. 5. tom. v. p. 316 A.]

the 116th Psalm was one of those that used to be sung. For the masters of the Jewish learning tell us[o], that besides their forms of blessing and thanksgiving, when they took the bread and wine (which I need not recite) they likewise sung a hymn, beginning at the cxiii., and reaching to the end of the cxviii. psalm. The former part of it, to the end of the cxiv., was recited when they sat down to eat; and when the fourth and last cup went about, then they sung the latter part, which concluded the solemnity. This hymn was called הַלֵּל מִצְרִי, 'the Egyptian hymn,' as Abarbanel[p] relates, in memory of the great deliverance that God vouchsafed them, when he slew the firstborn of Egypt, and brought them out of the house of bondage, that they might for ever serve him, and offer sacrifices unto him. And it may be noted, that the beginning of that hymn doth so clearly refer to that deliverance, and the latter end of it so manifestly refer to Christ (who was in the passover represented); that there could not be one more fitly chosen for that commemoration. Which likewise may teach us (if we had no other light to guide us in the business), that our Lord is to be remembered with such hymns and praises.

It is likely the heathens took their custom of drinking cups of praises to their gods after their feasts from this Jewish original. The first of which they drunk[q] as soon as they had supped, and called it the cup ἀγαθοῦ δαίμονος, 'of their good genius.' The last which they drunk for a parting cup they called Διὸς Σωτῆρος, the cup of 'Jupiter the Saviour:' and in them they gave praise to their tutelar angel, and the greatest of their gods, their prime conservator. For that this drinking was a kind of sacrifice of praise, and joined with hymns, Xenophon[r] will teach us, who thus speaks; "When the tables were taken away, they offered a drink-offering, and sung a song of praise, and so departed" The cup of devils or dæmons which the apostle forbids the Corinthians, 1 Cor. x. 21, are by some

[o] [Vid. Paul. Fag. in Deut. viii. 10. inter Critic. Sacr. tom. i. part. 2. col. 59.]

[p] Vid. Buxtorf. in voc. הַלֵּל. [col. 614.]

[q] See the Schol. upon Aristoph. in Plut. [vers. 853.] et Equit. [vers. 85.] but especially in Iren. [vers. 300.] Φασὶ γὰρ ὅτι δειπνήσαντες ἐπερρόφουν Ἀγαθοῦ δαίμονος, ἀπαλλάττεσθαι δὲ μέλλοντες, ἔπινον Διὸς σωτῆρος. [Conf. Aristot. Œcon. ii. 42; Eth. Eudem. iii. 6. 3.]

[r] In Sympos.—Ὡς δὲ ἀφῃρέθησαν αἱ τράπεζαι, καὶ ἐσπείσαντο καὶ ἐπαιάνισαν. [cap. ii. §. 1.]

taken to be these which I have mentioned[s]; wherewith they concluded their feasts, after they had sacrificed unto them. It may well be so, and thus much we learn from them (who did but corrupt many good notions of religion), that it was an ancient practice in the world to offer praises to God as the last and best of their sacrifices. And that this cup which our Saviour filled to his disciples was truly such a cup of salvation, you may see by his own practice. For,

IV. Our Saviour, in imitation of the Jewish solemnities, did institute this supper of his with such joys as I am speaking of. For first he did εὐχαριστεῖν, 'give thanks,' or εὐλογεῖν, 'bless and praise God[t].' Which was not because they were then going to supper (for St. Matthew saith distinctly, ver. 16, that as they were eating he took bread and blessed; and the cup he took after supper); but with a particular respect to this business, that he might teach us what the minister should do, and all the people joining together with him. And Paulus Fagius[u] thinks it not unlikely that our Saviour used some part of the form of benediction that is still in the Hebrew books, blessing God after that manner that then was in use among the people of God, to which the later Jews have made some additions.

Secondly, they sung a hymn before they departed; which Paulus Burgensis[x] imagines to have been no other than that Egyptian hymn which I mentioned before (called by some the great Hallel), because his disciples were best acquainted with it. And thus much seems to me considerable, that there is not only much of Christ in that hymn (as was noted before); but likewise that the whole multitude of disciples, not many days before, when they brought the lamb of God which was to be offered at the passover into Jerusalem, did rejoice and sing praises to God with a part of it; as may be discerned if you compare Psal. cxviii. 25, 26, with Matt. xxi. 9, and Luke xix. 37, 38.

[s] Delrio in Isa. lxv. 11. [al. lxvi. 11. inter Adag. Sacr. Vet. Test. p. 421.]

[t] Matt. xxvi. 1 Cor. xi.

[u] In Targ. Deut. viii.—Verisimile est Christum quibusdam, quæ in his precibus continentur, maxime quod principium et finem attinet, usum fuisse, non autem aliis, quæ a posterioribus Judæis addita sunt. [Inter Critic. Sacr. tom. i. part. 2. col. 58.]

[x] [Apud eund. ibid.]

The paschal lamb was to be taken up from the flock four days before the time of its offering[y], in conformity to which (it is like) our Saviour was solemnly now taken and brought to Jerusalem, just so many days before he was to be offered (compare Matt. xxi. 17, 18, and Matt. xxvi. 1): and as the hosanna which they sung at his preparation to his sacrifice was taken (as you have seen) out of that hymn, so it is probable they used no other when he was represented to them as slain and eaten by them. It will not be out of our way to observe further, that this psalm was so remarkable, that the next day after these hosannas (when he saw they wrought nothing upon the pharisees) he reads them their doom out of it, and declares to them his exaltation though they might kill him; *The stone which the builders refused, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes*[z]. But whatsoever become of this conjecture, and supposing the hymn to be unknown; our Lord, no question, taught us by this practice, what we should do when we celebrate his memory. And accordingly you shall find in the Scripture,

V. That the disciples did eat this bread *ἐν ἀγαλλιάσει καρδίας*, 'with a gladness and leaping of their heart for joy;' *αἰνοῦντες Θεὸν*, 'praising and lauding God[a],' extolling of his name with hymns for all his benefits. Therefore the apostle Paul calls it *the cup of blessing*[b], because (saith St. Chrysostom[c]) when it is in our hands, we laud the name of God with songs of praise, wondering and being astonished at this unspeakable gift: or as Justin Martyr[d] doth express it, because the minister, taking the cup, gave thanks, and blessed God, as our Saviour did; and all the people said Amen, making a solemn *ἐπευφημία*, or acclamation; and testifying thereby their hearts to be in that thanksgiving. But I need not have recourse to him; the apostle himself in the same epistle acquaints us with it when he saith, *When thou shalt bless*[e] *with the spirit* (i. e. in an unknown tongue), *how shall he that is*

[y] Exod. xii. 3, 6.
[z] Matt. xxi. 42.
[a] Acts ii. 46, 47.
[b] 1 Cor. x. 16.
[c] *Θαυμάζοντες, ἐκπληττόμενοι τῆς ἀφάτου δωρεᾶς.*—in loc. [hom. xxiv. § 1. tom. x. p. 213 A.]
[d] [Apol. i. § 65. p. 82 E.]
[e] *Ἐὰν εὐλογήσῃς*, &c.

unlearned say Amen at thy giving of thanks[f], *seeing he knows not what thou sayest*[g]*?* From these words, εὐλογήσῃς and εὐχαριστίᾳ, 'shalt bless,' and 'giving thanks,' Beza thinks[h] that he touches upon the Lord's supper; for they are the very same words which are used concerning that action of our Saviour when he first celebrated this feast; as you may see, Matt. xxvi. 26, 27. And besides, the apostle seems in that chapter to direct the Corinthians how to handle the whole divine service so that it might be to edification. Now having spoken concerning prayer and singing of psalms, ver. 14, 15, and instructing them afterward concerning teaching and interpreting of scripture, ver. 19. 26, in all likelihood he here tells them how to behave themselves to the same profiting of others in the supper of the Lord, at which there were many rudenesses committed by the people. And that which he teacheth them is to give thanks in a known tongue[i], that so all the people, when the minister comes to εἰς αἰῶνας τῶν αἰώνων, 'for ever and ever' (as St. Chrysostom[k] speaks), might assent with their wishes, and say *Amen*. From whence we may collect, that giving of thanks is so considerable a part of this service, that in the apostle's style it involves the whole of it.

VI. It may further be observed, that all churches in the world have always used divine praises in this commemoration; and (if we may believe ancient records) such as are very conformable to the Jewish benedictions at the passover, ברוך אתאיי, &c. 'Blessed art thou, O Lord our God, the King of the world, who hast produced bread out of the earth: and blessed art thou, &c. who hast created the fruit of the vine.' And afterward, 'Let us bless him who hath fed us with his own, and by whose goodness we live, &c. For so we read in Justin Martyr[l] and others, that in their times the church used to praise God for all things, and particularly for those gifts of bread and wine, and so for Jesus Christ, his death, passion, resurrection and ascension; beseeching the Father of the whole

[f] Ἐπὶ τῇ σῇ εὐχαριστίᾳ.

[g] 1 Cor. xiv. 16, 17.

[h] So the learned Mr. Thorndike also. ["Of religious assemblies," cap. 8. p. 295.]

[i] So Justin,—Εὐχαριστήσαντος τοῦ προεστῶτος καὶ ἐπευφημήσαντος παντὸς τοῦ λαοῦ. [Apol. i. § 65. p. 83 A.]

[k] [In loc. hom. xxxv. § 3. tom. x. p. 325 E.]

[l] Apolog. ii. [ubi supra.] et Constit. Apost. [lib. vii. cap. 25. apud Coteler. Patr. Apost. tom. i. p. 373.]

world to accept of the offering they made to him. And in after-ages, Cyril of Hierusalem saith[m], *μνημονεύομεν οὐρανοῦ καὶ γῆς*, &c. 'We make mention of the heaven, the earth, the sea, and all the creatures, reasonable and unreasonable; of the angels, archangels, and powers of heaven, praising God, and saying, Holy, holy, holy Lord God of sabaoth, &c.' These do very much correspond with those Hebrew forms, which perhaps they were willing in part to imitate, for the greater satisfaction of the Jewish Christians, who constituted part of their assemblies. One thing more seems to be very clear, that from the *hallel* of the Jews it was, that some ancient Christians used in the fifty days after Easter to sing and ingeminate hallelujahs in their assemblies, as a remembrance of that great hymn which the prince of the church and his apostles sung after this supper. This St. Augustin[n] takes notice of, but saith, that in his days those hallelujahs used to be sung at other times also.

From all which we may discern a further reason why they called this sacrament by the name of a sacrifice; because they did *offer unto God thanksgiving* (as the psalmist speaks, Psal. l. 14): which is one of the *spiritual sacrifices*[o] which every Christian is consecrated to bring unto him. It is confessedly true, that there never was any festival instituted by any people of the world, but one part of it was a reverend acknowledgment of God, and a thanksgiving to him for his benefits. And there never was any solemn feast either among Jews, Persians, Greeks, Egyptians or Romans, without some sacrifice to their gods. Christians therefore are not without their sacrifice also, when they keep this feast, and such a one as is very befitting God; and which no rational man can deny to deserve the name. For Porphyry[p] disputing against the eating or sacrificing of beasts unto God, denies that thereupon any ill consequence could be grounded, as if he denied all sacrifices to him. 'No,' saith he, *Θύομεν τοίνυν καὶ ἡμεῖς*, 'we likewise sacrifice as well as others,' *ἀλλὰ θύσομεν ὡς προσήκει*, 'only we will

[m] [Catech. xxiii. mystag. v. cap. 6. p. 327.]

[n] Ut autem hallelujah per illos solos dies quinquaginta in ecclesia cantetur, non usquequaque observatur, &c.—Epist. 119. [al. 55. cap. 17. tom. ii. col. 141 D.] In isto autem sacrificio gratiarum actio et commemoratio est carnis Christi, quam pro nobis obtulit.—Fulg. de fide ad Petrum. [cap. 19. inter opp. August. tom. vi. append. col. 30 B.]

[o] 1 Pet. ii. 5.

[p] L. ii. *περὶ ἀποχ. ἐμψ.* [§ 34.]

sacrifice according as is most meet.' And there he assigns to every deity its proper homage and acknowledgment belonging to it; saying, that to the great God who is ὁ ἐπὶ πᾶσι, 'he above all,' we sacrifice nothing but pure thoughts, and speak not so much as a word of him. But to those that are the offspring of God, the celestial inhabitants, τὴν τοῦ λόγου ὑμνῳδίαν προσθετέον, 'we give hymns and praises, which are the conceptions and expresses of our mind;' and so he proceeds to the more petty tributes paid to the lesser gods. According then to this heathen divine, the praises of God may well pass for the most proper sacrifice; and he makes account that there is none better but only silent adorations. A soul breathing forth itself out of an ardent affection in holy hymns, is more acceptable to God than the richest gums, or the sweetest wood that can fume upon his altars. But a whole soul full of pure thoughts, too great to come out of the mouth, and more clear than to be embodied in words, is transcendent to all oblations.

But yet I would not be so mistaken, as if I thought the Christian thanksgiving consisted only in inward thoughts, and outward words. For there are eucharistical actions also whereby we perform a most delightsome sacrifice unto God.

We must not, when we come to God, appear before him empty; but we are to consecrate and offer unto him some of our temporal goods for the relief of those that are in want, which may cause many thanksgivings to be sent up by them to God[p]. It hath been said before, that our whole selves ought to be offered as an holocaust to God, and our love should be so great, as to spend our souls and bodies in his service; now in token that we mean so to do, we must give something that is ours unto him for to be employed to his uses. We are to give God an earnest of our sincere and entire devotion to him, by parting with something that we call ours, and transferring it to him. Of this the apostle speaks, Heb. xiii. 15, 16, where the serious reader (that can stay so long as to peruse those scriptures which I cite) will find both praise, and likewise communication of our goods to others, to be called *sacrifices*. So that the spiritual sacrifice of ourselves, and the corporal sacrifice of

[p] 2 Cor. ix. 11, 12.

our goods to him, may teach the papists that we are sacrificers as well as they, and are *made kings and priests unto God*[q]. Yea, they may know, that the bread and wine of the eucharist is an offering (out of the stock of the whole congregation) to this service, according as it was in the primitive times; when (as Justin[r] saith) they offered bread and wine to the προεστὼς, 'chief minister' of the brethren, who took it, and gave praise and glory to the Lord of the whole world, and then made ἐπὶ πολὺ a large and prolix thanksgiving to him that had made them worthy of such gifts. We pray him therefore, in our communion service, to accept our "oblations" (meaning those of bread and wine), as well as our "alms." We still make λογικὴν καὶ ἄκαπνον θυσίαν (as Origen his phrase is), a 'rational and unsmoky sacrifice;' for we offer ourselves, and our prayers, and our praises, and our goods. So that if you please, we may call the table of the Lord λογικὴν τράπεζαν (in Theodoret's style), a 'rational table;' where, as God provides for us, so we provide for him in those that are his members, and offer upon it those sacrifices which are most befitting either him or rational creatures. And that you may see we are engaged to this kind of offering, it is to be observed, that the eating of the lamb was not all the solemnity of the passover, but they sacrificed likewise offerings of thanksgivings in abundance, that there might be provision for the poor. You may understand this and a difficult place of Scripture both together. It is said (according to our translation) in Deut. xvi. 2. *Thou shalt sacrifice the passover unto the Lord thy God, of the flock and the herd* (or sheep and oxen) *in the place which he shall choose*, &c. It is well known that the sacrifice of the passover was to be a lamb (Exod. xii. 5.) taken from the sheep or goats, and might not be of any other kind. Therefore by בָּקָר 'oxen,' or 'the herd,' in this place, Aben Ezra and others[s] understand the eucharistical sacrifices, which we find 2 Chron. xxxv. 7. 9. were offered in great abundance. Or as Abarbanel[t] will have it, Moses speaks briefly of the passover (as having sufficiently told them the manner of it before); so that we are to understand ו to be wanting before צֹאן (i. e. 'and'

[q] [Rev. i. 6, v. 10.]
[r] Apolog. ii. [al. i. p. 82, 3.]
[s] [Teste de Muis, inter Critic. sacr. in loc. tom. i. part. 2. col. 108.]
[t] [Ibid.]

to be wanting before 'of the flock'), and thus we must read them: *Thou shalt sacrifice the passover to the Lord, and sheep and oxen.* Whichsoever way we take them, they tell us thus much, that there were other sacrifices to accompany the lamb: for the Jews were bound at the three solemn feasts to be very liberal and bountiful, and offer according to their abilities, that so the Levites and strangers, the fatherless and widow, might feast and rejoice together with them, as you may see, ver. 10, 11, 16, 17.

Now Christ at this feast having nothing else to offer besides the lamb, he did offer himself, which was more than if *the cattle upon a thousand hills*[u] had been burnt unto God, or all the world had been laid on its funeral pile. In this he dealt the greatest charity to the world, and by his poverty made us rich. So that we are the more engaged, not only by their example, but by his, to offer up something unto God beside praises, that may supply the wants of those who may justly look to be refreshed by us.

To conclude then this chapter: we must remember always when we approach to the table of the Lord, that we are to bring hearts full of thankfulness, and mouths full of praises, and hands full of alms; and that we may bring all these, we must bring ourselves to be offered to him. Our hearts must flame with love, our minds must reek with holy thoughts, our mouths must breathe forth praises like clouds of incense, and our hands must not be lifted up with nothing in them; but we must pay such acknowledgments unto God, that may really testify that we and all ours are his. We are to think that we come solemnly to bless the Lord for all his mercies, and especially this great and rich one, that he hath given his Son to die for us, and that he hath purchased forgiveness, repentance, grace, and salvation by his death on such desirable terms; and we must think likewise, that blessing of him includes in itself such good works as will provoke others for to bless him.

If you would briefly understand therefore what the meaning of this holy rite is, remember that it is a commemoration of Christ and his death, with hearty thanksgivings for all the benefits that we receive thereby.

[u] [Psalm l. 10.]

A PRAYER.

Blessed be thy name, O Lord, who hast made our religion such a cheerful service of thee; and hast given us such abundant cause to give thee praise and thanks perpetually; or rather to sing joyful hymns, in honour of thy holy name, who hast not thought thy Son too great a gift to bestow upon us; and in honour of our blessed Saviour and Redeemer, who hath not thought his own life too much to part with for us.

Yea, we ought to give thanks and rejoice, that thou hast instituted this holy feast, to be an everlasting thanksgiving for him, and to him: and especially, then to have our hearts as full of joy as they can hold, when we come to partake of it; to think that we are so highly favoured by him, and beloved of him.

Blessed be thy name that I am already thus disposed to bless and praise Thee, which is an earnest of the power of thy holy Spirit to be with me, to excite and stir me up to the highest degree of joy and thankfulness, when I come into thy presence, to feast with him at thy holy table.

O fill me then with admiring thoughts of his astonishing grace; that I may be filled, as the apostles were, with gladness of heart: triumphing in the honour thou hast done me, in making me so nearly related to the Lord of life and glory. Of which had I a full sense, I know it would transport my spirit from all these little things here, and fill me with joy unspeakable and full of glory.

Vouchsafe me as much of this as thou in thy wise goodness shalt think fit to impart unto one that is unworthy of the least of thy mercies. For all which enable me then, as I do now, to bless and praise thee; and with a cheerful heart to make thee, together with the oblation of myself, both soul and body, the oblation of some part of those good things which thou hast blessed me withal; as an earnest that I intend not to forget to do good and to communicate: with which sacrifices, I know, thou art well pleased, through Christ Jesus.

To whom, with the Father and the Holy Ghost, be endless praises. Amen.

CHAP. III.

The third end of this feast is to be an holy rite whereby we enter into covenant with God. For God hath made it an act of worship whereby we acknowledge him, and engage ourselves to him. As we eat at his table, we profess ourselves to belong to his family. By feasting at the same table covenants were anciently made. Especially by feasting on a sacrifice.

The eating of this sacrifice is a solemn oath of fidelity to him. As appears by what the heathens thought of the devotions of the ancient Christians.

THERE will be no such cause of joy as the former discourse hath spoken of, if we be not faithful unto God and his Son Christ. And therefore we must further consider this action, as a rite whereby we enter into covenant with him. This is included in our taking the bread and wine, as well as in our eating and drinking of them; and was expressed before, when I said, we must offer ourselves to God as the greatest act of our thanksgiving. That offering of ourselves is such a thing, that it puts us out of our own power; and besides, we enter here into strict engagements never to resume or draw back ourselves again, never to challenge any right to have ourselves in our own disposal. We make a solemn agreement with the Lord Jesus, that he shall dwell in us, and possess himself of all our faculties, as the sole Lord and Governor of our souls. Though this have been done once already when we were baptized, so that we cannot reverse the deed, nor cancel the bond that is between us, yet seeing the matter of the covenant is alway to be performed, and more than one world depends upon it, God thinks fit to take new security of us, and strengthen our obligations, lest we think of letting the debt run on unpaid one day after another, till we be quite bankrupts, and have nothing left whereby to discharge it.

We are also apt to think that we stand indebted unto God in no great sum; and that though we should spend prodigally till the latter part of our life, yet we should have enough to pay him, and give him very good content. Therefore it is but necessary that we should often be remembered of our huge engagements, presently to perform our word to him: and when

we begin again to fail, and not to keep our credit with him, it is no less necessary that he should call again upon us, and have us enter into more solemn bonds of a stricter performance.

And truly they that know what it is to enjoy God long for no better entertainment from him when they come to his house and table, than that they may be tied faster to him with new cords of his love; and that it may be made more impossible for them to unloose themselves from his service. What is there more in the desire of a holy soul, than to cease to be its own? what greater pleasure doth it feel than in parting with itself? To what would it be more engaged, than to the pleasing of him whom it heartily loves? Let me be bound hand and foot (saith such a soul) that I may never stir from him. Let me seal to him a thousand deeds to convey myself unto him. If he would have me sign the covenant with my blood, every vein in my body shall leap to do him that honour. But rather let him come and seat himself in my heart, and let him take my dearest life-blood, if it will do him any service. I accept of a suffering Saviour: I take him as he is, all broken and bloody. If he will have me follow him with a cross upon my shoulder, I refuse no conditions; behold, O Lord, thy servant, do with me as seems good in thy sight.

Thus we are to address ourselves to this feast, as will be better understood if we consider these five things:

I. If we look upon this action only under the general notion of a holy rite which God hath appointed as an act of his worship; yet the very using of it is an acknowledgment of him and his religion, and an engagement of ourselves unto him as our God. He that was circumcised was bound to observe the whole law; and so was he that offered sacrifice to the God of Israel at his altar engaged to own him that had appointed that worship. Just so the performing but of one thing which God hath appointed as a ceremony in the religion of Christ, doth tie us to observe the whole religion which he requires, who did appoint that rite. And you may likewise observe, that there being a mutual action in this sacrament, of God's giving something, and our taking, it doth express that we are fast bound in that covenant, of which this action is a part. So the giving and taking but of so small a thing as a straw, doth bind persons firmly to that thing whereof they are agreed, and which they conclude in that manner. Stipulation (one of the strongest

words which we have to signify the confirmation of a bargain) was anciently made by no stronger thing, as the very word doth import, which carries a straw in its name[t]. And so any other thing in the world may be used to the same purpose. The giving and taking of sixpence to strike up a contract, doth lay as fast hold of a man as ten thousand pound in hand. Much more then, this solemn giving and taking of bread and wine, being a piece of Christ's religion, and he so represented by them, doth bind us as fast to him, as if we should repeat every word that he hath said, and profess our consent unto it. We are supposed to know the terms of that writing that Christ hath left us, containing our duty and his promises; and it is presumed we are willing to enjoy those promises, and so to perform those duties. This action then doth but more solemnly conclude the agreement, and we hereby stand engaged as strongly as if covenants had been drawn between us, and our hand and seal were affixed to them.

II. But then if we consider this action as a coming to God's table and partaking of his meat, we shall presently discern that thereby we profess ourselves of his family, and declare to all that we are his followers and retainers, and that we own the religion of the crucified Jesus. I confess that coming to Christian assemblies in the first times was an owning of Christ, because it was very dangerous; but this action which was in those assemblies performed was a more express profession of their belief in him and friendship with him. For the great stumblingblock of the Jews was the cross of Christ; and it was foolishness to the Gentiles. To declare, therefore, this death and cross of his, to eat of his dead body, and drink of his blood was as much as to say, "I believe in this suffering Saviour; I am a Christian, and will live and die in this religion." A stranger may come unto a man's house, but the friends only are they that sit with him at his board; and he that is not true to him of whose bread he eats is the worst and basest of all enemies. The Psalmist could put no worse character upon an enemy than this[u], that he who *put*

[t] [In deciding the doubtful etymology of the word *stipulatio* Johnson and Richardson follow Voss (Etymol. Lat.) in adopting the derivation of it by Isidore of Seville (Orig. lib. v. cap. 24. tom. iii. p. 204), from the *stipula* or 'straw' held in their hands by the contracting parties to represent the whole land subject to the bargain.]

[u] Ps. xli. 9.

forth his hand to eat of his bread had *lifted up his heel against him.* By coming then to God's table we profess ourselves his familiar friends, in whom he reposes a trust; and we can put no greater scorn upon him than by being false to him that doth admit us to such a nearness. You may observe therefore in Scripture these two things: first, that eating of bread together is spoken of as a token of friendship and agreement, as these two places, among others, will satisfy you, Job xlii. 11, Jer. xli. 1. Bread is never wanting at any feast; and so they expressed by it a friendly entertainment. Whence Pythagoras gave this lesson to his scholars, ἄρτον μὴ καταγνύειν[v], 'Do not break bread,' i. e. *Ne dirimas amicitiam,* 'never break friendship,' but let it remain inviolable. And so likewise, salt being never absent from any meal, and placed upon the table, it hath been used as a symbol of friendship; and to have eaten salt with a man, at this day, is proverbially as much as to be well acquainted with him: which was a word as usual in ancient times among other people; according to that speech of Aristotle[x], "We cannot know one another till, according to the proverb, we have eaten a quantity of salt together." The Turks[y], at this day, join both together; and to say, "I have eaten bread and salt with such an one," is an expression of having good acquaintance with him. All which I but briefly touch upon to make it more sensible to us, that this participation of God's bread is a token that we are of his acquaintance, and we tell the world thereby, that we profess all love and friendship to him.

The second thing I would have noted is, that covenants (in Scripture story) are made by eating and drinking together. For which I need produce no other places but those in Gen. xxvi. 30, xxxi. 44. 54, where Isaac and Abimelech, Jacob and Laban, conclude their compacts with a feast. But you may add (if you please) that in Josh. ix. 14, where it is said, *The*

[v] [Diog. Laert. in Vita Pythag. lib. viii. cap. 1. § 35.]

[x] Κατὰ τὴν παροιμίαν γὰρ οὐκ ἔστιν εἰδῆσαι ἀλλήλους, πρὶν τοὺς λεγομένους ἅλας συναναλῶσαι. — Aristot. l. 8. Ethic. cap. 3. [§ 8.]

[y] Knolles in the life of Mahomet I. [The author, quoting probably from memory, has committed an inaccuracy in his reference for this proverbial usage of the eastern nations generally. No such passage is to be found in the life of Mahomet the First in the History of the Turks by Sir F. Knollys, continued by Sir Paul Rycaut.]

people took of the victuals of the Gibeonites, and asked not counsel at the mouth of the Lord, i. e. they made a covenant with them before they consulted with the holy oracle whether they were what they pretended to be; for so some good interpreters, both Jewish and Christian, expound the words, because else we cannot understand why it should be a crime to taste whether their bread was so dry as they said (as others think the meaning is), without going to inquire of God the lawfulness of such a fact. It is very likely also that from this original that phrase is derived, of a 'covenant of salt,' which in Scripture-style signifies an everlasting and unalterable settlement[z]; because such leagues which are made with the profession of the greatest friendship (as if men were cohabitants and familiars) ought to be held most sacred, and religiously observed. Now this bread and wine in the sacrament is God's, both as it is offered by us unto him, and as it is consecrated to represent his Son Christ unto us; and therefore we, by partaking of it, do solemnly engage ourselves unto, and promise our fidelity in his service, as those that are his domestics, and desire always to remain in his familiarity. But suppose any person should give us his very blood to drink, that we might the more firmly be obliged to him: what could there be devised more strong to tie our hearts together? So the conspirators with Catiline did combine and join themselves together by drinking of their own blood, that they might be bound in a covenant exceeding the strength of all others which are made by eating of common food. And so doth Christ take us into his society, and bind us to him, by giving us the representations of his own flesh and blood to eat and drink, that so we might never think of departing from him who hath admitted us to that food, which is as much beyond all others in its obligatory virtue, as it is in its own proper worth and excellency.

And that you may see it more fully verified that this eating and drinking is a federal rite between God and us, let it be considered,

III. As a feast upon a sacrifice (in which notion it is most rarely explained by an excellent doctor of our own[a]); from

[z] Numb. xviii. 19. 2 Chron. xiii. 5.

[a] D. Cudworth. [in his 'Discourse concerning the true notion of the Lord's Supper,' cited above, p. 92.]

which it will evidently appear to be intended as a solemn profession of Christ's religion, and a renewal of our covenant with God.

For the understanding of this, you must know, that Jerusalem being the holy city in God's land, and the temple being the house of God, where he dwelt, and the priests God's servants, and the altar his table[b] (as was said before); there was a constant provision brought in for the keeping of God's house, and maintaining of his servants. And besides those of the morning and evening, there were a great number of occasional sacrifices (which were his flesh) together with their meat and drink offerings (which were his bread and wine) that came in to be his food, as the expression is, Levit. iii. 11. These common sacrifices were of three sorts. The first were holocausts or burnt offerings, so called because they were consumed wholly upon God's altar by his fire[c], (which at first came from heaven, and was never to go out,) none eating of them but himself. The second we may call Expiatory, because they were to make atonement and reconcile; which were of two sorts, sin-offerings and trespass-offering. These the priests did eat of, (if they were not such whose blood was carried within the holy place,) as you may read in Levit. vii. 7, 9: Numb. xviii. 9, 10. For they, being God's servants, were to be maintained and kept in his family, and beside hereby did take the man's guilt (as it were) and carry it away[d]: but none else were permitted to eat of it, being supposed to be in a state of guilt, and not fit to have familiarity with God. The third sort were peace-offerings, which were made to God for some benefits received (which go among the Hebrews under the name of peace), to testify their gratitude unto him. The fat of these offerings being burnt upon the altar to God[e], and one breast with a shoulder being given to the priest for his portion[f], the remainders were the owner's share, that he might eat of God's meat, and so feast with him (if he was not in any legal uncleanness), as you may see Lev. vii. 20.

The examples of such sacrifices are numerous in the Scripture, not here to be amassed together and wrapt up in these sheets. It may suffice to note two places which lie close toge-

[b] Ps. lxxxv. 1. 1 Kings vi. 1. Ps. cxxxv. 1, 2.
[c] Lev. i. 9, 13.
[d] Lev. vi. 25, 26.
[e] Lev. iii. 3, 4.
[f] Lev. vii. 34.

ther: they were sacrifices of this sort that Elkanah offered when he went yearly unto Shiloh, giving portions (viz. of the sacrifice) to his whole family that went with him, but to Hannah a double portion [g].

Those offerings, likewise, which the sons of Eli made men to abhor were of the same kind[h], and their sin consisted in these two enormities: first, that they were not content with that portion which was assigned them by law (viz. the breast and shoulder), but they took what and as much as they list[i]. And, secondly, that they took their portion before God had his, i. e. before the fat was burnt upon the altar[j], a rudeness which the Gentiles would not have been guilty of, except some belly-gods and atheistical gluttons. For when they would set forth the intemperance of such a man, they could say no worse than this, *Haud immolata sacra devorat*[k]; he devours the sacrifices before they be offered to God. This I mention, because they were not strangers to this kind of sacrifice (no more than to the rest), but did offer them frequently to their gods. You may take one example out of a multitude which expresses both this custom of eating part of the sacrifices, and likewise their forbearance to take any part till God had his. "The Egyptians," saith Herodotus[l], "while the sacrifices were burning, did beat and knock themselves; and after they had done so, then they made a feast of the relics of the sacrifice." We may learn thus much, by the way, of these heathens, that God is to be served before ourselves, and there is no true joy but that which arises out of true sorrow.

Now that this eating and drinking was intended as a rite of covenanting with that deity to whom the sacrifices were offered, or else as a profession that they were in the covenant, and did remain God's friends (if they were already of the religion), you may discern from these two places, which will lead me to that for which all this is said. When Moses had rehearsed to the people God's laws[m], which he gave on Mount Sinai, and then came to strike the covenant between God and

[g] 1 Sam. i. 4, 5.
[h] 1 Sam. ii. 17.
[i] Verse 13.
[j] Verses 15, 16.
[k] [Prov. Lat. teste Hoffman. in Lexic. sub. voc. 'Victima.']
[l] In Euterpe. — *Καιομένων τῶν ἱερῶν, τύπτονται πάντες· ἐπεὰν δὲ ἀποτύψωνται, δαῖτα προτίθενται τὰ ἐλίποντο τῶν ἱερῶν.* [lib. ii. cap. 40.]
[m] Exod. xx–xxiii.

Israel, it is said[n], that Moses sent young men (i. e. some of the first born, who were the priests hitherto) to offer burnt-offerings and peace-offerings of oxen, and half of the blood he sprinkled on the altar, which represented God, and the other half he sprinkled on the people[o] as a token of the covenant between them. But for completing of the compact, the chief of the people went up nearer to God, and saw that bright appearance, and did eat and drink[p]; which sure must be understood of their feasting upon the peace-offerings which had been sacrificed unto God, whereby they professed to own that covenant he had given to them.

Not long after, this people made to themselves other gods, and offered not only burnt-offerings but also peace-offerings to them, and then *sat down to eat and drink, and rose up to play*[q], i. e. to be wanton, and commit uncleanness with each other. Now that this was an associating of themselves with the Egyptian gods, we may learn from the apostle, who, reciting of this passage, and speaking of their idolatry, makes no mention at all of their sacrificing to these new gods, but only of this *eating*, &c. which did conclude the ceremony; as if the idolatry did formally consist in this, and that hereby they did devote themselves to that strange worship. *Neither be you idolaters*, (saith he, 1 Cor. x. 7.) *as were some of them; as it is written, The people sat down to eat and to drink, and rose up to play.* By which words you may see the apostle makes account, that this eating and drinking of the sacrifices was a renouncing of the covenant of their God, and joining of themselves to idols. Now because it was the manner (as it seems) of some of the Corinthians still to feast in the idols' temples, and perhaps in the temple of Venus, famous in that city, which makes the apostle add those words, *Neither commit fornication, as some* &c.[r] he tells them that this was a plain forsaking of Christ, and utterly incompatible with his profession. For the vouching of which assertion, he reminds them what the sacrament of the supper of the Lord doth import, viz. a κοινωνίαν, 'participation or communion' of the body and blood of Christ[s], which is as much as to say, it is a profession that we

[n] Exod. xxiv. 5.
[o] Ver. 6–8.
[p] Ver. 11.
[q] Exod. xxxii. 6.
[r] Ver. 8.
[s] Ver. 16, 17.

as one body, partaking of one bread, do hold communion with Christ, and adhere unto him as our Lord and Head, and that to his worship and service we do consecrate ourselves. For just as Israel by eating of the sacrifices partake of (or have communion with) the altar[s], i. e. profess to be of that religion, and adhere to that way of worship; so it is with Christians, when they eat of the body and blood of the crucified Saviour which was offered for us. And therefore by a likeness of reason he concludes, that to partake of the table of devils, and eat of things sacrificed to them, was to profess to have communion with those impure spirits, and thereby to desecrate themselves; it being impossible for them at once to be devoted to things so quite contrary as Christ and the devil[t].

From all which discourse we may thus reason, that this holy sacrament is a feast upon the sacrifice which Christ offered, as the Jewish feasts were made with the flesh of those sacrifices which they offered to God. For the apostle makes the communion of the body and blood of Christ, ver. 16, parallel to eating of the sacrifices, ver. 18. And therefore it is a rite whereby we solemnly addict ourselves to the service and worship of Christ, and take upon ourselves strict engagements to be faithful in that covenant that is between us; which is the thing that was to be proved. As Israel joined themselves to God by feasting in his house of the sacrifices, so we join ourselves to Christ by feasting in the place of his worship, and at his table, upon the remembrances of his body and blood. And our obligations to cleave unto him do as much excel all other ties in their sacredness, strength, and virtue, as the sacrifice of Christ excels the sacrifice of a beast, or the eating and drinking of his body and blood is beyond all participation of the meat of the ancient altars. Yea, it is supposed that we are the friends of God before we come hither, and that we are not in any willing uncleanness (else we should be shut out from partaking of this offering). And therefore our approach to his table is but more strongly to tie the knot, and to bind us in deeper promises to continue friendship with him.

If more can be said than this, I may add, that the eating of this sacrifice is a solemn oath that we will be true and loyal

[s] Ver. 18. [t] Ver. 20, 21.

to him. For even heathens themselves did use by sacrifice to bind themselves in oaths[u]. From whence it is that ὅρκιον signifies that sacrifice which was slain when they made a covenant, and (in regard of its relation to ὅρκος) may be rendered 'the oath-sacrifice.' And ὅρκια τέμνειν, 'to cut this sacrifice' (in Homer's phrase), is to make a covenant, which it is likely may be taken from the Hebrew custom mentioned Jer. xxxiv. 18. And to swear ἐπὶ τομίων, 'upon the warm entrails of the beast,' was the greatest oath that could be made. When we lay our hands therefore upon the body of Christ that was sacrificed for us (and much more when we eat of it), we do solemnly take our oaths that we will be his faithful federates, and rather die than shrink from those duties to which we bind ourselves.

IV. If there be any that look upon eating and drinking of this bread and wine only as symbols of believing in Jesus Christ, the matter draws to the same point; for faith is the condition of the covenant of grace, and comprehends in its signification all that God requires. So some of the ancients expound those words, John vi, *He that eateth my flesh, and drinketh my blood, hath eternal life*[x], to signify thus much; He that is made partaker of my wisdom, through my incarnation and sensible life among men, shall be saved. For flesh and blood (saith Basil[y]) he calls πᾶσαν αὐτοῦ τὴν μυστικὴν ἐπιδημίαν, . . καὶ τὴν διδασκαλίαν, 'all the mystery of his incarnation and conversation here in the flesh amongst us,' 'together with his doctrine which he hath taught us,' δι' ἧς τρέφεται ψυχὴ, &c. 'by which the soul is nourished,' and fitted for the sight of celestial things; and therefore eating and drinking of these must denote embracing of his whole religion, so as to be conformed to him and to his doctrine. If then we take the body and blood of Christ in this supper represented to us to signify the same, and eating and drinking to be only believing, yet you may easily see to how much we are engaged if we do really believe.

But it is manifest to me, that eating and drinking here must comprehend more than it doth in St. John; for else we shall

[u] . . . . . Ἀτὰρ κήρυκες ἀγαυοὶ
Ὅρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
Μίσγον.—Hom. [Iliad. Γ'. 268.]

[x] Ver. 54.

[y] Epist. 141. ad Cæsar. [al. epist. viii. tom. iii. p. 84 A.]

do nothing at the Lord's supper but what we might do at any other time as well. If it be only believing and mere spiritual eating that here is exercised, then we may feed so without this food. And when Christ commands so frequently, *Do this in remembrance of me*, it would be no more sense than if he had said, "Do this, which yet you may do without doing this."

This eating and drinking therefore must be a profession of our faith; a covenanting solemnly with God, and a receiving and giving of those pledges of love which we cannot have any where else.

V. And indeed the old Christians did so sacredly bind themselves hereby to their Saviour, that heathens were ready to suspect them of dangerous combinations, and such conspiracies as might prove mischievous to the commonwealth. From which imputation whilst Pliny doth acquit them, he likewise instructs us for what end they met together at this feast. "They assemble themselves," saith he in a letter to Trajan the emperor[z], "before day-break, and sing a hymn to Christ as if he were God, and then they do *sacramento se obstringere*, 'bind themselves with a sacrament or oath,'" not that they will do mischief to any, but "that they will not rob or steal, nor commit adultery, nor falsify their words, nor deny their trust, &c. And then, after they have eat together, they depart to their own homes." Of more than this they protested to him he should never find them guilty. And this was the crime of Christians in those first ages, to engage themselves to commit no crime; which they bound themselves unto by this sacrament of Christ's body and blood.

The Greek Christians at this day, when they take the bread or cup into their hands, make this profession: "Lord, I will not give thee a kiss like Judas, but I do confess unto thee like the poor thief, and beseech thee to remember me when thy kingdom comes[a]." If we do touch the body of Christ with traitorous lips, and embrace him with a false heart, we stain our souls with the guilt of that blood which can only wash them from all their other sins. And therefore we must come unfeignedly to bewail our neglects, and to settle our former resolutions of strict obedience. It is grown even to a proverb

[z] L. x. Epist. 97.

[a] Christoph. Angelus, Rit. Eccles. Græc. [cap. 23. p. 348.]

(as Joseph Acosta[b] relates) among the poor Indians who have entertained the faith, that *Qui eucharistiam semel susceperit, nullum amplius crimen debet committere,* 'he must never be guilty more of any crime who hath once received the eucharist.' And if they chance to commit any, they bewail it with such a sorrow and compunction, that (he saith) he hath not found such faith, no, not in Israel. But it would be very sad if we should be sent to school as far as India. There are, I make no doubt, many pious souls among ourselves, that look upon it as a blessed opportunity to knit their hearts in greater love to God, and that are more afflicted for an evil thought after such engagements than other are for a base and unworthy action.

Whensoever therefore we come to celebrate the memory of Christ's death in this manner, we must remember with ourselves that we are assembled for to renew our baptismal vow and league, and in the devoutest manner to addict ourselves to a more constant love and service of the Lord Jesus. We must look upon this feast to which we are admitted as a disclaiming of all enmity to him, and a profession of our continuing a hearty friendship, so as never to do any hostile act against him. And thence indeed it is called a sacrament (according to Tertullian[c] and others with him); because we here take an oath to continue Christ's faithful soldiers, and never to do any thing against his crown and dignity as long as there remains any breath in our bodies. We do repeat our oath of allegiance, and swear fealty again to him, or (as we ordinarily speak) we "take the sacrament upon it," that we will be Christ's faithful servants and soldiers, against the devil, world, and flesh, and never fly from his service.

Every act of sin then after such promises, is not only treason, but perjury; not only the breaking of our faith, but of our oath; yea, not only the violation of a simple oath, but of oath upon oath; which we ought more to dread than we do to break our bones.

We esteem it an impiety of a high nature, for a minister to give a cup of poison into a man's hand instead of the blood of

[b] De procur. Ind. salut. lib. vi. [cap. 9. p. 544.]

[c] [Vocati sumus ad militiam Dei vivi, jam tum cum in sacramenti verba respondimus. — Tertull. ad Mart. cap. 3. p. 138 A.]

Christ; and we do deservedly abhor that priest who poisoned pope Victor the Third with the sacrament[d]; and him that poisoned Henry the Seventh emperor, turning (as Nauclerus his phrase is[e]) "the cup of life into the cup of death." But whilst our hearts swell in indignation at such a crime, let us consider with ourselves what a treasonable act it is to poison our souls with our own hands, and by a base treachery to God to swallow down curses and woes into ourselves. Better were it for us to be choked with the bread of life, or to feel the venom of asps boiling in our veins after the holy cup, than to take an oath which we take small care to keep; than to go on in a course of sin, after such sacred professions of our duty and service unto Christ. We are amazed to hear that men can touch the Gospels before a magistrate, and kiss the book, or lift up their hand to heaven, and yet make good never a word that they swear. We are apt to think, that either these men have no souls, or that they do not value them at the price of a rotten nut. O let our very flesh then tremble to think that we should lay our hand upon the body of Christ, and take it into our very mouths, and solemnly swear unto him, and yet not be faithful in his covenant, nor heartily endeavour to perform our promises unto him. For there is no forsworn person hath such a black soul, as he whose soul is fouled even by the blood of Christ himself, which washes the souls of others. The world cannot but shrink at the thoughts of that fearful act of one of the popes, who making a league with Cæsar and the French king, divided the bread of the sacrament into three parts, with this saying (scarce tolerable): "As the holy Trinity is but one God, so let the union endure between us three confederates;" and yet he was the first that broke it, and started from the agreement. Far be it from us then after this action wherein we join ourselves to God, and unite our hearts to fear his name, and become as it were one with him, to rescind our covenants, or stand again at terms of defiance. But let us have a care to observe this vow far more religiously than we do an oath to any mortal man, which yet no person of credit and conscience would break for all the world.

[d] [Naucler. in Chron. Gen. 37. fol. 164 a. ex Martino Polono in A.D. 1087.]

[e] Venenum sub specie sacramenti dedit, vertens calicem vitæ in calicem mortis. [Chron. Gen. 44. fol. 246 a.]

A PRAYER.

I acknowledge with all thankfulness, O Lord of heaven and earth, that as I am thine by having received my being from thee, so I was early devoted and engaged to thee in a solemn covenant; by which I stand bound to do thee all faithful service.

I have too much neglected it, I confess, and have presumed to dispose of myself according to my own will and pleasure; when I ought to have had no other thoughts but what would be pleasing unto Thee.

And yet, such is thy goodness, thou art not willing to let me be undone by following the devices and desires of my own heart; but invitest me to come and renew my covenant with thee; and, sorrowfully bewailing what is past, to resolve to be more firm and steadfast in my duty for the time to come.

That is the desire of my soul, O Lord, which thou (blessed be thy name for it) hast wrought in me. Which encourages me to hope, that thou wilt make me so sensible of my obligations to thee, when I commemorate the dying love of our Saviour for me, that I shall never hereafter start from thee; who tiest me unto thee in the strictest bonds of love and friendship, and layest such obligations upon me as infinitely excel all others that I can receive from any in this world.

For thou hast already given thy blessed Son to be a sacrifice for me; and now thou invitest me to partake of that sacrifice, and to feast upon his body and blood; that Christ may dwell in me and I in him; that he may be one with me and I with him.

O how great, how precious is this grace, which thou vouchsafest to me! How freely ought I to give myself to him, to be his entirely. How careful ought I to be, never to revolt from him! but to keep my faith with him, and abide in his love, by continuing firm and unmoveable in his obedience.

Far be it from me to do any thing contrary to my holy religion; and to those sacred bonds that are upon me, and wherein I am going to engage myself again, as I ought to do, with the most forward affection and devotion to him.

For what greater happiness can be conceived, than to be a friend of God, a confederate with Christ; an habitation of the Holy Ghost; and to be bound by living in perfect agreement with his holy will here, to live with him in endless love in the other world.

For which I beseech thee to prepare me by holy communion with

thee at present, and at last to translate me, according to thy gracious covenant with us, into thy heavenly kingdom, through Christ Jesus our Lord. To whom, &c.

CHAP. IV.

It is further here considered as a sign and seal of remission of sin. Which is cleared in three considerations: First, from the express words of our Saviour in the institution of this sacrament. Secondly, from the solemn act of charity and forgiveness which here we are bound to exercise. But especially (thirdly) from this; that we eat of the sin-offering, and of that which was not made for one, but for many, i. e. the whole congregation. How the sacrament is a seal of the covenant of grace. And what assurance may be attained of our being pardoned.

To all those that are thus faithfully in covenant with him, this sacrament is a further sign and seal of remission of sin.

For the law of covenants doth require, that where one party doth profess friendship, and engage to fidelity, the other person in the agreement should make assurance of his love, and confirm his promises. And therefore when we come with hearts full of love to renew our friendship with God, we may believe that he doth embrace us also with the dearest affection, and giveth us greater testimonies that he hath cancelled all the bonds wherein we stood indebted to him: bonds able to break the whole world, if payment were exacted; debts which all men and angels cannot possibly discharge; which yet he is so willing to acquit us of, that he hath appointed this holy action for that end, that we may have more pledges for his love, and more assurances that we are not bound over to eternal punishment. Well may we run into the arms of Christ where we expect to receive such favours. It is no wonder if we be forward to tie ourselves fast to God (as I said in the last chapter), when he binds himself as fast to us. We need not stand so much upon it to promise even to die for him, when it is but the way to life. We may be glad to lie in the wounds of Christ, when we find a cure there for our sins. A crucified Saviour should be most dear unto us, and we should most joyfully kiss

his cross; seeing we hope thereby to have our iniquities crossed out, and stand no longer upon our account.

Methinks all that hear of such a covenant of grace should be desirous to enter into it (and so they would if they had not as trifling conceits of the evil of sin as they have of the worth of their souls). And all that are in that covenant should be glad of an opportunity to reiterate it, that they may have stronger grounds whereon to hope for pardon. And it is to be acknowledged to the singular mercy of God, that we can never come to profess any love to him, but he will return back a great deal more to us; and that when we give thanks to him, he will give us more cause to thank him.

Now for the full clearing of this thing, I shall propound but these three considerations:

I. That our Saviour in the institution of this sacrament doth tell us what was a great end of it, when he saith, *This cup is the new testament in my blood*[f]; or, *This is my blood of the new testament, which is shed for many for the remission of sins*[g]. In which speech you must note, that the word *this* doth stand for the action of giving and receiving, not for that which is given and received in and by it; for the cup or the blood cannot be a testament or covenant, but the giving and receiving of the cup or blood is; and therefore by *This is the new testament*, &c. must be meant, This action is a covenant between you and me, made in the blood of the Lamb for the forgiveness of your sins.

The doing of this doth necessarily presuppose a covenant of grace which God hath made, and which we own in Christ's blood; but besides, it doth import a profession (both on God's part, and on ours who do receive) of performing and making good that which we are respectively bound unto; so that God doth there tender all that which he promiseth in the gospel, and we by receiving do bind ourselves (as you have seen) to all the gospel commands. Now this is the great thing which God promiseth in his covenant, *I will be merciful to their unrighteousness; and their sins and their iniquities will I remember no more*[h].

This action therefore is appointed by him, not only to be a

[f] Luke xxii. 20. [g] Matth. xxvi. 28.

[h] [Hebr. viii. 12, x. 17; Jer. xxxi. 34.]

symbol of his sufferings which did ratify the covenant of forgiveness, but to be an exhibition of himself, for to put us in possession of the great thing purchased by his blood, which was pardon to all penitent sinners.

The blood of the paschal lamb (as St. Chrysostom observes[h]) was shed *εἰς σωτηρίαν τῶν πρωτοτόκων*, 'for the saving of the first-born' of Israel, but Christ's blood (who is our Passover) was shed for the remission of the sin *τῆς οἰκουμένης πάσης*, 'of the whole world.' Now though the shedding of the blood, and sprinkling of it on the door-posts, were the cause of the deliverance; yet their eating of the lamb was that which did entitle them to it, and gave them a right to that salvation. So though the blood of Jesus shed upon the tree be that which procures the pardon, and be the price of our redemption; yet that remission is solemnly exhibited and given unto us, or (as we speak) applied to our persons, by the eating of this bread, and drinking of this cup, which are as effectual as a deed or instrument for the conveying of this mercy unto us. We may see this well explained to our hands by an ancient author. "The sacrament," saith Bernard[i], "is a sacred sign or secret, as may be illustrated by a common example. If I give a ring to a friend, it hath no other significancy but that I love him; but if I give him a ring *ad investiendum de hæreditate aliqua*, 'thereby to invest him in the right of some inheritance,' then it is both a ring and a sign also." In like manner, though bread and wine set before us do denote nothing more than the kindness of a friend that would refresh us; yet given and taken as a religious rite, and in token of a covenant, they are turned into another thing, and are both bread and wine, and likewise the instrument of a conveyance. And this is the change which the ancients mention of the bread and wine into the body and blood of Christ: a change, not in the substance, but in the accidents; not in their nature, but in their use; not in any natural quality, but in their significancy, application, and divine efficacy. As when the wax is imprinted and made a seal, or silver stamped and made a coin, they remain the same in substance, and yet are changed in regard of their use and value also; so it is with the bread and wine when they are

[h] In Matth. xxvi. [Hom. lxxxii. § 1. tom. vii. p. 782 E.

[i] Serm. de Cœna. [vol. i. col. 890 E.]

offered unto God, and delivered by him again to us, and received as a representation of the Lord Jesus: they continue what they were, if we look only at their matter; but are changed by God's appointment into divine things, if we respect the end to which they are applied, which is to make over to us the blessing of the covenant, viz. remission of sins.

This is all that Theodoret[k] means by his μετάλλαξις or 'transmutation,' and Cyril[l] by his μεταβολὴ, 'change of one thing into another;' and Nyssen[m] by his μεταποίησις, 'translation;' or Theophylact[n] by his great word μεταστοιχείωσις, 'transelementation.' For that this last word doth not amount to a change of one substance into another, we may be clearly satisfied from himself; who, as he saith, the bread is 'transelementated into Christ's body;' so likewise affirms that we are 'transelementated into Christ[o].' Now as by this latter expression he can intend no more but our mystical incorporation with him, so by the former nothing else is to be understood but the conversion of the bread to another use, so that in effect it is made the body of Christ.

In short, he that hath the picture of a king in his chamber hath but a bare sign which may make him think of him, and no more: but he that hath the king's great seal, which confirms him in the possession of all the land he enjoys, hath his picture and something else that comes along with it, which instates him in a real good. And though the wax affixed to the writing be the same for substance with that which is in a man's shop, yet for virtue (as it is made use of) it is much different, and far better than all the wax that a whole country can afford. Even so it is in this case before us; bread broken, and wine poured out, are but bare signs of Christ's sufferings, if we consider them nakedly in themselves: but if we look on them as a federal rite, and as they are given to us, and eaten and drunken by us in remembrance of the death of Christ, so they are seals and further confirmations of God's great love

[k] [Dial. i. tom. iv. p. 26; dial. ii. p. 126.]

[l] [Catech. xxii. Mystag. iv. cap. 2. p. 320.]

[m] [Orat. Catech. cap. 37. tom. iii. p. 102.]

[n] [In Luc. xxiv. p. 544 B. et in Johan. vi. p. 654 A. On these and similar passages, and the use made of them by Bellarmine, De Euchar. lib. ii. cap. 13, see the observations of Cosin, Hist. of Transubst. cap. 6. p. 209.]

[o] Εἰς Χριστὸν μεταστοιχειοῦσθαι.

towards us. And though they are still the same for substance with the most common bread and wine which we use at our meals, yet in regard of the use to which now they are converted, they become sacred and of great virtue to convey unto us the things expressed in the covenant, which are of more worth than all the world.

II. It is further manifest that we are hereby confirmed in the state of pardon and forgiveness, because we do here put forth the most solemn act of charity and forgiveness to all our enemies. For it is a feast of love (as you shall see afterwards), and this is the very condition upon which our forgiveness depends, that we forgive others [p]; and therefore when we here pray for all men, and put away all enmity out of our hearts, never to return any more, God is engaged to express himself to us as a friend, and to let fall all differences that have been between him and us. I know that we are never to harbour any hatred in our hearts, and that we cannot pray successfully at any time, unless we lift up pure hands without wrath; and I likewise wish the doctrines of love were most frequently and severely pressed and practised; but yet there is no time when we do more narrowly search ourselves to find out the relics of that sour leaven, and when we are more powerfully moved to extinguish even the least sparks or seeds of fire that are in our souls, than when we consider Christ's death, and remember how he prayed for his enemies upon the cross. And therefore I conceive that upon this account the sacrament of Christ's body and blood may be a means of assuring our pardon, and strengthening of our title to forgiveness. But notwithstanding I consider with myself, that this duty of pardoning others is not so peculiar to this sacrament, but that it may and must be done (as I said) at all other times; and for that cause I shall pass it by, and proceed to that which I would have most of all observed for the understanding of this part of my discourse, and that is this:

III. This eating and drinking is a feast upon a sin-offering, and therefore is a greater pledge of remission of sin. That you may conceive of this aright, it must be remembered, that though the people of Israel used to feast upon their peace-

[p] Matth. vi. 14, 15.

offerings which were made at the altar (as hath been said already), yet they were not admitted to eat of any else. The whole burnt-offerings indeed had peace-offerings attending alway upon them; and so they did partake of the altar, when they were offered, by eating of the latter; but of the former none tasted but God himself. The offerings for sin (as you have seen) were the portion of the priests, and the people were excluded from them, unless you will say that they eat by them as their substitutes and mediators: but now you must further note, that though the priests were to eat of the sin-offering for particular persons, yet of the sacrifice made for the sin of the whole congregation, whose blood was carried into the holy place, the priests themselves might not eat (and so consequently not the people by them), but they were to burn its flesh without the camp. And whether it were upon the day of general atonement[q], or at any other time when the whole congregation had committed a sin through ignorance[r], that an offering was to be made for them; they were not permitted to have the least share of it. Now Christ *made his soul an offering for sin*[s], and such an offering, that with his blood he entered into the holy place, and suffered without the camp, and therefore was most illustriously set forth by that sacrifice, which was for the whole congregation. According then to the law, none was to feed upon the sacrifice; and yet our Lord hath indulged unto us the privilege of feasting upon this great sacrifice of propitiation; according as the very words of the institution of this sacrament do intimate, when our Saviour saith, *This is the blood of the New Testament which is shed for many*[t], i. e. which is like to the sacrifice on the great day of atonement, which was not made for one person, but for the whole congregation; and of this I give you leave to drink. This was a favour never granted to the world before; and besides what the law of Moses speaks, it is remarkable what is delivered by Porphyry, as the sense of all the heathen divines in the world, Πάντες ἐν τούτῳ ὡμολόγησαν οἱ θεολόγοι, ὡς οὔτε ἁπτέον ἐν τοῖς ἀποτροπαίοις θυσίαις τῶν θυομένων[u]· 'All divines consent in this, that it is not lawful to touch so much as a bit of those sacrifices which are for the averting of wrath.' Though it was never

[q] Lev. xvi. 27.
[r] Ib. iv. 13, 21. vi. 30.
[s] Isa. liii. 10.
[t] Mark xiv. 24.
[u] L. 2. περὶ ἀποχ. [§ 44.]

lawful (you know) to eat the blood of any sacrifice, whether peace-offering or other (but it was to be poured out at the altar); and though the flesh of those that were offered for sin by the laws of all people were not to be tasted, yet we may drink the blood of the sacrifice, yea of this great sacrifice for all the people, and we may eat the flesh of it by the command of our Saviour. This thing sure must contain in it some great mystery: for the apostle seems to take notice of it, when he saith, *We have an altar whereof they have no right to eat which serve the tabernacle*[u], &c. *Altar* in this place is by a metonymy put for a *sacrifice*, and the same sense of the apostle's discourse in that and the following verses is this: "Go out of the synagogue, and never meddle with the Jewish religion, though you may endure persecution by them as Christ did; for you enjoy this special privilege, of eating of the sacrifice of Christ which was made for sin without the gate, and whose blood was carried into the holy place; a thing which no Jew could ever have any right unto, in those sin-offerings that were made among them." The true intent of this grant which Christ hath made us, contrary to the manner of all the world, may be to shew our union with his sacrifice, and that the righteousness of it is as truly imputed to us as if we could have made satisfaction ourselves. And (as the apostle saith, Acts xiii. 39.) it shews that we are *justified by him from all those things which we could not be justified from by the law of Moses.* This difference therefore is remarkable between the legal sacrifices and this representation of Christ's sacrifice: in them was made *ἀνάμνησις ἁμαρτιῶν*, 'a commemoration of sin' every year[x]; they were a plain confession of sin that it remained still in force, and that they could not take it away, else they needed not to have been repeated; and so St. Chrysostom[y] saith very elegantly, "The legal sacrifices were rather accusations than expiations; a confession of their weakness rather than a profession of their strength;" because, as the apostle saith, they were a remembrance that sin still was in power. But this sacrifice of which we partake is an *ἀνάμνησις*, a 'commemoration' of the remission of sins; a remembrance

[u] Heb. xiii. 10.

[x] Ib. x. 3.

[y] *Κατηγορία ἁμαρτημάτων, οὐ λύσις ἁμαρτημάτων ἡ θυσία, κατηγορία ἀσθενείας, οὐκ ἴσχυος ἀπόδειξις.*—Hom. xvii. in Hebr. [§ 3. tom. xii. p. 168 A.]

that it is quite taken away, and hath quite lost all its strength; and so, seeing Christ hath made a perfect satisfaction, though they might not eat, yet we may of the sacrifice of expiation. They might not, because sin was acknowledged thereby to remain; we may, because by Christ's sacrifice to make expiation it is abolished and utterly destroyed, so as to have no force to oblige us unto punishment. And if that be true which is delivered in Pirke Eliezer[z] and other books, that Abraham was circumcised on the day of expiation[a], and that this day was a remembrance of the covenant of circumcision, then it is still more clear that only by the new covenant forgiveness could be obtained; for the greatest of their sacrifices (according to the apostle) made a remembrance of sins, and not of the forgiveness of them.

To shut up this, then, you may thus take a very brief sum of it. Before the flood they only offered holocausts or whole burnt-offerings (for then they eat no flesh). After the flood they sacrificed peace-offerings also for mercies which they received; and these they all eat of. But we read of no sin-offering till the law was given; and those the priests only eat of, but not of all. Till the Gospel came never did any eat of a sin-offering that was carried within the veil to reconcile withal; but now both priest and people partake of it. We are all *made priests unto God*[b] in this regard, that as the priests of old had the favour to eat of the sin-offerings, so have all the people of God now, by communicating of the body and blood of Christ, who offered up himself unto God for us. And it must be added, that we are more than priests, even *kings and priests*, or a *royal priesthood*[c]: for there is nothing denied unto us, and we have power to eat of that which the high priest himself might not taste of, which is the sacrifice of general atonement, whose flesh was burnt without the camp. And if we well consider we shall see that they had no reason to feast upon it, seeing the guilt did still remain which their sacrifice could not remove; but that we have, because our offering for sin hath made a complete expiation, and given us the greatest ground of joy and peace. Now, by our eating of it, we must

[z] [Cap. 29. p. 64.]
[a] Gen. xvii. 26.
[b] Rev. i. 6, v. 10.
[c] 1 Pet. ii. 9.

needs be concluded to partake even of that altar, and so to have remission of sin.

To draw, then, this chapter to a conclusion: if we take a review of what hath been said in this and the foregoing discourse, we may be sufficiently informed what divines mean when they say, that the sacrament is a seal of the covenant of grace. We set our seal to it as we give up ourselves to God, and God sets his seal again to it by delivering the body and blood of his Son to us. The death of Christ there represented and communicated to us doth seal to us pardon of our sin and all blessings, if we do heartily set our seal to the counterpart, and by taking and receiving Christ under these signs, promise and engage most firmly to lead a life according to his will revealed to us. God seals when he gives, and we seal when we receive. If we mean as really as he doth, then we have a right to all things specified in the covenant. By which you may discern that it is not a seal that we are pardoned and our sins are forgiven, but that God remains firm in his purposes of grace, and if we do so too in our purposes of obedience, we may thence conclude that we are pardoned. Our assurance then of our particular pardon is a thing that results from another act of ours, which is a serious comparing of our seal and God's together, or a reflecting upon what we and God have done. When we know our own sincerity and heartiness in our profession, as we are assured of God's reality and truth in what he promiseth, then we may conclude well of ourselves, and rest assured of a pardon.

Yet our pardon is not sealed so certainly as God seals the covenant, because the certainty that we have in ourselves of our being pardoned, relies upon a thing far more dubious than the certainty we have that God will pardon. Our judgment concerning ourselves is only an human act, grounded upon the true knowledge of ourselves, whereas our belief of the promise is a divine faith, grounded upon the word of God, to which he sets his seal; and, therefore, the conclusion we make (which still follows the weaker part), or the assurance we attain of our being pardoned, can be only an act of human faith. It can never be so sure as one of the premisses is, unless we could be as sure that we say true of ourselves as that God saith true of himself. If it were as certain that I believe as it is that God

will pardon all that believe, then the conclusion would be as certain as either, that therefore I am pardoned. But seeing the first proposition is grounded on a fallible judgment (and it is possible I may deceive myself), therefore I cannot make a conclusion of equal certainty with the second proposition, but that I am pardoned will be no stronger than this, that I believe. Yet, notwithstanding, if a man find no cause to suspect his own reality, he may have a belief of his pardon free from doubting, and may rest well satisfied that he is in a good estate, because nothing appears to the contrary, but that he sincerely doth the will of Christ. Though he attains unto this persuasion not by a direct but a reflex act of faith, i. e. not merely by a belief of God's Word (which nowhere saith that I am pardoned), but by a serious examination of himself according to the tenor of the word; yet seeing he discerns a conformity between himself and it, he may have a very good and strong (though not infallible) assurance that his sins are blotted out, and shall not be imputed to him.

Whensoever, then, we approach to the Lord's table, we should come with a belief that God makes over unto us the greatest blessings, if we receive them as he requires. Now all that he requires is, that we would love and obey him (as we said in the former chapter): when we heartily engage to this, we have hereby a conveyance made to us of all that heaven contains, which is included in this phrase, *forgiveness of sin.* For you may observe that in Scripture-style the taking away of God's wrath is the doing of some favour. His kindnesses are not mere negatives or removals of evil; but when he forgives sin, and inflicts not the punishment, he confers the contrary blessing, and restores us to the inheritance.

A PRAYER.

O Lord, the Father of mercies, and the God of all consolation, who hast not only most graciously promised forgiveness to all them that with hearty repentance and true faith turn unto thee; but also made a new covenant with us in the blood of Christ, for the remission of sins; which thou likewise sealest to us in the sacrament of it: I most humbly beseech thee to make me thoroughly sensible of the greatness and the riches of this grace, that so I may neither neglect it nor be unthankful for it; but go unto that holy feast, to

which thou invitest me, upon his body and blood, there to present myself unto thee with a lively faith and unfeigned repentance; and then to receive the assurances that thou wilt be merciful to my sins, and remember them no more; and then to bless and praise thee for such strong assurance as thou hast given us by the blood of thy dear Son, who sacrificed himself for our sins; and by making us partakers of that sacrifice, in the commemoration of it, which thou thyself hast ordained for our fuller satisfaction.

And what greater satisfaction can we have than to be assured that we are reconciled unto thee, and at peace with thee; and thereby to be eased of that intolerable burden of our sins, which should it lie upon us, would press us down to hell?

O make me more deeply sensible of the weight of their guilt, that so I may the more admire the exceeding riches of thy grace, which will deliver me from that load.

For the obtaining of which deliverance, I ought to be willing to submit to anything which thou shalt demand of me; and to think no conditions hard or uneasy, but be as ready ever to forgive freely, even the greatest offences against me, as I am desirous thou wouldst forgive all my offences against thee.

O Lord, dispose my soul, I beseech thee, unto this grace, as an earnest of the other. Root out all hatred, enmity, and ill will: cleanse me so perfectly from the least relic of them, and possess me with such hearty love and kindness towards all men, even towards my bitterest enemies, that I may more comfortably expect to receive perfect remission and forgiveness from thee, by those pledges of thy love which I receive from the hands of thy minister.

Whose absolution here pronounced on earth, I beseech thee, ratify in heaven; through our Lord Jesus Christ, who lives for ever to make intercession for us. To whom with thee, O Father, and the Holy Ghost, be everlasting praises. Amen.

CHAP. V.

It is a means of our nearer union with the Lord Jesus. The nature of this union and its effect is explained in five considerations. For Christ communicates his body and blood to us. We are kin to him by faith and love; and receive hereby greater measures of his Spirit, which is the bond of union; and an earnest and pledge of a happy resurrection.

The distance being taken away between God and us, this sacrament must be considered as a means of our nearer union with our Lord Christ. He doth not only kindly entertain us when we come to his table, but he likewise knits and joins us to himself. He not only ties us with cords of love, and binds us to his service by favours and blessings conferred on us, but in some sort he makes us one with him, and takes us into a nearer conjunction than before we enjoyed. And who would not desire to be enfolded in his arms? Who would not repose himself in his bosom? But who durst have presumed to entertain a thought of being married unto him, and becoming one with him? And yet who would refuse such a favour now that it is offered to us, but they that neither know him nor themselves?

This covenant into which we enter is a marriage-covenant, and our Lord promises to be as a husband to us, and we choose him as the best beloved of our souls. It is none of the common friendships which we contract with him by eating and drinking at his table, but the rarest and highest that can be imagined; and we are to look upon this as a marriage-feast. What this union then with Christ is, it need not be disputed; we may be sure that it is such an one as is between a man and his wife, the vine and the branches, the head and the members, the building and the foundation (as hereafter will more fully appear), yea far beyond all sorts of union, whether moral, natural or artificial, which the world affords example of. That which I am to shew is, that by these sacramental pledges of his love, and this communion with Christ our Lord, we are faster tied unto him, and the ligaments are made more strong

and indissoluble between us. This will be manifest upon these considerations:

I. Seeing we do after a sort eat Christ's flesh, and drink his blood, we must needs thereby be incorporated further with him. I dispute not now in what sense we eat and drink his body and blood; but so far as we grant that we do that, so far the other is likewise done. Our union is of the same kind and degree with our communion and participation. And therefore when the apostle speaks of a communion with them[c], that adhesion and cleaving to Christ signifies, that in some sort we are made one with him. So St. Chrysostom[d] observes, that the apostle useth not the word μετοχὴ, which is 'participation,' but κοινωνία, 'communion,' because he would shew the near conjunction that is between us, and that we are knit and united to him by this partaking of him. So likewise Œcumenius[e] upon the place observes, that Christ's blood uniteth us to him as our head, διὰ τῆς μεταλήψεως, 'by our receiving of it.' And indeed, as it is contrary to all analogy of speech to call the bread and wine by the name of Christ's body and blood, if they be not at all so, in like manner it is incongruous to use the phrase of eating and drinking, if there be no union between us and that which we eat and drink.

II. Faith and love bearing a great part in this holy action, and Christ being by them embraced, it must needs be a means of our nearer union. For union (you know) begins in our consent unto him; and, therefore, the stronger that grows, and with the greater dearness of affection that is expressed, the stronger and closer our union to him becomes. Now faith and love (which are our consent) receive here a great increase of strength, by the most intense operation of them, which is apt to perfect and complete them. No man comes aright hither that doth not from the bottom of his heart (as you have seen) resign himself unto the will of Christ, to be moved and governed at his pleasure. He must dissolve into the heart of his Saviour (if I may so speak), to have no motion but according as that beats; so that his whole life should be but a pulse

[c] 1 Cor. x. 16.

[d] [in loc. Hom. xxiv. § 2. tom. x. p. 213 C. Compare Jer. Taylor, 'Life of Christ,' part iii. sect. 15. Disc. 19. § 3. vol. ii. p. 640.]

[e] [tom. i. p. 515 A.]

answering to the heart of Christ. And so Cyril[f] brings in Christ calling upon men, and saying, I am the bread of life; εἰσδέξασθέ με καθάπερ ζύμην ἐν τῷ ὑμετέρῳ φυράματι, 'take me in as a leaven to diffuse itself through your whole mass.' Be you even leavened with me, that every bit of you may taste of me. This can be effected by nothing else but a hearty conjunction of our wills with Christ. We must put ourselves wholly out of our own power, as the wife doth when she gives herself to her husband; and the more we can get out of ourselves, so as to have no proper will of our own, the more we become one with him. When we feel not ourselves to be anything at all, nor to have any interest different from that of his, then we and he are made perfectly one, or rather we are not, but he is all. Now this abolition of propriety in ourselves is much promoted by the remembrance of Christ's death, and his unvaluable love, whereby we become dead, and are even snatched and ravished from ourselves. Whatsoever other unions there may be, they all wait and attend upon this which lays the foundation of them. Yea, by this faith and love our hearts are more enlarged, the vessels of our souls are rendered more capable, and the temple of Christ is much more amplified to receive more of God's presence. And that is the next thing.

III. The Holy Spirit is here conferred on us in larger measures, which is the very bond and ligament that ties us to him. For this union is not only such a moral union as is between husband and wife (which is made by love), or between king and subjects (which is made by laws); but such a natural union as is between head and members, the vine and branches, which is made by one spirit or life dwelling in the whole.

For the understanding of this (which I shall insist on longer than the rest) you must consider these things:

1. That our union with Christ is set forth by many things in Scripture, or in St. Chrysostom's phrase[g], διὰ πολλῶν ἡμᾶς ὑποδειγμάτων ἑνοῖ, 'he unites us to himself after many patterns.' I think there is not a better collection of them than we meet with in him. "He is the head," saith he[h], "we are the body; he is the foundation, we are the building; he is the

[f] Hom. in Myst. Cœn. [tom. v. part. 2. p. 373 D.]

[g] [Hom. viii. in 1. ad Cor. [§ 4. tom. x. p. 70 C.]

[h] [Ibid.]

vine, we are the branches; he is the bridegroom, we are the bride; he is the shepherd, we are the sheep; he is the way, we are the travellers; we are the temple and he is the inhabitant; he is the first-born, we are his brethren; he is the heir, we the coheirs; he is the life, we are the living, &c.; all these things ἕνωσιν ἐμφαίνει, 'do shew an union,' and such an one that will not admit the least thing to come between them."

2. Observe, that the highest and closest union is that which is made by one spirit and life moving in the whole. And therefore I take notice that the Scripture delights most frequently to use the two first examples, of a body and a building, and those that are nearest to these. Now because a building hath no life, but yet by its firmness and strength doth notably set forth the firmness of the union that is between Christ and his people; therefore the apostle puts both these together, and calls Christ a *living stone,* and those that come to him *lively* or *living stones,* which are built up a spiritual house or temple, where they offer spiritual sacrifices unto God[i]. That union therefore is most perfect which is made by life, though others may be of greatest strength; and therefore the apostle applies it even to things without life, that he might the better shew the union between Christ and his members by one life is in strength more like the solidness of a temple than any other thing, whose parts are so cemented as if they would last as long as the world.

3. We must observe, that things at the greatest distance may be united by one spirit of life actuating them both; and so may Christ and we, though we enjoy not his bodily presence. It is truly noted by a most reverend person[k], that the formal reason of the union that is made between the parts of our body, consists not in their continuity and touching of each other, but in the animation of them by one and the same spirit which ties them all together. If the spirit withdraw itself from any part so that it be mortified, it presently remains as if it were not of the body, though its parts still touch the next

[i] 1 Pet. ii. 4, 5.

[k] Archbishop Usher. ["Nay, if we mark it well, we shall find it to be thus in using of our own bodies, that the formal reason of the union of the members consisteth not in the continuity of the parts (though that also be requisite to the unity of a natural body), but in the animation thereof by one and the same spirit." —Ussher, Sermon on 1 Cor. x. 17, preached before the Commons House of Parliament in St. Margaret's Church at Westminster, Feb. 18th, 162?. Works, vol. ii. p. 433.]

member to it. And so we see in trees, if any branch be deprived of the vegetative spirit, it drops from the tree as now no more belonging to it. On the other side, you see the toes have an union with the head (though at a distance) not only by the intervening of many parts that reach from them unto it, but by the soul that is present in the furthest member, and gives the head as speedy notice of what is done in the remotest part, as if it were the next door to the brain. And this it doth without the assistance of the neighbouring parts, that should whisper the grief of the toes from one to the other till the head hear, but without the least trouble to any of them which do not feel their pain. If you should suppose therefore our body to be as high as the heavens, and the head of it to touch the throne of God, and the feet to stand upon his footstool the earth, no sooner could the head think of moving a toe, but presently it would stir; and no sooner could any pain befal the most distant part, than the head would be advised of it. Which must be by virtue of that spirit which is conceived alike present to every part, and therefore that must be taken likewise to be the reason of that union which is among them all. Just so may you apprehend the union to be between Christ our Head and us his members: although in regard of his corporal presence he be in the heavens, *which must receive him until the time of the restitution of all things*[l], yet he is here with us always, *even to the end of the world*[m], in regard of his Holy Spirit working in us. By this he is sensible of all our needs, and by the vital influences of it in every part he joins the whole body fitly together, so that he and it make one Christ, according as the apostle saith, *As the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ*[n]. And that this union is wrought by the Spirit (which every true Christian hath dwelling in him[o]), the next verse will tell you, *We are all baptized into one body by one Spirit*[p], &c. Which will lead me to the fourth thing, for which all this was said.

4. We receive of this Spirit when we worthily communicate at the supper of the Lord, according as the apostle in that

[l] Acts iii. 21.
[m] Matt. xxviii. 20.
[n] 1 Cor. xii. 12.
[o] 1 Cor. iii. 16, vi. 19; Rom. viii. 9, 11.
[p] Ver. 13.

13th verse is thought to say, *We have been all made to drink into one Spirit*[q], i. e. we have all reason to agree well together, for there is but one Spirit that animates the whole body of us, which we receive at the table of the Lord when we drink the cup of blessing. One Christian doth not drink out of the same cup a spirit of peace, and another Christian a spirit of contention; but as Chrysostom[r] expounds it, *πρὸς τὴν αὐτὴν ἤλθομεν μυσταγωγίαν*, &c. 'we all come to be initiated in the same secrets;' we all enjoy the same table, and though he doth not say (as it follows in him) that we eat the same body and drink the same blood, yet since he makes mention of the Spirit, he saith both. For in both we are watered with one and the same Spirit, even as trees (saith he) are watered out of one and the same fountain. Or if we understand the apostle's words of the Spirit received *ἀπὸ βαπτίσματος*, 'after baptism,' but *πρὸ μυστηρίων*, 'before the sacrament of the Lord's supper[s],' whereby he further waters (so the word *ποτίζω* is used 1 Cor. iii. 6, 7, 8.) that which he hath planted; yet still it will be true, that at this time good Christians do receive larger irrigations from that Fountain of life, that they may shoot up to a greater height, and bring forth more fruit. For this spirit is always needful, being that which maintains our life, and it is given in the use of those means that God hath instituted for increase in grace; of which means this holy feast being one of the chief, that life-giving Spirit must be conceived to lay faster hold of us, and knit us more unto our Head. It is the *vis vicaria* of the Lord Jesus, that power which supplies his place here in the world, by which he is present to our souls. Now when shall we conceive it more present than when we remember him whose Spirit it is, and when he doth exhibit himself unto us under these shadows of bread and wine? These are tokens of his presence, and represent him to us; the Spirit is that whereby he is present, and therefore here it must be again conferred on us. Here it doth take a strong seizure of us; here it possesses itself more fully of all our faculties; here it gives us more sensible touches from our Head, and makes us feel more vital

[q] [*Πάντες ἓν πνεῦμα ἐποτίσθημεν*, —Chrysost. in loc. hom. xxx. tom. x. p. 270 E.]

[r] [Ibid.]

[s] Vid. Chrysost. [ibid. p. 271 A.] et Theophyl. [in loc. tom. ii. p. 196 E.]

influences descending thence unto us; and so (it being the bond of union) must needs strengthen and confirm us in an inseparable conjunction with him. Christ doth not descend locally unto us that we may feed on him; but as the sun toucheth us by his beams without removing out of its sphere, so Christ comes down upon us by the power of the Holy Ghost, moving by its heavenly virtue in our hearts, though he remain above. And this virtue coming from our Head, the man Christ Jesus, it doth both quicken us to his service, and tie us to him, and likewise we are said to partake of his body and blood, because we sensibly feel the virtue and efficacy of them in ourselves.

And do not wonder that I say we are more strongly united to Christ hereby; for union is not to be conceived without all latitude, but to be looked on as capable of increase or diminution, and as that which may grow loose and slack, or be made more perfect and compact. As it is with the soul and body, so it is between Christ and his members. Though the soul be not quite unloosed from the body, yet by sickness the bonds may become rotten, or by fasting they may grow weak and feeble, so that it may have but a slender hold of its companion, and a little violence may snap them asunder. Even so though our souls be tied to Christ, yet by our daily infirmities, or the frequent incursions of our enemies, or by long abstaining from this holy food, and other negligences, we shall find a kind of looseness in our souls, and that we are going off from Christ, and tending to a dissolution, unless we gird up the loins of our mind, and be vigilant and sober, watching unto all holy duties. And therefore as in the former case we must betake ourselves to our physic, and food and good exercise for the making the bonds sound and strong, so in this we must have recourse to the holy feast we are speaking of (which is both meat and medicine) and we must stir up the grace that is in us, and beg more of the Spirit of God that may strengthen the things that remain and are ready to die.

To receive the Spirit not by measure, is the privilege of none but our head. We that receive from his fulness, have not our portion all at once, but must daily look for a *supply of the Spirit of Jesus Christ*[t]. And so the apostle saith, *the righteousness of God is revealed from faith to faith*[u]; and we

[t] Phil. i. 19. [u] Rom. i. 17.

must *grow up into him in all things, which is the head, even Christ*[x]. Which shews that we may be made one with him in a more excellent manner than when we were first born, because the Spirit of Christ grows unto a greater strength within us, as we receive more of heavenly nutriment into our souls.

And this is all that is meant by the real presence of Christ in this sacrament, which the church speaks of and believes; as it is one reason likewise of the change which is so much noised, because by his power these things become effectual to so great purposes, when they are holily received. Our Lord doth call these signs by the name of the things they signify, because in a spiritual manner his body and blood are present to us, viz. by the communication of that to us which they did purchase for us. From the sacred humanity of Christ life and spirit is derived unto us, as motion is from the head unto the members. And the power of the Godhead doth diffuse the virtue or operation of the human nature, to the enlivening the hearts of men that rightly receive the sacramental pledges. *Manna* is called 'spiritual bread'[y],' and water that came out of the rock is named 'spiritual drink,' and the rock is said to be Christ, because they did signify him, and were tokens of his presence; and therefore much more may this bread and wine be called his body and blood, and be spoken of as if they were himself, because they do more lively represent him, and he hath annexed his presence more powerfully to them. Or as one of the ancients saith[z], they are called his *body* and *blood*, not because they are properly so, *sed quod in se mysterium corporis ejus et sanguinis contineant*, 'but because they contain in them the mystery of his body and blood.'

And this (as I said) is all the change that we are to understand in them, according as Theodoret[a] doth excellently express it: "Christ," saith he, "calls them by the name of the things they represent, not changing the nature, but adding grace unto the nature." And what that grace is I have already told you in this chapter. So that the real presence is not to be sought in the bread and wine, but in those that receive

[x] Eph. iv. 15.

[y] 1 Cor. x. 3, 4.

[z] [Facundus, pro defensione trium capitulorum, lib. ix. in Max. Bibl. Vet. Patr. tom. x. p. 79 G.]

[a] Οὐ τὴν φύσιν μεταβαλὼν, ἀλλὰ τὴν χάριν τῇ φύσει προστεθεικώς. Dialog. i [cap 8. tom. iv. p. 26.]

them, according as learned Hooker[b] speaks. For Christ saith first, *Take and eat;* and then after that, *This is my body.* Before we take and eat, it is not the body of Christ unto us; but when we take and eat as we ought, then he gives us his whole self, and puts us into possession of all such saving graces as his sacrificed body can yield, and our souls do then need. The change is in our souls, and not in the sacrament; we are, though not transubstantiated into another body, yet metamorphosed and transformed into another likeness, by the offering up of our bodies to God, which is a piece of this service, Rom. xii. 1, 2. And so some observe that all other meat is received as it is in itself, and no otherwise; but this meat is diverse as it is received. Other meat affecteth and altereth the taste, but here the taste altereth the meat. For if it be worthily received, it is the body and blood of Christ; if unworthily, it is but bare bread and wine.

But yet this must be cautiously understood when we thus speak; for this presence is the bread, though in it. Though it be only in us, yet it comes with it unto us if we will receive him; because else we shall not know how unworthy persons are said to be *guilty of his body and blood,* if he be not present with his body and blood to work in men's souls.

This likewise is to be further observed for the better understanding of it; that the devil who loves to imitate God (that he may the better cozen and cheat), doth seldom manifest his power to any great purpose, but when he is called by some of his own ceremonies and sacraments that he hath appointed. This doth but tell us that Christ is then most powerfully present, when we use his rites which he hath instituted and hallowed as special remembrances of his love, and testimonies of our love unto him. So that we may come hither, and expect that we shall feel more at such a time, and in the use of such means, than at or in others, because he hath made them his body and blood in such sort as I have declared.

Other union than this (by Christ's Spirit) I know no use of, though we should believe that which we do not understand. I

[b] ["The real presence of Christ's most blessed body and blood is not therefore to be sought for in the sacrament, but in the worthy receiver of the sacrament."—Eccles. Pol. book v. chap. 67. § vi. vol. ii. p. 352.]

can conceive great things concerning the power of Christ's human nature; and it is not for us to tell how far it may extend its influences through the inhabitation of the Deity. That it is brighter than the sun, St. Paul saw when the Lord appeared to him, Acts xxvi. 13. And as the sun we see communicates his beams a vast way, and twists itself about us by silver threads of light, though seated in the heavens; so may we conceive that the sacred humanity of Christ doth tie us to itself by cords of love, and now embrace us in its outstretched arms after a more affectionate manner, when we come to remember him. But to what purposes this should serve, I do not well understand, and without the Spirit of Christ dwelling in us, the flesh can profit nothing at all though never so glorious; and therefore I lay aside such thoughts, and content myself to know that they that are *joined* (or cleave) *to the Lord are one spirit*[c].

5. Now from this secret union that is here made between Christ and our persons, it comes to pass that this sacrament hath been accounted an earnest and pledge of the resurrection. For nothing that is made one with Christ can die and be lost, but he will raise it up again at the last day. His Spirit can find out all their dust after a thousand changes; it can gather all their dispersions, and reunite their scattered crumbs, and knead them again into a goodly body. And this it will do; for their very bodies are the *temples of the Holy Ghost*[d]; therefore he will *quicken their mortal bodies by his Spirit that dwelleth in them*[e].

Hence it was that Cyril so earnestly invited guests to this feast, saying, "Come eat the bread that renews your natures; drink the wine that is the smile and cheer of immortality[f]." Eat the bread that purges away the ancient bitterness; drink the wine that assuages the pain of our old sore. Τοῦτο τῆς φύσεως τὸ ἰατρεῖον, 'this is the very restorative of nature,' an healing plaister for the bitings of the serpent, a powerful antidote against all his poison he hath infused into us. And so several of the elder times speak not without reason; for seeing our Lord gives to these things the name of his body and

[c] 1 Cor. vi. 17.
[e] Rom. viii. 11.
[d] Ib. 19.
[f] Φάγετε ἄρτον ἀνακαινοποιοῦντα ὑμῶν τὴν φύσιν, πίετε οἶνον, ἀθανασίας γάννυσμα, κ.τ.λ. Hom. εἰς τὸ μυστ. δεῖπν. [tom. v. part. 2. p. 374 A.]

blood, we need not fear to attribute to them the virtues and efficacy of his death, which we know was the restorer of life.

We should think, therefore, when we go to the table of the Lord, that we go to join ourselves more closely to our head, and to unite our hearts more firmly to the fountain of our life; that we go to receive of his Holy Spirit, which, like wine running through our veins, should diffuse itself into all the vital powers of our souls, and make us more able and strong, active and quick, ready and forward in the service of our Saviour. We should think that hereby we may get greater victories over our enemies if we do not betray our succours; that we may more complete our conquests if we use the power that is sent unto us. We should look upon this bread as the bread of life, and conceive that we take the cup of immortality into our hands, and that the next draught may be in the kingdom of God, when our bodies shall be raised to feast at the eternal supper of the Lamb. For this is but a just consequence of forgiveness of sins (which the former chapter treated of) that our bodies should live again which became mortal through sin. And, therefore, as Christ here seals unto us the one, so he likewise assures us of the other, and gives unto us the earnest of the Spirit. What joy, then, must these thoughts needs create in our souls! What better cheer can we desire? What greater dainties would we taste than this holy feast affords? or what cause would we have of thanksgiving more than hath been named? If we desire a consort in our thanksgivings, and to have an harmony of souls while we sing his praises; if we would hear some voice besides our own that might fill up our joys and lift them to a greater height; that is not wanting neither, as the next chapter shall declare. For here is an union of minds begot, and a sweet consent of hearts is the result of this entertainment.

A PRAYER.

O God, who, by faith in thy Son Jesus Christ, hath incorporated us into him, and made us members of him; and by the increase of that faith and of love and of hope, doth knit us more perfectly unto him, and make us more entirely one with him; I bless and praise thee that thou hast ordained a holy feast upon his body and blood, for the nourishment and growth of these, and for my stronger and closer union with him.

What an honour is this, that not only our nature should be assumed unto an union with the divine, but that thou shouldest take every particular person of us, who obediently believe on thy Son Jesus, into such a near conjunction with him as testifies his most tender affection towards us, though unworthy of the least respect from him.

O that I may never prove ungrateful for it, nor vainly presume of it, while I am a stranger to it. But my will being perfectly made one with his will (so that what pleases him pleases me), I may feel that I am really and truly made one spirit with him; and may comfortably hope that being thus united to him, death itself shall not separate me from him; but that he will quicken even this mortal body, at the last day, by his Spirit which dwelleth in me.

And I most humbly beseech thee, daily to quicken this faith and hope in me, that by the power of it I may overcome the world and all the temptations of it. Make me to feel a living virtue continually flowing from Christ my head unto me, that I may continue a lively member of his body; steadfastly walking in this world as Christ walked, and never doing any thing unbecoming the relation I have to him; but by doing him all the honour I am able, may be at last preferred to the honour of dwelling with him for ever. Which I humbly beg for his sake, who hath undertaken to be our advocate with thee: to whom with thee, O Father, and the Holy Ghost, be all honour and glory now and eternally. Amen.

CHAP. VI.

This feast is a means also of our union one with another. The very eating together at the same table is an expression of kindness. The Paschal supper was a feast of love. This holy communion is much more so. Here we all eat of one loaf. The holy kiss was a token of dear affection, which was given at this feast. And so were the Agapæ, or feasts of charity. And the collections then made for the poor. And sometimes one church sent a loaf to another in token of unity. A summary of these six chapters. And two observations from the whole.

As this sacrament is a means of uniting us to our Lord by faith, so likewise of uniting us to our brethren by love. It knits us not only to our head, but all the members also there-

by are more endeared unto each other. We enter here into a strict league of friendship with them, as well as into a covenant with God.

For all true Christians are not only of the family of God, but his children and nearest relations; so that we cannot profess any love to the Father of them all, but we must at the same time embrace his whole progeny as bearing his character, and having in them those very things which we love in him. When we take the bridegroom we contract a kindred also with all the friends of the bridegroom. And love indeed is of that nature that it is not only diffusive of itself, but it runs forth with a certain pleasure, and fills our heart with joy as it passeth from us. So that no man would be excused from loving of his brethren, nor willingly want that part of this Christian feast. We all grant that this food would not be so full of juice and sweetness but that it tastes of the love of our Lord; nor would this cup be so pleasant but that it is the cup of charity. Now when the heart is once filled with love it wants nothing but objects whereon to empty itself, and it is like new wine that is ready to burst the vessel, unless it find some vent. And, therefore, one good man is glad at such a time to ease himself into the bosom of others, and to express himself to them in such charitable actions as cannot be done to God, who is all-sufficient of himself. This adds to the grace of this entertainment, that there is nothing but love to be seen in it. The food is love; the Master of the feast glories in no greater name than that *he is love;* all the guests are brethren; they are all in their Father's house; they all receive the tokens and pledges of the love of their elder Brother; and his love is so great that he is content to share his inheritance among them. It must be therefore against nature and the course of things not to love, and to let our brethren share in our affections, who have a portion in the same Saviour.

But to make it plainly appear that one end of the institution of this sacrament was to advance love and kindness in our hearts to each other, let these things be considered.

I. As it is a common feast, it carries in it the notion of love and good will that is between all the guests. It is well known that eating and drinking together was anciently such a sign of unity, conjunction of minds, and friendly society, that the word

companis and *companio*, in old Latin, is the same with *socius*[g]. Our English retains them all, and expresseth a more than ordinary familiarity between persons by the names of 'companions,' 'company,' and 'society,' which are first made and afterward maintained by a friendly converse at the same table, and eating of the same bread. And hence it is that all our companies and fraternities in cities have their Guildhalls where they meet, and their feasts likewise at certain times for the maintaining of love and amicable correspondence. From which kind of meeting it is that the holy sacrament was called *synaxis*, a convention or coming together in one, which the apostle expresseth when he saith[h], *συνερχομένων ὑμῶν*, &c. *When you come together into one place.* It is a phrase for their assembling and convening at an appointed time to feast together, and maintain mutual charity which Christ had commended so much unto them. And this Aristotle, in his Politics[i], makes the *πρώτη τῶν κοινωνίων*, 'the first of all communions,' which is between those that live under the same roof and eat and drink at the same table, as parents and children, brethren and sisters, from whence all other societies and communions are derived. Christians are called in Scripture by the name of those near relations, and therefore their love is fitly expressed and upheld by this kind of intercourse and sweet converse. And the frequenter it is the more would it approach to a likeness to the most ancient and prime communion in nature. For this is a maxim in that great man[k], "An every day communion doth naturally make a house." We are the house of God, and the first converts of the faith seem to have maintained such a daily communion that they better deserved that name than any people that ever were; and testified that they looked upon one another as children of the same parent, and were spiritual brethren and sisters in the Lord. It is so natural to give the tokens of friendship by this thing, that in some places people have made their *sponsalia* or contracts of marriage by each person's drinking of the same cup. And perhaps for the same reason it is that in many places of England[l] they use

[g] [Vid. Du Cange, Gloss. Inf. et Med. Lat. s. v. 'Companium.']

[h] 1 Cor. xi. 20.

[i] [Lib. i. cap. 1. § 5.]

[k] *Εἰς πᾶσαν ἡμέραν συνεστηκεῖα κοινωνία κατὰ φύσιν οἶκός ἐστιν.*—Ib.

[l] [From Cudworth's 'Discourse

after marriage to break a cake over the head of the bride as she enters into the doors, either shewing that they must live together in the most intimate society, or that they and all their friends eating of it may signify the great love that is between them[m]. Now the more sacred our food is whereof we partake, and the body of Christ being broken before our eyes and administered unto us, the more strongly are we engaged to brotherly love, and the rarer friendship do we contract beyond all that the word 'companion' can express.

II. The Paschal supper among the Jews was a feast of love as well as of remembrance. For it was not only celebrated between the members of the same family, but by the whole nation who came together from all parts at the same time and in one place; which did intimate to them that they were but one body. For this cause it is likely God ordained that they should have one whole lamb for every family[n], and not divided into portions among several companies; as also he forbids that a bone of it should be broken by them. It did well represent the unity that was among them, seeing they all did the same thing without any division, and made not the least fraction in those parts that were most compacted. The bread, likewise, without leaven, might have some such signification in it, that they should not swell by the fervency of any passion, nor be soured by any malice or ill-will to each other who eat of the same unleavened bread. And so the apostle[o] bids us to *keep the feast* (*now that Christ our passover is sacrificed for us*) *not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.* And it may be observed, that though the stranger that was uncircumcised might not by the law eat of the lamb[p], yet their masters tell us that they permitted them to eat of the unleavened bread and bitter herbs, &c., which was a token of some love unto

concerning the true notion of the Lord's Supper,' p. 86. (cited above, p. 92.) Compare Brand's Popular Antiquities, vol. ii. p. 101. 8vo. Lond. 1849.]

[m] In Muscovy the bridegroom presents a loaf of bread to the priest, and he to the friends, who break it and eat of it, in token of fidelity and love. Vid. Hist. of Russia, by G. Fletcher, cap. 24. [p. 243.]

[n] Exod. xii. 3, 46.

[o] 1 Cor. v. 7, 8.

[p] Exod. xii. 43. 45.

them, though not of such a dear affection as they had for their own nation.

III. But the Lord's supper is much more a feast of love, because it is a remembrance of the greatest love that ever was, which our Lord shewed in dying for us. This love of his must in all reason be compensated with a great love from us, and he hath made our brethren to be his proxies and receivers; he hath transferred the debt that is owing him unto them, that we may do them those kindnesses for his sake which we cannot do immediately unto him. It is worthy our notice, that the first person that ever received this holy sacrament was (in all likelihood) St. John the beloved disciple, he that lay in Jesus his breast (and is therefore called by some Greek writers ὁ ἐπιστήθιος[q], 'he in the bosom'): whose heart was so full of love to the brethren, that he breathes little else in one whole discourse which he left to his *little children.* And you may observe also that immediately after this supper (spoken of John xiii.) our Saviour entertains his disciples the rest of that night till he went into the garden, with those heavenly discourses which you read in the 14th, 15th, 16th, 17th chapters of the same Gospel. A great part of which contain the commandment of brotherly love, of living in peace, and being one with each other, even as he and his Father are one: which may well suggest to our meditations, that one intent of this heavenly repast is to breed in us a kind of celestial charity, and make us all like that disciple who first had the favour to taste of it.

IV. This supper is the more significant of Christian charity and peace that is to be between all the guests, because they all eat of *one loaf,* as the apostle speaks[r]; where εἷς ἄρτος, which we render *one bread,* more properly may be translated *one loaf,* of which all the company partake, and thereby are made one body, members of the same Christ, and members one of another. As the flour, though consisting of many little parts, is mingled and kneaded into one loaf, so are all Christians united and compacted into one body by partaking of that one and the same individual loaf. And therefore we may by the way take notice, that the bread provided for our com-

[q] [Vid. Suicer, Thesaur. s. v. Ἐπιστήθιος.]

[r] 1 Cor. x. 17.

munions (though never so great) ought to be but one loaf; and likewise that all should communicate (if it may be) at the same time, and not one part of a congregation to-day, and the other at the next meeting; for this doth not so well signify the union that is among all Christians who live together in the same society. And to render this contesseration the more manifest, in some ages of the church (though but in some particular places) every family that did receive offered a quantity of flour, with which the communion-bread was made[s]. This mixture of one man's meal with another's, and the combination of all the particles in one paste, did well denote that they were but one body of men mingled together by such a common affection that they were made one lump, and did lose themselves in one another, not knowing any difference between each other. And indeed there never was any society of men so strongly united and kneaded together as the first body of Christians were. Though their union may well be represented by the little atoms of flour all glued together in a loaf, yet the strength of their union may be better compared to the stones of a temple so cemented that the hand of man is of no force so much as to move them. And to such stones the apostle St. Peter compares them, when he saith that *as lively stones they are built up a spiritual house*, &c.[t] Living stones they were, because they were so many souls or hearts joined together into a spiritual temple, making one great heart, beating with the same love[u]; and because likewise they had all *drunk into the same Spirit of life*, which was the common *vinculum*, tie, or bond, that thus united them together, and made this *one bread* to be like the strength of stones rather than bread. As the little particles of meal were by the help of water wrought into one paste, so were all particular Christians, by this Spirit wherewithal they were watered, formed into one spiritual body[v], to be no more many, but one.

V. The ancient Christians likewise had many significant customs and practices whereby they did notably express at

[s] Joseph. de Vicecom. lib. ii. de Missæ Rit. cap. 10. [de Observ. Eccles. tom. iii. p. 113.]

[t] 1 Pet. ii. 5.

[u] Acts ii. 42.

[v] Εἰς ἓν πνεῦμα ἐποτίσθημεν, 1 Cor. xii. 13.

this feast the love which was among them. The most remarkable of which are these:

1. There was the *holy kiss* wherewith they saluted each other, as a token of the dear affection wherewith they embraced, and of their desire that their souls might pass, as it were, into each other's bodies. There are many places of Scripture which mention this kiss (as Rom. xvi. 16. 1 Cor. xvi. 20, &c.); and the best writers near the times of our Saviour tell us it was used to be given at the holy communion, as the fittest season to express such an innocent and sincere love. "When we have done prayers," saith Justin Martyr[x], ἀλλήλους φιλήματι ἀσπαζόμεθα, &c. 'we salute each other with a kiss;' and then immediately the προεστὼς, 'chief minister,' takes the bread and wine from the hand of those that offer them, &c." At this feast then they did salute one another; and when they fasted, it began to be a custom (saith Tertullian[y]) that after prayers they should forbear the kiss of peace, *quod est signaculum perfectionis*, 'which is the sign or seal of perfection,' i. e. of love and charity (I suppose he means), which is called by the apostle *the bond of perfectness*[z]. That it was a custom among the Jews to salute with a kiss at their prayers is the affirmation of Drusius[a]; but a greater man than he was saith that he finds no such thing in all their writings, and shews that in all likelihood he was deceived, by mistaking the word *Tiphluth* for *Tepilloth*[b], the former of which signifies 'foolishness,' and the latter 'prayers.' And so he observes that it is said in the great *Bereschit* (upon those words, Gen. xxix. 11.), every kiss is לתפלות, 'to folly,' i. e. a wanton kiss, except these three, to which one adds a fourth: first, the kiss of homage, such as Samuel gave to Saul, 1 Sam. x. 1. (and such, I may add, as we are bid to give to the *Son of God*[c]); secondly, the kiss of meeting, such as Aaron gave to Moses[d]; thirdly, the kiss of departure, such as Orphah gave to her mother[e]; and fourthly, the kiss of kindred, such as Jacob here gave to Rachel, because she was his cousin. We must seek therefore for no other rea-

[x] Apolog. ii. [al. i. §. 65. p. 82 D.]
[y] De Orat. cap. 14. [p. 134 C.]
[z] [Col. iii. 14.]
[a] [Inter Critic. Sacr. in Gen. xli. 40. tom. i. col. 913.]
[b] Buxtorf. Lex. Tal. in voc. נשיקה, [col. 1405.]
[c] Ps. ii. 12.
[d] Exod. iv. 27.
[e] Ruth. i. 14.

son of this kiss, but that it was a sign of kindness and love by the custom of all the world, and therefore it is called the *kiss of charity*[f].

"And for this cause," saith St. Chrysostom[g], "the apostle bids the Corinthians (in the place forecited) to *salute each other with an holy kiss*[h], because there was such vehement contentions and great differences among them. For *one said, I am of Paul, another said, I am of Apollo*, another called himself after Peter, and another after Christ. One was drunken at their sacred feast, and another hungry; they went to law with one another; and there was a great deal of pride and envy and confusion about their spiritual gifts: and therefore having exhorted them, ver. 14, *to let all things be done in love*, he now commands them to be joined together also by the holy kiss, τοῦτο γὰρ ἑνοῖ καὶ ἓν τίκτει σῶμα, 'for this unites and begets one body.'" And so likewise he observes, that the kiss doth not only unite those that are divided, but it likewise makes an equality between those that are unequal, which is a necessary thing to all friendship. "By this peace," saith he[i], "the apostle takes away every thing that disquieted them; so that the great should not despise the less, nor the less envy the great, but both pride and envy be cast out; this kiss being of that nature, that it sweetens, smooths, and equals all things."

And I may observe also that the very next words of the apostle, ver. 17, are an entreaty to mark all them who cause division among them. As if he should have said, Salute one another, and so embrace; that he may be looked upon as no Christian that causes divisions and offences among you.

And so in another sermon he most admirably discourses of this Christian charity, which is signified by the kiss. "Do not say," saith he[k], "that such an one hath done me harm, and no man can put up the wrong; but think with thyself what Christ saith to him that betrayed him with a kiss to the death of the

[f] 1 Pet. v. 14.

[g] [In loc. hom. xliv. §. 2. tom. x. p. 410 A.]

[h] 1 Cor. xvi. 20.

[i] Τοῦ φιλήματος τούτου πάντα κατα-πραΰνοντός τε καὶ ἐξισοῦντος.— In Rom. xvi. 16. [hom. xxxi. §. 3. tom. ix. p. 749 C.]

[k] Hom. xxi. in Epist. ad Rom. [§. 4. tom. ix. p. 677 E.]

cross, and mind how notably he reproves him: *Judas, betrayest thou the Son of man with a kiss*[1]*?* Who would not be softened with these words? What heart would not such a voice bow and incline unto it? What wild beast, what adamant is there that would not be moved? Do not say unto me hereafter, Such an one is a murderer, or the like, and I cannot abide him. I tell thee, if he be ready to thrust his dagger into thee, and to baptize his right hand in thy throat, kiss that right hand of his, for Christ kissed the very mouth of his murderer. Thou art the servant of him, I say, that kissed the traitor (for I will not cease to repeat it again and again), of him that spake words to him softer than a kiss. For mark it, he doth not say, O thou villain, thou traitor, dost thou make me this requital for all my kindness? but he only saith, Judas (calling him by his proper name), canst thou find in thy heart to betray me on this fashion?" (Yea, I may observe that he calls him *friend*, Matt. xxvi. 50, which are words of great sweetness to such an unworthy person.) "And after this, he doth not say, Why dost thou betray thy Teacher, thy Master, thy Benefactor? but, *Why betrayest thou the Son of man with a kiss?* If he was not thy master, yet wilt thou betray an ordinary man who deals so courteously with thee, and vouchsafes to kiss thee, even when thou betrayest him with that kiss? O blessed Lord, what an example hast thou given us of humility and forgiveness! and how kindly and graciously he treats likewise those that came to take him, you may see if you read what follows, which will make any man ashamed to be cruel to his brethren. What though they be guilty of a thousand faults? They cannot be greater than this of Judas to our Saviour. Wilt thou not kiss him, when our Saviour kissed and embraced the traitor? How canst thou receive the holy offering, if thy tongue be red with the blood of men? How canst thou give the peace (he means the kiss, which was accompanied with good wishes), if thy mouth be full of war?" Thus that excellent man, from whose mouth I desire my reader to learn, if not from mine. And therefore he expounds this word ἅγιον, 'holy,' to signify that the kiss should be sincere, and without all hypocrisy or falseness of heart, in which he is

[1] Luke xxii. 48.

followed by other ancient expositors[m]. But it may likewise signify the purity of it, and that it should be only out of Christian love, and not with any other baser passion. And it was a thing so constantly used, that it is likely indeed the heathens did thence reproach the Christian meetings, as if they did burn with some filthy fires. But the true Christians could not be impeached of any such crime: their flames were so pure and bright, that they left no soot nor blackness at all in the soul behind them. There were indeed some base pretenders, the impure followers of Simon Magus, whose eyes were full of adultery[n], and whose lips gave strange kisses; but they were abominable in their doctrines too, and separated themselves from the flock of Christ, being *sensual, and having not the Spirit*[o]. These men bragging that they were the only spiritual men, and calling all others mere 'animals,' might give occasion to the heathens and the enemies of our religion to say that Christians assembled for such actions as they practised, but are not to be named. But the sound professors did wipe off all these calumnies that were cast upon the whole religion for the fault of some apostates, not only by their most excellent writings, but likewise by their pure lives and cautious converses. The kiss of those that are in love (saith one that well knew[p]) is ἀόριστον καὶ ἀκόρεστον καὶ καινὸν ἀεί, 'unlimited, unsatiable, and alway renewed.' To shew therefore that their kiss was a token only of celestial charity, Athenagoras[q] tells us that it was unlawful for them to kiss any one ἐκ δευτέρου, 'the second time,' to please themselves. And the Constitutions ascribed to Clemens tells us also[r], that the men saluted men, and the women those of their own sex, that so they might avoid all danger, and take off all offence. These kisses were as pure and innocent as the snow; they were no other than had been long used in the world among familiar friends, but only

[m] Œcum. [ἐν φιλήματι ἁγίῳ,—ἐνὶ γὰρ καὶ μὴ ἁγίῳ.—in loc. tom. i. p. 411 A.] et Theophylact. [ἁγίου·—τουτέστι τοῦ ἀδόλου, τοῦ ἀνυποκρίτου.—in loc. tom. ii. p. 236 B.]

[n] 2 Pet. ii. 14.

[o] Jude 19.

[p] Achil. Tatius, l. 4. ἐοωτ. [cap. 7.]

[q] Πρέσβ. περὶ χριστ. [from some apocryphal Gospel.—§ 32. inter opp. Justin. p. 310.]

[r] [Εἶτα καὶ ἀσπαζέσθωσαν ἀλλήλους οἱ ἄνδρες, καὶ ἀλλήλας αἱ γυναῖκες, τὸ ἐν Κυρίῳ φίλημα.—Const. Apost. lib. ii. cap. 57. Coteler. Patr. Apost. tom. i. p. 267 fin.]

that they were a token of a diviner love, and denoted a more sacred affection, being used in their solemn congresses with the divine Majesty. So St. Cyril[s] saith excellently, "This kiss is not barely such a one as is given among familiar acquaintance, ἐπ' ἀγορᾶς, 'as they meet in the streets,' but ἀνακίρνασι τὰς ψυχὰς, 'they mingle souls together,' and promise an utter oblivion of all offences." Christian souls then sat upon their lips, and their embracing together did pass (as it were) into each other's bodies. As it was said of Jonathan[t], so it might be affirmed of them, their soul was knit to the souls of their brethren, and they loved them as their own soul. And therefore Alexander the false prophet[u], in imitation (I make no question) of these holy brethren, did entertain all his followers with a kiss; and those that were admitted to a near communication with him were called οἱ ἐντὸς τοῦ φιλήματος, 'they within the kiss.' There are several places I observe in holy writ where this kind of salutation is joined with weeping[x]; whereby the Scripture expresseth such a joy at each other's sight, that it stopped all passages for the present, but the eyes and tears told that which the mouth could not yet speak but by a kiss. And in one place this salutation goes under the name of *falling on the neck*, (Gen. xlvi. 29,) which denotes the ardency of their embraces, and that they hanged on each other's lips as if they were loth to be two any more. But beside all this, it must be marked that the kiss was usually accompanied with some form of benediction or prayer for their welfare; which plainly appears in the salutations of two treacherous persons, Joab and Judas[y], the one of which saith, *Art thou in health, my brother?* (i. e. I pray thou mayest be, as I hope thou art, &c.) and the other, Χαῖρε ῥαββὶ, *All hail Master.* From all which we may be well assured, that these Christian embraces did only melt them into tears, and not inflame them into any distempered heats; that they did only shew their dear affection, and heartily pray to God that *all peace might be with them*, i. e. that all prosperity and happiness might be their portion.

2. The first Christians having the blood of Christ as yet

[s] Cyril. Hierosol. Mystag. 5. [§ 3. p. 326 A.]

[t] 1 Sam. xviii. 1.

[u] Lucian in Pseudomant. [cap. 41.]

[x] Gen. xxix. 11, xxxiii. 4, xlv. 15.

[y] 2 Sam. xx. 9, Matth. xxvi. 49.

warm upon their hearts, burnt with such charity to each other, that they instituted frequent feasts, which they concluded with the sacrament of Christ's body and blood. At this sacred meal the poor were feasted together with the rich, upon those offerings which the rich had made. And they sat down as it happened, without any distinction, either in higher or lower forms, to shew that they looked on themselves as equals in Christ, and fellow heirs of the same promise. These feasts were called *ἀγάπαι,* 'feasts of love or charity,' and are mentioned in St. Jude[z], and by St. Peter[a]. So denominated they were, as Anastasius Sinaita[b] will have it, from their end and purpose; which was *ἄγειν τὸ πᾶν εἰς ὁμόνοιαν καὶ ἑνότητα,* 'to draw all together to an unity and agreement.' Tertullian[c] gives a better reason, but tending to the same sense: "Our supper," saith he, "carries its reason in its name, for *agape* signifies 'love' in the Greek language." We find no divine institution for these entertainments, yet they have (as a learned man speaks) "divine toleration[d]." And they had a good beginning, though in process of time they nourished disorders. In the first simplicity they fed the soul as well as the body. Charity was the best part of the meal; and the guests were refreshed with nothing so much as to see all their differences here buried. Which made good men still commend them after they were abused, as they began to be in the apostles' days. For the gluttony of some could not hinder but that *τῷ ὄντι* (as Clem. Alex.[e] speaks) "in truth the *agape* was an heavenly repast, a rational banquet; which covered all things, suffered all things, hoped all things, and could never fail, because it was the beginning of the feast in the kingdom of heaven." It was in itself, as he goes on, *χρῆμα καθαρὸν καὶ θεοῦ ἄξιον*[f], "a pure thing and worthy of God; for the very business of it was a communication of their good things to the needy." And therefore the council of Gangra[g] (can. 11.) anathematizes those who

[z] Jude 12.

[a] 2 Pet. ii. 13.

[b] [Quoted by Montagu, below.]

[c] Cœna nostra de nomine rationem sui ostendit. Vocatur *ἀγάπη* id quod dilectio penes Græcos est. Tert. in Apol. [cap. 39. p. 32 A.]

[d] Montag. against Selden. ["Diatribe upon the first part of the late History of Tithes, by Richard Mountague (bishop of Norwich)." ch. 2. p. 337. 4to. Lond. 1621.]

[e] L. ii. Pædag. c. 1. [p. 166.]

[f] [Ib. p. 167.]

[g] [*Εἴ τις καταφρονοίη τῶν ἐκ πίστεως ἀγάπας ποιούντων, καὶ διὰ*

despised the faithful that were wont ποιεῖν ἀγάπας, 'to make these feasts,' and in honour of our Lord to call their brethren to them; and those who would not communicate at such meetings. For the end of them they knew was holy and good, in honour of our Lord (as the council speaks) for the comfort of their poor brethren. And therefore when they began to be left off, as they did in Justin Martyr's days (about the year 160) as far as one can guess by his Apology[h], they disposed the offerings more advantageously into a common bank for the poor and distressed persons. For they were not like men now that take away abuses and save their money, but they reformed the mispence of that charity which they still continued. And therefore those *agapæ* which after-authors mention were but rarely celebrated, on their birth or marriage days, or at their funeral obsequies, whence a dole is at this day used to be given to poor people. But they were so approved of in the apostles' days, that the phrase of *breaking bread* in the New Testament seems to have reference to this whole feast, and not only to receiving the sacrament of the Lord's supper. For so the phrase is used among the Hebrews for a feast, and in the Acts of the Apostles, chap. xxvii. 35, St. Paul is said to take bread, and give thanks, and break it, which was not a celebration of the eucharist, but a common meal, together with the passengers in the same ship. And in like sense the Κυριακὸν δεῖπνον[i], 'the Lord's supper' is to be understood for the whole feast, including both the *agapæ* and the eucharist also, being so immediately joined together. Whence it is that Tertullian[k] calls the feast of charity *convivium Dominicum*, and *convivium Dei*. And Ignatius[l], speaking of this under the name of δοχὴν ἐπιτελεῖν, 'to make an entertainment,' saith they should never do it χωρὶς τοῦ ἐπισκόπου, 'without the bishop or overseer of the congregation.' And the reason sure was, because this sacrament was always joined with that feast, and both under-

τιμὴν τοῦ Κυρίου συγκαλούντων τοὺς ἀδελφοὺς, καὶ μὴ ἐθέλοι κοινωνεῖν ταῖς κλήσεσι, διὰ τὸ ἐξευτελίζειν τὸ γινόμενον, ἀνάθεμα ἔστω.—Concil. Gangr. can. xi. Mansi, tom. ii. col. 1101.]

[h] [Apol. i. § 65. p. 82.]

[i] 1 Cor. xi. 20.

[k] L. ii. ad Uxorem, c. 4 et 8. [pp. 168 D, 172 A.]

[l] Epist. ad Smyrn. [Coteler. Patr. Apost. tom. ii. p. 86. In the shorter Greek form, it may be remarked, the corresponding expression is ἀγάπην ποιεῖν, p. 37.]

stood by one name, which sacrament none might celebrate without the presence of him that was appointed by God to bless and sanctify the offerings that were brought.

So Mr. Thorndike testifies[m], that he finds in a MS. (expounding divers Greek words of the Bible) this gloss, Κυριακὸν δεῖπνον, τὸ ἐν ἐκκλησίᾳ ἄριστον, 'the Lord's supper is to dine in the church.' This common entertainment being made for poor and rich, out of the stock of the church from the offerings that were brought, the seven deacons were first appointed to attend upon the making of this provision, and relieving the poor otherwise, which the apostles had not leisure for to mind, as you may read Acts vi. 2. Where by διακονεῖν τραπέζαις, 'serving tables,' we cannot well understand any other thing than providing for the poor this table at the feasts of charity, which maintained a singular love and kindness among them all. So great a kindness it was that hereby was nourished, that the heathens could not but take notice of it, as inviting many to be Christians. You shall find, saith Julian[n], among the Galileans, (by which name they called Christians,) τὴν λεγομένην παρ' αὐτοῖς ἀγάπην καὶ ὑποδοχὴν καὶ διακονίαν τραπέζων, their feast of love, 'which they call *agape*, their entertainment, and their serving of tables,' which draws many to their religion. And this is the great thing which the apostle reproves the Corinthians for, that though the sacrament and this feast were appointed to preserve love, yet they rudely abused them to the very contrary end.

The gloss of Œcumenius[o] (if it be perused) will make this very clear. *When you come together*, saith the apostle[p], *into one place, this is not to eat the Lord's supper*, &c. i. e. your very coming together signifies love, but it doth not work it; for whereas you should have a common table (as our Lord's was); you make it your own pleasure, and exclude the poor from it. But I will tell you what the Lord delivered to me, that he, in the night he was betrayed, entertained not only his

[m] Review of the Rights of the Church. [Appended to his discourse "Of the right of the Church in a Christian state," p. cli. 8vo. Lond. 1649.]

[n] In Frag. [ad fin. tom. i. p. 305 D.]

[o] Ἡ μὲν σύνοδος, φήσιν, ἀγάπην ἐνδείκνυται, πλὴν οὐ περαιοῦται, κ.τ.λ. —[in loc. tom. i. p. 528 fin.]

[p] 1 Cor. xi. 20.

holy disciples, but even the traitor Judas, that wicked enemy of his, at his table; and how dare you, therefore, refuse the poor, and exclude them from your feasts? Or thus: if the Lord gave both to poor and rich his body and blood, darest thou separate any from thy table, and cast a scorn upon them? If he gave thanks who delivered and divided his own body, shalt not thou thankfully and with the greatest joy make the poor thy companions and guests at the things that are given from him to thee? &c. I tell you once more[q], that whosoever eats and drinks in this unworthy and base fashion, contemning the poor, for whose sakes you meet together, he is guilty of Christ's body and blood, and doth the greatest dishonour unto them by handling them with such impure hands. And at last[r] he adviseth them that they would stay one for another; and if through hunger they could not well expect long, he bids them eat at home, and not come together for condemnation. Upon which words the same author thus glosseth: "You come together to the supper for love; and if that be in your hearts, you had better take a refection at home than, by casting a contempt upon your brethren, shew that you have no love at all[s]."

It is very likely also that first from these feasts they sent portions to those that were absent to testify their love unto them (certain it is that from hence the martyrs in prison received relief, as Tertullian[t] well tells us), and so afterward the custom grew to send from the Eucharist some of the blessed bread to those that could not come unto their assemblies. So Justin[u] saith, that τοῖς οὐ παροῦσιν ἀποφέρουσιν, 'they carry away some part to those that are not present.' Which, I suppose, arose in imitation of the Jewish manners, who, in their feasts, sent portions one to another, that they might more express their friendship which they desired to continue. The heathens, likewise, were not strangers to this custom, as one example out of many will bear sufficient witness: when Agesilaus[x] offered his εὐαγγέλια, 'sacrifices for glad tidings of a victory,' he sent pieces of the flesh to his friends that he might make them partakers in his joys. All which I mention only

[q] Verse 27.
[r] Ver. 33, 34.
[s] [Ibid. p. 534.]
[t] De Martyr. cap. 2. [p. 137 C.]
[u] [Apol. i. § 65. p. 83 A.]
[x] Plut. in vit. Agesilai. [cap. 17.]

for this end, that we may see how desirous they were, in the beginning of our religion, to keep up a mutual charity as the greatest honour of it, which made them omit no custom that had been obliging among the Jews, if it might help to promote the love and unity of the church.

3. Then they had their collections for the poor, which ensued their participation of Christ's body and blood. This the apostle mentions[y], when he bids them on the first day of the week (when the mysteries were celebrated) to lay by something for the use of distressed Christians, which was the practice of other churches[z]. And Justin Martyr's words may be a good comment upon the text, when he saith[a], "After these things (i. e. receiving the sacrament) we alway remember one another of them, and *οἱ ἔχοντες τοῖς λειπομένοις πᾶσιν ἐπικουροῦμεν*, &c.—they that have do help those that want, every man giving *κατὰ προαίρεσιν αὐτοῦ*, according as he himself thinks fit to do. And that which is gathered is laid in the hands of the president (i. e. the chief minister) wherewith he helps the orphans and widows, relieves those that are sick or in prison, and those that travel, and all strangers; and, to be short, he is the curator of all that are in need." You may perceive, likewise, by the apostle's words, that their charity was no less large than the world; and that it was not impaled in a particular church, but did stretch its hands to the furthest parts by sending relief to Jerusalem, from whence the Gospel came unto them. But besides these, there were other offerings (as we call them at this day) which the people brought both for the celebrating of the Eucharist and maintenance of the ministers of the Gospel. These gifts (as an adversary[b] confesseth) were called sacrifices, though coming from the hands of the people. Whence it is that St. Cyprian[c] chides the rich people that they threw nothing into the *Corban:* and came into God's house *sine sacrificio*, 'without a sacrifice;' yea, did eat part of that sacrifice which the poor had offered[d].

[y] 1 Cor. xvi. 1, 2.

[z] *Καὶ ἀπὸ τῆς ἡμέρας αὐτῆς ἐπὶ ἐλεημοσύνην προτρεπόμενος, τῶν ἐν αὐτῇ μυστηρίων ὑπομιμνήσκων*, Œcum. in loc. [p. 582 C.]

[a] Apolog. ii. [al. i. § 67. pp. 83 C, 84 A.]

[b] Dionys. Petav. diatrib. in Synes. c. 3. [p. 69.]

[c] L. de Opere Eleemos. [p. 203.]

[d] It was accounted a favour to be admitted to the offertory, i. e. to have their money accepted which they gave to the poor. And it was

With these sacrifices the apostle saith that God is well pleased, and they that did offer them did it to testify their love to God who had given them such good things, and their love to their brethren, who they desired should share with them in God's blessings. They were both a piece of God's worship, and gave glory to him[e], and likewise a piece of great charity that made others glorify his name. By these and all other ways they expressed such an affection that it was the talk of the heathens, and that whereby they were known by all men to be his disciples. And, therefore, when Diogenetus sent to Justin Martyr[f], to know something more particularly concerning the Christian way, he inquires not only what God they trust in, and how they worship him, and what makes them contemn the world and despise death, &c., but also *τίνα τὴν φιλοστοργίαν ἔχουσι πρὸς ἀλλήλους*, 'what was that their dear affection which they did bear unto each other?' This was more famed in the world than the noble band of lovers that died at each other's side, and were ready to receive those wounds into their own bodies which were dealt to their companions. For they did not only impart their goods but their own selves, and were prepared to lay down their lives for the brethren. And if the relief they bestowed on each other were like incense and sacrifices to God[g], then the giving of themselves was something like the love of Christ, and too great a charity to be resembled to anything but his sacrifice.

4. And there was another thing that was sometime in use which testified their love to all Christians throughout the world. One church sent a loaf of bread to another as a token of their consent in faith and their consort in affection; which they that received might consecrate (if they thought good) and use at the ministration of the sacrament, and thereby testify their union with the rest of the body of Christ that were distant from them. So Paulinus[h] wrote to St. Aug. *Panem unum quem unanimitatis indicio misimus charitati*

a punishment to communicate *χωρὶς προσφορᾶς*, without offering, as a perfect communion was called *κοινωνία μετὰ προσφορᾶς*, a communion with offering.—Petavius, ibid.

[e] Ps. xcvi. 8.

[f] [Epist. ad Diognet. init. p. 233 B.]

[g] Phil. iv. 18.

[h] Aug. Epist. 31. [al. 25. tom. ii. col. 38 B.]

tuæ, rogamus ut accipiendo benedicas; i. e. 'that loaf of bread which I sent to your kindness as a token of our unanimity, I beseech you to receive and bless.' Such ways did those holy men study and devise to engage themselves to each other, and represent the brotherly kindness that was between them.

Beside all this, the present Greek church (and I know not how ancient such a custom is) do in express words (when they are at the communion) profess charity to all men, even to their enemies, and make a solemn declaration of the love that is in their hearts before the whole assembly of God's people. For so Christoph. Angelus relates[1], that when they go up to the holy man for to receive, they turn themselves first to the west, and then to the south, and next to the north, and say to the brethren that stand on all sides, *συγχωρεῖτε* Χριστιανοί: 'Christians, we pray you pardon us' all our offences either in word or deed. And they all answer again when they are thus spoken unto, *ὁ θεὸς συγχωρήσῃ σοι*, 'Brother, God grant thee his pardon.' This petition they make unto the company upon their knees, and seldom were any so wicked as to dismiss them unpardoned; if they did, then were they themselves excluded from communion.

We must think, then, when we approach to this heavenly banquet that we are about to remember the dearest love that ever was, and to engage ourselves in the greatest affection and strictest friendship that can be in any hearts unto each other. We must think that we enter into a mutual covenant with our brethren by eating of the same bread and drinking of the same cup. And we must resolve never to fall out any more, much less to hate, malign, or do despite and injuries to one another; but to live more than ever in the peace of God by a brotherly unity and affection. Let us think it as unnatural, after such an union, to fall out, as for the hands to scratch the face, or any one member to beat and tear the other in pieces.

And if there be anything hitherto treated of in this discourse which men cannot or will not understand to be meant by this sacrament, yet let us all apprehend that it is a bond of charity, and doth engage us not to quarrel about such things.

[1] De Rit. Eccles. Gr. [cap. 23. p. 346.]

For it is a great policy of the devil to make that a bone of contention which should be the bread of love and peace. It was intended to be a contesseration and union of Christian societies to God, and with one another; but men's evil taking of it (as one well saith) divides us from God, and the evil understanding of it divides us one from another. Thus much notwithstanding the weakest mind may conceive, that it is a feast of love; and it is not weakness, but wilfulness, not shortness of understanding, but perverseness of heart that makes men senseless in this particular. And therefore let us use one another as friends, and think our hands and tongues and our very hearts are bound with cords of love, which we cannot break without apparent violence to ourselves. Remember always that a rupture in this sacred bond of brotherly love doth disunite us likewise from our Lord himself. For there are not two cups whereof we drink at his supper, the one containing the love of Christ, the other the love of our brethren; but we drink both at one draught, and engage to both at one breath. So that he who unties the one knot, at the same time dissolves the other, according as the beloved disciple speaks, *He that loves not knows not God, for God is love*[k].

A PRAYER.

O Lord, who art good, and who doest good; who art love, and delightest to see us all live in love; and for that end, among other, hast instituted this holy feast, that our hearts may be knit by love one to another, as well as unto thee: inspire me, I beseech thee, with a powerful sense of thy goodness, who wouldst have us all so happy; happy in the love of thee, and happy in the love one of another. And help me so deeply to lay to heart the design of thy love, that I may never be averse to it, nor cross my own happiness; but most forwardly comply with thy gracious intentions, loving all Christians as my brethren, and living in peace with them.

We are too prone, I am sensible, not only to be angry upon small occasions, but to quarrel and strive; which too often ends in enmities and hatreds. And therefore preserve in me always, I beseech thee, such a lively remembrance of my Saviour's love, and the profession I make at this holy feast, of love to him, and to all that belong to him, that I may presently suppress all such unchristian

[k] 1 John iv. 8.

passions; especially all the beginnings of hatred and ill will, that they may never settle in my heart; but I may easily forgive others, as thou, O Lord, for Christ's sake hast forgiven me.

And work in me, most gracious God, not only the affection of love, but excite me to all the actions of it; by doing good, and studying how others may be the better for me: for my knowledge, my riches, my interest, my friends; for every thing whereby they may receive any benefit from me, or by my means. That being endued with this blessed charity, expressing itself not merely in word and tongue, but in deed and truth; not only in some pang of devotion, but in the constant course of my life, I may have a good hope of coming at last into the holy society of saints and angels, to live with them in undisturbed love and friendship, world without end, Amen.

CONCLUSION.

When I consider all these admirable uses of this holy food, I do not wonder if some devout persons in the elder times, out of an excess of love, did by their *daily bread* (which we petition for in the Lord's prayer) understand this divine bread; and so out of a spiritual hunger, and a forwardness of affection, did eat of it every day. For you see that herein we commemorate both to God and man the death of Christ; we publish it to the world, and plead with God in our own behalf and others. Than this we have nothing more prevalent, so that our hearts begin (while we are commemorating of it) to burn with heavenly fires; and our tongues here taste such things that make them sing the praises of angels. We seal indentures between God and us. We give entertainment to our Lord Christ, and let him into our hearts; yea, we profess to all the world that we are of his religion and communion. We are confirmed likewise in his favour: he opens unto us his very heart; he lets us into his secrets, and knits us unto himself with a more inseparable affection. We likewise associate ourselves with the disciples of our Lord, and make a firmer league of a holy friendship with them. All which may well make us say with the disciples, *Lord, evermore give us this bread*[1]. But though it be so desirable to feed always on such sweetness, yet you cannot but discern that this is a business that requires the

[1] [John vi. 34.]

greatest intention of our mind, and the strongest affections of our heart, and lays the most weighty engagements upon us for our eternal good; and therefore must be well understood, and solemnly performed in our approaches to it.

For which cause, before I direct your addresses to this table, (which is the next thing to be done, having opened to you the secrets of it,) I will observe to you these two things for a conclusion of this part of my discourse. The one, to quicken your appetite, that you may feed heartily: the other, to guide your minds, that you may not feed upon shadows.

1. This must needs be the most nourishing and strengthening food of all others that a Christian hath, because there are so many ends and purposes to which it serves. It feeds all our graces at once, (as you shall hereafter see,) and it sends a nourishment (and that most plentiful and copious) to every part. It increases our love to God and our love to man, which is the sum of all our duty. It engageth us in the most sacred bands, by the dying of Christ, by his dearest love, by all the blessings which he hath bestowed, to do that duty, and faithfully perform it. It is a little epitomy of the whole gospel, for it shows what God will do for us, and what we must do for him; and it affords strength unto us for to do it. And therefore it is called the new testament or covenant in his blood, because here the whole new covenant is represented; God giving his Son and all blessings unto us, and we giving of ourselves and our best service unto him, as hath been already discoursed. By this God sets to his seal, that all things contained in the covenant shall be done for us; and we also set to our seal, and openly profess ourselves to belong to the covenant, and that we esteem and highly value all those blessings, and will do any thing for to obtain them.

Now who would not long for such a food that will satisfy our whole desire? Who would refuse an invitation to that table where all things are in one dish (if I may so speak), and God and man meet together in one bread and one cup? But I doubt I may add, Who is there that would not have all these things, so that this bread and wine without any labour will convey them unto him? And therefore I must give you another short information, which was the second thing that I promised, and that is this:

2. This copious food doth not nourish us without some actions of our own; even such as I have already mentioned in this discourse. It doth not feed us in a natural, but in a moral and spiritual manner. It refresheth us by our consideration, by our faith, our love, our prayers, our covenanting and thanksgiving. But all the cunning in the world will not draw a drop of blood out of it without these; no, it draws out the blood of our souls, and wastes our strengths by a careless and profane eating of it. The papists talk of great things that their priests give in this sacrament by their power, and they would make the world believe that they communicate more than we can do: but we must solemnly aver, that our ministry conveys as great things as they speak of, only men must do something more of the work themselves. We pretend not indeed to send wicked men to heaven with a word; but we can help the thoughts and affections of all pious souls, as much as they with all their skill and power. Nay, if the people do nothing, we give them more than they; for they feed them with hungry accidents, they give them a bit of quantity, and a cup of colours; yea the laity have not so much as a sip of these figures; whereas the worst man among us hath at least bread and wine: so that the best among us enjoy as much in effect and virtue as they can pretend unto, and the worst (by their own confession) enjoy much more. But the truth of it is, that men have heightened these things to such incomprehensible mysteries, because they would do nothing, and these should do all. They have advanced these sacred rites of Christ's appointment into a degree of virtue beyond all his other commands; that so by these easy and facile rites of baptism and the Lord's Supper, men might go to heaven by a compendious manner of doing little or nothing towards their salvation. And they have not left these rites as naked as Christ brought them into the world, but they have changed the manner of their observance, and clothed them in a great many strange dresses, lest the genuine simplicity of them should reprove their false hopes which they conceive from them. They could never put men so soon into heaven, nor get so much money as they do by the bargain, if they did not make men believe greater things of this sacrament than of all the eternal laws of Christ; and they could not make men

believe so much more of it, if they did not transform it from its native simplicity into an uncouth mystery. These two things, the love of men's lusts, and the love of the world, have made men stretch these things so far as to defy all reason, to damn all those that will not speak nonsense, and to send those to hell (though of never so holy lives) that will not discredit their eyes and ears. What strange things will men believe and do, so that they can but believe contrary to the gospel? They hope to go to heaven they know not how; by the magic of words, and by the secret efficacy of a religion that they do not understand, and this makes them willing to entertain such doctrines. And then others have a respect to their own interest, and (having little else to support their greatness) would be reverenced and esteemed for their extraordinary power in making the body of Christ, and that makes them willing to maintain them. So the author of the History of the Council of Trent saith very truly[1], "When men began to place heaven below earth, good institutions were said to be corruptions only tolerated by antiquity; and abuses brought in afterwards were canonized for perfect corrections." But we willingly acknowledge that we have no power to save men without themselves. We celebrate no such mysteries that shall convey the wicked to heaven. We cannot deliver those that are dead from their pain and torment, who whilst they lived made little reckoning either of this or any other divine command. No, we proclaim to all men that this food must nourish us by our own stomachs; that it affords strength by the vital operations of our own souls. And if we ourselves will do what God requires of us, then we shall find it as full of virtue as we can desire, and it will be a means to put us in heaven while we remain here upon the earth. Sometimes they will needs blame us as doing too little, and denying the use of good works; but this is such a falsity, that we call for more of men's labour than they seem to make necessary, and profess that we hope not by any power of ours to do them good, without the exercise of their own powers. And therefore let us put forth a lively faith, let us heartily covenant with our Lord, let us make a sincere profession of our religion, and exercise such other acts as I have

[1] [Paul Sarpi, lib. vi. p. 540 fin.]

been treating of; and so will this feast be of great force, and full of efficacy to our souls' health.

And that you may feed with an appetite, and hereby get an increase in strength, it is necessary that I next of all direct your addresses to God's table, and shew how you should prepare yourselves to be his worthy guests; and that shall be the subject of the following discourse.

A PRAYER.

O Lord, the Author of every good and perfect gift, stir up my appetite daily more and more after this heavenly food: which fully satisfies all the desires of our souls, and answers all the ends of our religion.

Stir up my thoughts, my most serious thought, my faith, my love, my hope, my joy, that I may receive it with such sincere and hearty devotion as may derive more power and strength into my soul for all the acts of a Christian life.

Dispose me hereby to be so ready to execute all the commands of my blessed Lord and Master, Christ Jesus, that the doing this in remembrance of him may, in effect, be the doing of his whole will; and that with the same cheerfulness and delight wherewith I receive these pledges of his love from him, and thereupon devote myself unto him.

Whose I am, and in whom I desire to abide for ever. To whom, with the Father and the Holy Ghost, be given, as is most due, all honour and glory, faithful service and obedience, for ever. Amen.

MENSA MYSTICA.

SECT. II.

CHAP. VII.

An introduction to the discourse about preparation to the Lord's table. Wherein those words of the Psalmist, xciii. 5, *are opened.*

It is a known saying of the Psalmist, *Holiness becomes thy house, O Lord, for ever.* The corner-stone upon which that affirmation is built is no other but this, that God is essentially holy. And that is a truth which hath such a foundation in our natural understanding, a notion that springs so clearly from every man's mind, that all the deductions and consequents that flow from it must needs be evident, and find no resistance but only from the wills and perverse affections of men.

If we consider, therefore, with ourselves a while, and look upon him that dwells in pure light, we shall soon be persuaded that they ought to be holy that approach near to him, that no profane foot ought to tread in his sanctuary, and that an unhallowed mind cannot be the temple where he should dwell. A short explanation of the Psalmist's words will make it manifest that our minds do rightly persuade us when we so conclude. The house of God, which he speaks of, was the temple at Jerusalem where God was worshipped; into one part of which none but the high priest might enter, and that but once a year, being void of legal uncleanness. Into a second the priests only might approach for to minister, but not without the like state of purity. And the people who were admitted into the courts of God's house could not be accepted to feast with God (as you have heard) unless their offering was without

blemish, and they themselves at that time free from any pollutions which their law prohibited. Which to any wise man must signify thus much, that *God is greatly to be feared in the assembly of his saints, and to be had in reverence of all that are about him*[a]; and that nothing becomes his presence but what is separated from the world and cleansed from carnal affections.

And so Plutarch[b], a grave heathen, tells us that into some ancient temples none might come 'with any money or weapons about them,' but were, at their first entrance, to lay them down at the doors, and so approach unto the altars. This was to signify not only their poverty and weakness, and that they looked upon themselves as destitute of all succour except divine, but their contempt of the world also, and their forsaking of all earthly things, that they might be fit for divine converses. Cunæus[c], I think, hath most happily conjectured that the temple which he speaks of was no other than the house of God at Jerusalem. "For no man," saith Maimon, "might come לתר הכית into the mountain of the house with a staff, or with his shoes, with his purse or wallet, or such like things." Which surely was significant of their divesting themselves of all earthly things, and laying aside all employments and worldly thoughts, that they might present themselves naked, simple, pure and holy before the God of holiness, who alway said to his people (both under the Law and Gospel) *Be ye holy, for I am holy*[d]. This is a truth attested so much unto by heathens that I may be confident I said true when I affirmed it to be the issue of a first notion that they should be holy persons who converse with a holy God. Whosoever thinks otherwise, κατ' αὐτὸ τοῦτο πρῶτον οὐχ ὅσιός ἐστιν, saith a grave author[e], "is by this very thought (if there were nothing else) an unholy person." And it is still engrafted so much in every

[a] Ps. lxxxix. 7.

[b] In Polit. Præcept. [p. 819.]

[c] L. 2. De Repub. Heb. cap. 12. [inter Critic. Sacr. tom. v. col. 416.]

[d] Lev. xi. 44, 1 Pet. i. 16.

[e] Dion. Prus. [Orat. i. t. i. p. 49]: Καδδύναμιν δ' ἔρδειν ἱερ' ἀθανάτοισι θεοῖσιν Ἁγνῶς καὶ καθαρῶς,— Hesiod. ἔργ. [ver. 335.] Ἁγνῶς, i. e. ἔξω ἀσελγείας, ἀδικίας, ἐμπαθείας, &c. Καθαρῶς, i. e. σὺν νεοπλυνεῖ ἐσθῆτι καὶ ὀργάνοις καθαροῖς, κ.τ.λ. —Moschopul. et Proclus. [in loc. p. 184.]

man's mind that none will venture to make any of the more solemn addresses to God, but they think of some repentance and purgation, of some more devout disposition of mind, how unholy soever the rest of their lives have been.

Now though the Psalmist intend more than a fit of religion, and cannot be thought to mean so little as a holiness that hath only its set and appointed times, its new moons and solemn assemblies, or in our phrase, the monthly communions and the weekly Sabbaths; yet it may justly be asked, whether, besides those two things I have already mentioned (viz. the holiness of God, and the constant holiness of those who converse with him), there be not also a third included in them, which is, that at some times we are engaged to a higher degree of holiness, and ought more solemnly and religiously to purify and cleanse ourselves?

Are we not to raise up our hearts to a greater fervour in devotion, to search ourselves more curiously, and cast out all the leaven when we come near to God in the highest duties of our religion? Or, in short, it may be asked, whether we are not to use a greater preparation, and bring a greater holiness to God's table than at other times, when we approach to him in other duties? I shall not certainly determine how far the Psalmist's words do favour such an assertion, that there ought to be a greater regard to ourselves when we go to the house of God than at other times; but I shall endeavour to illustrate all the truth that is in it, and in the former also, in these following propositions.

CHAP. VIII.

This word PREPARATION is to be understood with caution. Not a little time required for it. An holy life is the best preparation. For it ought to be our constant employment to do God's will. Which consists of actions of divers sorts. Some of which have a more particular respect to God.

Only let it be premised that it is my design so to state this matter of *Preparation*, that we may come to God's table in a very reverend manner, and yet not use him unreverently at

other times. A great deal of care is to be used when we go to feast with the King of heaven; but that is not the greatest, much less all the care of a Christian. If God prepare a supper, we should prepare ourselves to be fit guests (so much is resolved upon by all); the only danger is, lest we do not think this preparation looks so far back as really it doth. I like Thales his resolution very well which we meet withal in Plutarch[f]: *Καθάπερ ἑστιάσοντός ἐστι τις παρασκευὴ, καὶ δειπνήσοντος εἶναι·* 'As he that entertains us at a feast makes great preparation for us beforehand, so should they prepare themselves who are invited to the feast.' And the Sybarites (he saith[g]) were wont to invite their women a year before the feast was, that they might at leisure prepare themselves with good apparel and brave ornaments, &c. to come unto it. "But truly," saith he, "in my judgment, there is need of a great deal more time to fit one for to feast in such a manner as he ought than this comes to. The manner and carriage are to be rightly formed; his mind is to be apparelled, and his soul trimmed with brave notions, that his behaviour may be handsomely composed. Now it is far more hard to adorn the mind than to adorn the body; to get a deportment befitting ourselves, than to appear richly and gaily clad. And, therefore, longer time than a year will be required to dress up a man's self for to feast like a wise man or a philosopher, even so much till we can *τῷ ἤθει ἐξευρεῖν τὸν πρέποντα κόσμον*[h], get a becoming conversation, and find out those ornaments that suit best with a virtuous life." What he saith in that matter is but my very sense in the thing we are treating of. God makes an invitation, and calls us to his board; we must, therefore, trim up ourselves to meet the Bridegroom of our souls. But this preparation is not such a business that can have any set quantity of time allotted wherein to make it (as of a month, a year, or the like space) but so much is necessary as will compose our souls to the image of Christ, and make us fit company for so holy a God. It is not the washing our clothes a little before, the sprucing up of our souls (as I may say), and the putting on a fine and demure behaviour when we come thither, though

[f] In Sept. Sap. Conviv. [p. 147.]

[g] *Πρὸ ἐνιαυτοῦ τὰς κλήσεις ποιοῦνται τῶν γυναικῶν.* [ibid.]

[h] [Ibid.]

we be never so filthy and ragged at other times: but a holy life is the true time for preparing our souls to be God's guests. Whatsoever care and exactness we use, and whatsoever extraordinary ornaments we put on immediately before our approaches to him; yet that a constant good behaviour towards God and man is the main thing we are to look after is the sum of what I have to say in the following particulars:

I. The first of which I have already begun, and it is nothing but this, that holiness is to be a Christian's constant employment, and the great business of his life. It is not a quality of which we have use only at certain times, nor is it a strictness at some seasons that gets us a liberty in the rest of our lives to be loose and careless; nor a solitary retiredness now and then, that shall make an amends for all our wanderings: but it is a walking with God, a patient running of the race which he hath set us, and a daily dying unto the world, insomuch that the apostle saith, we must be *holy in all manner of conversation*[i]. We are not to put on the Lord Jesus as we do a cloak which we throw off at our pleasure, and again cast about us when there is occasion; but as we do our inner garment which we never go without nor lay aside, no, not when we have none in company but ourselves. Our religion is not the feast of unleavened bread which the Jews observed but for seven days; except you take the number seven to denote perfection, and to be a token that they should rejoice always in a constant course of holiness before God. And in this sense I confess the apostle is pleased to call our life a *feast of unleavened bread*[k], which he bids us observe now that *Christ our Passover is sacrificed for us*, but without any limitation of time, because it is to last always. And the reason of it is, because Christians themselves are become ἄζυμοι, 'unleavened,' (ver. 7.) i. e. they are separated by their profession from the wickedness wherein formerly they lived, and therefore were to be made νέον φύραμα, 'a new mass or lump,' that should never admit of any of the old profane mixtures that formerly had defiled their hearts and lives. We are not only to make a solemn stir against a sacrament, and then light candles to search for the

[i] 1 Pet. i. 15. [k] 1 Cor. v. 7, 8.

old leaven that it may be thrown out; but being by Christ become unleavened, we are constantly to maintain such a light shining in our hearts, that not we may live, but Christ may live in us, and the life that we lead may be by faith of the Son of God. Before a great festival the worst of heathens had their *votivæ noctes*, their 'severe and pure nights,' (as their authors call them,) ten of which together used to precede the feast of Isis, in which time (as if they had imitated the command to Israel when the Law was given, Exod. xix. 15) they abstained from the most lawful enjoyments and chaste embraces. But what an heathenish life notwithstanding was, you all know, or else the apostle will tell you, *They walked in lasciviousness, lusts, excess of wine, revellings, banquetings, abominable idolatries*[l]. And therefore their own sober authors reproved this great folly of thinking holiness and purity to be the actions of a few days, and not the course of a man's life. An illustrious place there is in Demosthenes[m] to this purpose, which I cannot but mention, because it will testify so much against the Christian world. "Before men come," saith he, "to their holy offices, they abstain for a certain number of days from all filthiness and vile actions; whereas they who go about holy things should not only for some space of time, ἀλλὰ τὸν ὅλον βίον ἡγνευκέναι τοιούτων ἐπιτηδευμάτων, but for their whole life, have purified themselves of such kind of practices." Hear, O Christian, what an heathen saith, and please not thyself in thy separate and strict devotion before thou comest to the table of the Lord, or against an holy time; but think that every day is to be holy to the Lord, though every action in the day be not equally holy. Learn not only τακτὸν ἡμέρων ἀριθμὸν ἁγνεύειν (as his phrase is), 'to purify thyself for a set number of days,' as if thou hadst appointed or ordered so much time to be spent in holiness, and so much in sin; but to behave thyself as if thou didst account thy whole life an opportunity of serving God, and a season of cleansing thyself from all that filthiness which will not let thee see the face of God.

When I think of the Persians, who (they say[n]) every year had a feast wherein they destroyed all the serpents that could be found, and then let them multiply as fast as they would till

[l] 1 Pet. iv. 3.
[m] Orat. in Timocr. [§. 186.]
[n] [Cæl. Rhodig. Lect. Antiq. lib. xviii. cap. 18. col. 994.]

the same solemnity returned again, it puts me in mind of the religion that is most in fashion among them that are named after Christ. They are very angry at the devil and all his cursed brood; they are in some mood at a solemn feast mightily incensed against the old serpent; but afterwards they patiently suffer him to take his rest, and his lusts increase like the spawn of fishes without any considerable distaste or opposition. These men are as much mistaken in the Christian life as they that mistake a serpent for an eel, or a stone for bread. God expects (and so he justly may) that we should *abound in all the fruits of righteousness that are by Christ Jesus, to his praise and glory*[o], and that we should *pass the time of our sojourning here in fear*[p], abstaining, as pilgrims and strangers, from *fleshly lusts, that war against the soul*[q].

II. The second thing that I would have observed is, that this holiness consists of actions of divers sorts, and is expressed in different manners. It is diversified not only by the objects about which it is employed, but the state of the subject wherein it is will not permit that all the acts of it should be of one kind and value. And therefore it was that I said the actions of a holy life are not equal in their holiness. Some of them respect God, others our neighbours, and the rest ourselves; and all these we can do at some times with a better understanding and greater devotion than at other times it is possible for us to do. For we begin this life of holiness when we are baptized into the Christian faith, and take upon us those sacred engagements to be his servants.

We are ever after this under a religious tie and vow; and the next step which we take to the discharge of it is to be catechized and instructed in Christ's religion, which is all that a child is capable of. And then, when we come to years of discretion, we are to advance still forward to a serious profession that we stand to our first covenant, and will be true and faithful to our Lord. Now all our life after is but an asserting of our truth and sincerity in this holy covenant, and a making good our promise and oath wherein we have bound ourselves. Which when we labour conscientiously to perform,

[o] Phil. i. 11. [p] 1 Pet. i. 17. [q] 1 Pet. ii. 11.

then do all the actions of our lives become holy. And so a man may be holy in his shop, by diligence and justice; and at his board, by temperance, thankfulness, and sending portions to the poor. A friendly, innocent and useful conversation will make him holy abroad; and meditation and prayer mixed with the former will make him so at home. Yea, prudence and the ends of health and cheerfulness will make his sports and recreations, his sleep, and all such actions, to be holy, and not be reckoned among pastimes, but the necessary seasons of doing little or nothing, that afterward we may do something, and be worthily employed. As to the disposition then of his heart, a Christian is alway alike holy (because he seriously desires, intends, and endeavours to be undefiled in all things), only the matter about which he is necessarily employed will not bear it that all his actions should alway be alike excellent.

III. There is another thing likewise that must be confessed, that though all actions of holiness have a regard to God as they are parts of our obedience to his commands, yet some of them have a more particular respect to him, and are more industriously intended to his honour. Though all holy actions look towards him, yet some of them are a looking him directly in the face. Though we may alway sit under his shadow with great delight, yet sometimes we are under the light of his countenance itself; his glory is to be alway our end, but sometimes we are said more particularly to glorify his Name: as when we advance him highly in our own thoughts, or when we proclaim his excellencies to the world; when we pay our acknowledgments to him for blessings received, or wait on his bounty for things that we need. In brief, prayer and praises, meditation of him, and desires after him, reading and hearing of his holy Word, with such like actions, are of that sort wherein we behold his face, and do more sensibly taste of his goodness, and are both more satisfied with him as the greatest sweetness, and transformed into him as the purest beauty.

A SHORT PRAYER.

O most holy, holy, holy Lord of heaven and earth, who art of purer eyes than to behold iniquity; make me sensible, I most humbly beseech thee, of these great and important truths; and possess my

mind with such a deep apprehension of them, and my soul with such an hearty love to them, that the constant employment and great business of my life may be to purify myself as thou art pure, and to keep myself holy and undefiled before thee, in all things, and at all times, to the end of my days. That so I may be fit not only to appear before thee at the holy feast unto which thou graciously invitest me, but to be entertained by thee in that high and holy place, where our Lord Jesus Christ liveth and reigneth with thee and the Holy Ghost for ever. Amen.

CHAP. IX.

Four things more are treated of, which open further the nature of this preparation. 1. *Those actions which respect men or ourselves, and those which immediately respect God, are mutual preparations each to other.* 2. *Of those holy actions which respect God, some are necessary and others voluntary. Where there is a discourse concerning praying without ceasing.* 3. *One act of religion is preparative to another.* 4. *And there are some other preparations requisite to holy duties, besides all these. By the mention of which, way is made for a more particular discourse concerning them.*

IV. Now to draw nearer to the main scope of this discourse; it must in the next place be considered, that those actions which respect men or ourselves, and those which immediately respect God, are mutual preparations each to other. As an holy behaviour in the works of our calling, in our converses with men, and in the use of God's blessings, disposes us unto prayer, meditation, and such like duties; so prayer, &c. again requires them, and returns the kindness upon their own head, by their disposing and preparing us to such like holy deportment for the future in these matters. These two are ἠδελφισμένα in an inseparable brotherhood, like Hippocrates his twins, that grow or decay both together. Prayer makes a Christian live holily, and a holy life makes us fit to pray fervently. And both the one and the other are not only parts of our duty which God commands, but instruments and helps to doing our duty. Such a combination there is between all the

things that God requires, to make them easy and familiar, desirable and pleasant, and to make us entire and complete, impartial and universal in our obedience to him. We cannot do one duty that he bids us, but the rest become more easy to be done; nor love sincerely one command, but the rest will draw us unto their love. The holiness of our conversation is itself an invitation of God to our souls, much more when we second it with the attractives of holy prayers and affectionate desires: and both the sweetness of such converses with God, and the power of his grace that is consequent upon our hearty desires, will engage and enable us to continue an holy conversation. As impurity brings us into familiarity with the devil, so holiness brings us into fellowship with God; and the happiness of that is so great, that we shall not be tempted easily to leave it, but be excited to do all we can to maintain it.

Psellus, I remember, tells us[r], that the mad followers of Manes, and others frantically and diabolically acted, used to eat the excrements of a man; and being asked the reason of it, they made no answer but this, that to those that eat such things, *φίλα γίνεται καὶ προσήγορα τὰ δαιμόνια*, 'the spirits were made friendly and benevolent.' I am sure the devil delights in those whose meat it is to satisfy their own impure desires; and the very prayers of such persons are but a strange charm or spell that have a force to hold them faster in the devil's arms. While men pray with any affection to sin, or with no disaffection to it, they will but the more certainly continue in it; and never think of forsaking that which they hope their prayers have despoiled of all power to do them any harm. They think they have conjured out all the bitterness, all the sting and the fire that is in sin by that holy breath; and so they take the confidence to embrace and kiss it as an harmless thing. But a holy man (as I said) is God's delight, and he takes pleasure in those that fear him. And therefore all the religious acts of a pious soul make his ordinary employments to be religious and pleasing unto God; and they again have an influence upon his acts of worship to make them more full of devotion and true fervour. As wicked actions do nourish in some most passionate prayers for forgiveness, and those prayers

[r] [De Op. Dæmon. p. 29.]

they hope obtain leave for them to do wickedly upon no greater change than to ask forgiveness; so good actions do beget in men a greater longing after the divine grace, and these desires make them still do well out of a hope to have more grace. When a good man lifts up his hands to God, he draws down God into his soul, that he may work with his hands that which is good in his employment; and he is not so busy in that employment, that his hands should grow so heavy or dirty by it, as to be unwilling or unfit to lift them up again to heaven.

We are to look then after such a demeanour, that we may be fit at all times when God shall give us an occasion to wait upon him: our lives must be so framed, that one piece of them may well fit and fall in with another. And as it is with a table or some such thing that is taken in pieces and disjointed upon occasion, but may presently be set together, and all the parts will come into their proper places without much noise and trouble, so it should be with our lives: though one piece of them be distant from another by reason of our various businesses, yet when our necessities do require, we should be able without much labour to join the most different parts together with the rest, and not be forced to spend our time, to plane and smooth, and knock (as I may speak) our hearts together, when we should be in a holy frame, and be spending our time in the enjoyment of our greatest good. I mean by all this, that our worldly employments must not hinder our religion, but rather be a means to further and promote it; so that where they end, it may take its place, and fall in as if that room were prepared for it.

V. It is to be acknowledged, that even of those holy actions which respect God, some are necessary, and some voluntary, i. e. some are of that nature, that unless we do them, we cannot be Christians; but others of them will make us excellent. Some are so necessary that we cannot be saved unless we do them; others are aspirations after a greater glory. Those that are under an express command are indispensably necessary to our happiness, and those actions of piety that are free and uncommanded, I look upon as securing our happiness, and without which we may be much in danger to neglect the most necessary. By these acts which are voluntary (that I may

avoid all quarrel) I understand only the higher degrees of those acts which are necessary, unto which I imagine that no man will take himself to be at all times absolutely engaged. And yet if at some seasons they be not performed, it may hazard our estate, though not certainly expose it to ruin. Such free-will offerings there were among the Jews, which were only larger expressions of their gratitude in the same things wherein at other times they did use to manifest it. And that they were a piece of God's worship and service, though not particularly commanded by him, is apparent from the direction that God gives about them when they should be brought unto him. But these laws that God makes for their right and acceptable performance, do again shew that he expected them from his friends, though he did not absolutely enjoin them. To pray then, or to meditate and give praise to God, are things of an unavoidable concernment: but by longer study and pains to raise our hearts to a greater intention of mind, to greater expressions of love, to higher and more sublime admirations, &c. is that which I call free, but yet fit at some seasons. As it is in almsgiving, so it is in these other holy duties. There seems to be a certain portion which we are bound to give to poor people, or else we defraud them of their due; but it is fit also that we should enlarge our charity beyond the bounds of mere necessity, lest by being niggards at last we become thieves, and by doing no more than is due we be tempted sometimes to do less. And so the Jews distinguished charity into two sorts, one of which they called *righteousness*, which was exactly according to the law of Moses; and the other they called *mercy* or *bounty*, being above the proportion the law required. According to which notion, he that performed the first sort was named *a just man;* and he that performed the latter was named *good*. The priests lived upon God's alms, and he assigned unto them a great part of that maintenance which the Jews brought to him; and though I might give other instances of charity, yet I shall choose to instance in one that concerned them, because less observed. The law required that they should give the first-fruits of their land unto the priest as his receiver[s]. Though the quantity of

[s] [Numb. xviii. 12. Deut. xviii. 4.]

them be not there determined, yet because Ezekiel saith[t] that they should offer *the sixth part of an ephah of an homer*, their wise men have resolved that they were bound to bring at least a sixtieth part to God for his ministers; for an ephah is the tenth part of an homer. But notwithstanding this, they account him but a covetous man that brought no more; and they called this a *terumah*, or 'heave-offering,' of an evil eye. For thus Maimon writes[u], "A good eye (i. e. a liberal person) brings one part of forty, a mean eye (i. e. a man that hath some goodness) one of fifty; and an evil eye (i. e. a niggard) one of sixty; less than which it was not lawful for him to give." Therefore the son of Sirach thus exhorts[x], *Give the Lord his honour with a good eye*, and *diminish not the first-fruits of thy hand*, i. e. do not stint thyself to a mere legal righteousness in giving God his first-fruits; however grudge not to give him so much as the law requires. This doctrine of theirs is a good rule for us to square such actions by. We must do what justice requires, and give so much as we in conscience think God absolutely exacts of us; but we should sometimes extend our hand beyond that which the scripture calls *righteousness*, and by liberality come up to the degree of good men. Now we cannot well think that God requires a less portion of us than he did of the Jews[y], who once in three years gave a tithe to the poor; and therefore if any one will bind himself to a thirtieth part of his yearly increase (which is the same with a triennial tithe), yet it will be fit that he make some free-will offerings, and not confine himself to such a scantling, which he hath tied his hands unto, lest he should fall short of them through his carelessness. And the one of these he looks upon as necessary, because else he may be worse than a Jew, yea than a Jew of an evil eye; and the other as a voluntary oblation to the honour of God, who doth for us not only more than we deserve, but more than we desire.

Now prayer and such like duties may be drawn within the compass of the same reason. And since the Scripture tells us

[t] Ezek. xlv. 13.

[u] V. Seld. Hist. of Tithes, cap. 2. [tom. iii. col. 1082.] Ainsw. in Numb. xviii. 12. [p. 112.]

[x] Ecclus. xxxv. 8.

[y] Vide D. Ham[mond.] Sermon of Poor Man's Tithing. [Works, vol. iv. p. 548.]

that we should *pray alway*[z], and that we should pray *continually*[a], or *without ceasing*[b], it is most necessary that there should be some considerable portions of our time allotted to it. And though it be not said in the Bible how often in the day we should be upon our knees, yet all good men (that I know or ever heard of) do think that nothing less than a morning and evening worship can denominate prayer continual or without ceasing. As the lambs that were offered every morning and every evening throughout the year were called in Moses his Law the *continual burnt-offering*[c]; so the offering unto God our morning and evening sacrifices, even the *calves of our lips*, for what we want, and what we have received, may be called our continual prayer, which must be always joined (according to the apostle) with thanksgiving.

From their practice we fetch the best explication of these expressions concerning prayer that I know of; and so we may of such things as I before mentioned, and many other also. These solemn addresses then we may by no means omit, but look upon ourselves as necessarily bound unto them. And as among them there were two lambs more offered upon the Sabbath day, over and above the continual burnt-offering[d]; so we cannot but think ourselves most strictly enjoined to enlarge our prayers and praises upon the Lord's day to a greater length than at other times, and to offer as many more sacrifices as other days require. Several other times there were wherein God required more than the ordinary offerings of them (as may be seen in the same chapter); but yet he left room for some voluntary oblations, which (as I said) he thought they would be so kind as to bestow upon him, or else he would never have made mention of them, nor given any laws about them. Even so hath God left it to our love and goodwill we bear to him, to make choice of some seasons (beside those he hath appointed) wherein to pay him larger acknowledgments, and testify a more abundant affection to his service, both by the fervency of our souls in what we do, and by the greater proportion of time which we allow for the doing of it. And therefore it will be highly accepted of God, if sometimes we

[z] Luke xviii. 1. Acts x. 2.

[a] So ἀδιάλειπτος is rendered by *continual*, Rom. ix. 2.

[b] 1 Thess. v. 17.

[c] Exod. xxix. 42. Numb. xxviii. 3.

[d] Numb. xxviii. 8, 9.

pray with David seven times in a day[e], and make some addition to the daily sacrifice. Charles the Fifth, though a person of a high employment (as David was) used to continue so long at his private devotions, and was so sparing in his ordinary speech, that his courtiers were wont to say, he did *sæpius cum Deo, quam hominibus, loqui*[f], 'speak oftener with God than he did with men.' The more pious sort likewise among the Jews seem to have prayer at least four times in a day, twice at the temple, if they were at Hierusalem, and twice in their own private houses. At the third hour, when the disciples were together (at the temple, it is very probable, because all nations that were at Jerusalem took notice of it), the Holy Ghost came down upon them[g]; which was the time of the morning sacrifice, about nine of the clock, according to our reckoning. On the same day (in all likelihood) two of the apostles went into the temple at another hour of prayer, which was the ninth (viz. three of the clock in the afternoon, the time of the evening sacrifice), as you read Acts iii. 1, where the words are so placed that they intimate another hour[h] of prayer to be useful besides that. From the constant observance of these appointed times, they are said in Luke xxiv. 53. to be διαπαντὸς, *continually in the temple, blessing and praising God.* But beside you may find that Peter prayed at twelve of the clock in his own private house, which was the sixth hour of the day in their language, Acts x. 9; and therefore it is probable that the twelfth hour, or six at night, was another hour for private prayer among them. And if it should be said that he being not at Hierusalem, but Joppa, might omit the hours of prayer at the temple, that will be confuted by the practice of Cornelius (in the same chapter, verses 3 and 30), who, being at Cæsarea, prayed at the ninth hour; and the holy apostle cannot be thought to be less devout than him.

There is nothing lost by going unto God; and the oftener we persuade ourselves to it, the better success we shall have in all other things, according to a good proverb (of the Dutch, I

[e] Ps. cxix. 164; and in the 108th verse he prays God to accept *the free-will offerings of his mouth.*

[f] Chytræus, Orat. de eo. [inter Imperatorum &c. curricula, per Herm. Kirchner, tom. i. p. 48.]

[g] Acts ii. 15.

[h] Ἐπὶ τὴν ὥραν τῆς προσευχῆς, τὴν ἐννάτην.

think), which saith, "Thefts never enrich, alms never impoverish, prayer hinders no work." Our Saviour hath given us an example of extraordinary devotion in his own practice, Luke vi. 12; where you read that he *continued all night in prayer to God*, or (as ἐν προσευχῇ τοῦ Θεοῦ is by some rendered) 'in one of God's places of prayer.' Thither he retired from company, and passed the night in holy meditations and converses with God. He did not sin when he slept other nights, but this was a more illustrious act of holiness, and a more fervent expression of love to his Father, above that which the precept requires. And concerning such devotions the Mahometans say, *Preces nocturnæ sunt splendor diei*, 'Night-prayers are the light of the day.' So in Luke xxii. 41. we find that our Lord fell upon his knees and prayed; and not long after, ver. 44, ἐκτενέστερον προσηύχετο, *he prayed more earnestly* and fervently than before. He did not fail of his duty in the former prayer because it was not in such a vehement degree, but in this latter prayer he expressed a more excellent zeal and ardour of spirit than he was absolutely tied unto. All these things are written for our instruction, that we may learn to lay hold on the occasions that are presented to us of intending our spirits and raising our hearts beyond their common pitch and temper. I remember Strabo saith concerning the ancient Venetians[i], that they used to sacrifice to Diomedes λευκὸν ἵππον, 'a white horse;' which might both signify the purity, and also the strength and speed of the service that they owed to God. We must alway be holy and pure in our addresses to the Divine Majesty; but we have examples in Scripture (and it will be highly pleasing unto him), to provoke us to put to greater strength sometimes, and press forward with a greater speed; to collect all the forces of our souls, and strain them to the noblest degree of desire and love that we are able.

VI. You may likewise consider further, that one act of religion is preparative to another. The daily sacrifice makes the weekly more acceptable. Continual prayer makes us more fit for prayer on the Lord's day. The morning and the evening spent well make us ready to spend a whole day better. And these constant sacrifices keep the altar warm, and maintain a

[i] [Geogr. lib. v. p. 329.]

fire to kindle our free-will offerings. And one free-will offering inflames our heart to a forwardness to present God with another. So likewise back again, these extraordinary devotions make us more solemn in our ordinary duties; and the Lord's day employed well makes every day to be spent the better.

Meditation and retired thoughts fit us for prayer; and prayer again nourisheth and feeds our meditations. Both those fit us to receive holy exhortations and useful instructions in sermons; and they again stir us up to more frequency and fervency in prayer and meditation. And these, together with all the former that I have mentioned, prepare us for the eucharist, and the keeping the holy feast of Christians in the communion of the body and blood of our Lord. This again affords such nutriment, that it makes us strong in the grace of Christ, and to perform all other duties with a greater gust and relish, with more delight to God and unto ourselves.

VII. But it must also be acknowledged, that there is some other preparation requisite to holy duties beside all this that I have mentioned. For though fervency in any one duty of our religion doth but fit us to be more fervent in all the rest, and though the works of our employment conscientiously discharged do fit us for the duties of religion; yet to the doing of them fervently, it is needful that we lay out of our mind all other thoughts that concern not them. Now the works of our ordinary employment being about a different matter from the works of devotion, and the mind full of one thing not being able presently to be void for other company, we must spend some time to discharge our thoughts of such objects as are alien to these holy duties we go about. Constancy in our lawful business doth hinder many indispositions and ill habits in our minds that else would grow up in us; but yet they themselves may leave some little indispositions in us at least to such a fervency in devotion as we would arise unto. They therefore must be turned out of doors, and the thoughts of them must be laid aside, that God may come in and possess himself of us. The altar of God was made with a grate[k] in the midst of it, that let the ashes fall through, so that the fire might burn hotter and more purely. But yet for all this it is most likely that

[k] Exod. xxvii. 4, 5.

the sacrifice would need some stirring, that so the ashes might be shaken off more perfectly, and it more entirely consumed (and therefore you read of flesh-hooks among the utensils of the altar, wherewith the priest ordered the flesh while it burnt in the fire): just so it is with our hearts, in which a continual fire ought to burn; though they be like a grate or sieve, and let worldly thoughts pass through and run out of them, which else like ashes would make the flame to be dim and pale; yet besides this care, there will be need of some shaking and stirring up of ourselves, that we may more fully clear our hearts of all those earthly clogs that will stick and cling unto us.

Now the higher that holy act of worship is which we are to perform, and the seldomer it doth return to be performed, and the more vehement that expression of love is which we would make in it, the more solemn must be our preparation, and the larger time there must be allowed for taking our minds from other things, and bringing them to a serious intention upon this alone. And therefore, since our approaches to the Lord's table are of such moment, and since they profit us not without the operation of our own mind, and that benefit likewise so great when we come aright, it cannot be thought but that we should use a great care and circumspection to fit ourselves for such near converses, especially since they are not so frequently performed as other duties. And yet in this preparation there is also a latitude, so that I cannot well determine how much is of absolute necessity to be done; and if I should, still we may go beyond those limits, and perform more acceptable service unto God.

If you would know now, after all that hath been said, wherein preparation to this holy duty doth more particularly consist, I may briefly resolve you about it thus: we must deny to ourselves lawful things by sequestration of ourselves from our ordinary business, by abstinence from food, and from the most chaste embraces which the apostle speaks of[1]. And this must be done for no other end but that we may more fully know the estate of our souls (which I suppose we are already acquainted withal), and be more deeply apprehensive of the evil of sin, and more sorrowfully bewail it, and more rationally

[1] 1 Cor. vii. 5.

resolve against it. That we may pray with greater appetite, and praise his name with a more delicious relish when we distaste all other things; and, in short, that by disburdening of our bodies, we may ascend up to heaven with greater facility in our thoughts and meditation.

And because preparation to the sacrament of Christ's body and blood is the prime end of this discourse, I shall next descend to treat of that, and in the following chapter consider what greater degree of holiness may be conceived requisite to the right performance of that Christian duty.

A PRAYER.

And do thou, O Father of lights, the author of every good and perfect gift, enlighten my mind to understand aright my whole Christian duty; and dispose my heart to embrace it with such sincere affection, that I may neither omit any part of it, nor be dull and lifeless in the performance.

Help me so to follow my ordinary employments that they may not unfit me for devotion; and stir me up to such fervour in devotion that it may have a mighty influence upon all the other actions of an holy life.

Let the pious warmth I feel in my heart, by the very reading of these things, accompany me till I return again to this or other such like holy duties; and by them still more and more inflame my love to thee, and to all goodness, that so my life may be nothing but a passage from one good employment unto another, till I arrive at that happy place where I shall have nothing else to do but to admire and praise thy love in endless joys, through Christ Jesus. To whom with thee, O Father, and the Holy Ghost, be glory given in the church throughout all ages, world without end. Amen.

CHAP. X.

What those actions are wherein it is fit for us to be employed before we communicate. Of setting apart some portion of our time which is to be spent in consideration. Particularly how God hath prospered us in our estate. Some portion of which is to be laid aside for an oblation to him. And as we are to think of giving, so of forgiving. In order to which the duty of self-examination is opened and pressed. The whole business of preparation is digested into ten considerations.

I. That we are to lay aside (sometime before we come to the Lord's table) all our worldly employments though never so innocent, hath been already suggested. We must so order our affairs that they may not hinder us in any of those acts which I am about to mention. And if they prove to be of great weight, then this thing must needs be premised. For every act must have some time allowed wherein it is to be done, and we cannot do two things at one time, especially when they are of such a distant nature as spiritual things and carnal. We find in ourselves that when one faculty is in act we cannot intend the acts of another[m]. We cannot at the same time operate according to the brutal part, and contemplate the things of a rational life; much less can one faculty mind two objects at once; or can our mind be busied both about our earthly affairs and our spiritual concernments.

And, besides this, seeing it is the design of a Christian in this duty to get as near to heaven as he can, it is the more necessary that he not only lay aside his business, but his body too. He is to endeavour to strip himself of his clothes, to put off his outward man, that he may have a more naked and open sight of future glory, and render his mind more sensible of God, and fit to receive a deeper impression from his hand. At this season we are to put forth the strongest acts of faith, to excite the hottest flames of love, to renew our resolutions, to bind the obligations that are upon us faster about our souls, which cannot be done but by a solemn heart. So that this

[m] Διὰ τοῦ ἀλόγου ἐνεργεῖν, καὶ θεωρεῖν τὰ κατὰ νοῦν.—Porphyr. [De Abst. ab Esu Carn. vid. lib. i. cap. 38.]

separation from our business beforehand seems to come within some degree of a necessary duty.

And give me leave to tell you that it would be a thing of singular advantage if those that have so much room in their houses would set some little place apart for holy duties, and let it be acquainted with no other thoughts but only of God and their own souls. This would be an easy way of putting all our employments out of our thoughts, which would all leave us when we came to that place where they were strangers. None of them would be so bold as to tread in that place which is washed with tears; they would not draw breath nor live in that place where there is no air but sighs and prayers; they would never abide in that room where no inhabitant is but God alone. For we find that if we come to any place where something of note and concernment hath been done by us, though it be slipt out of our minds, the very sight of the place revives the image of that thing, and stirs it up again in our memories. If, therefore, we had a place of privacy, where we did nothing but read and pray, and invite God into our company, as soon as ever we did but look into it, the face of God would meet us, and we should be struck with a certain awe and reverence from his presence that uses to be there with us; and a sweet remembrance also of what pleasure hath passed there, either in joy or sorrow, would by a kind of natural way be revived. But if a man pray in his counting-house, the thoughts of his money will be apt to meet him as soon as he steps in at the door, his bills and bonds will thrust themselves into his mind as soon as the Book of God; so that he will find it more difficult to drive away such impertinent thoughts.

Let us, therefore, resolve on this as the first step to the Lord's table to separate ourselves at least from all worldly employments, if not from worldly places. If we cannot have a little chapel in our own houses, yet let us look to that in our own heart, that nothing now but God do enter into it. Say thus in your own meditations, "Be gone you vain thoughts, for I am going to my God. Yea, Lord, do thou bid them to be gone, and not dare to appear in thy presence. Welcome holy thoughts and pure desires! O happy time wherein I may embrace my dearest love, and solace myself in the arms of my Saviour! I charge you, O my companions, that you haste

away as fast as the hinds or the roes, and that you stir not, or disturb the beloved of my soul. Come not near, I charge you; make no noise to displease him, or to call me away from his enjoyment. It is the voice of my beloved; I hear him inviting of me to his house of banquets. I see him coming to entertain me; let all flesh therefore be silent, and not be so bold as to whisper in his presence."

II. When you are thus at leisure, set yourself to consider what is the end of this rite, and what lieth hid under the ceremony. This one thing seems to me to call for some solemn thoughts beforehand, because it is a piece of our religion that is clothed with an outward garment; it hath something of a positive institution in it, and retains something of the ceremony, the signification of which is to be studied, lest we should not *discern the Lord's body*[n]. If we look not beyond the shadow, we shall feed nothing but our body; or if we draw aside the veil but half way, we shall lose a great part of the food of our souls which are instructed by every part of this holy action. You must therefore labour to uncover the face of this mysterious food, and consider it in all those notions wherein I have laid it open before you. This I judge to be the more needful (together with the rest of those directions which I have to add) because now this feast returns more seldom than it did in ancient times; and so our minds may have let slip the remembrance of many of the ends of it, or at least may retain but weak and dark notions of them. For those things that are not of natural light do not use to stick so close to our souls as those that are engraven upon them; but by the intervening of other images they may be either blotted out, or else look more pale and lose the liveliness of their colour. And therefore we had need the oftener to meditate on them, that so by a new impression they may keep their form, and then, especially when we are going so near to God, lest our acquaintance with them be decayed through the multitude of other things that we have converse withal. Let every man then remember himself when he intends to remember Christ, and say after this sort, "O my soul! whither are ye going?

[n] 1 Cor. xi. 29.

What is that table which I see yonder spread for us? What means that broken bread that is provided? For what end did his precious blood run out of his side? Do men use to drink a cup of blood? O my soul! let us enter into this secret, and know the bottom of this mystery! Let us look into his wounds with joy and gladness to see how his heart doth beat with love to us. Let us open our heart to him; let us shew him how sorry we are, and how our heart is pierced that we have pierced him. Let us lay our hearts together, and tie ourselves in an everlasting covenant, that he may dwell in us and we in him." Such as these are most seasonable meditations to dispose our minds the better to feast with him.

III. And then thirdly, we should consider with ourselves what acts are most proper when we shall be at God's table. We should think with ourselves what hatred of sin, what desire, what love to God, and what charity to our brethren is then to be expressed; what prayers and intercessions, what praises and thanksgivings are then to be offered. For we shall scarce spend our time well there, unless we be provided with some matter for our thoughts, and have put them into some method and order that they may not hinder one another. And therefore it is good to consider with ourselves, what disposition of soul doth best agree with every part of this sacred action; how the mind is to be affected at the breaking of the bread, and the pouring out of the wine; how it is to be moved when the minister blesses and presents them unto God; and how when he gives and distributes them unto us and the rest of our brethren. Of which and such like things I shall treat hereafter[c].

IV. And when we have diligently pondered of this, let us begin to stir up those affections beforehand, which will prepare us to a more lively expression of them when we come there. Begin to admire at God's goodness, that he will send an invitation to such a poor wretch as thou art. Render him many thanks, for that being a Lord of such majesty, he would vouchsafe with so much charity to come and dwell in such a hole as

[c] Sect. 3. [Concerning the deportment of a soul at the holy table.]

our flesh; and that he would love us better than his life, and that he will not forget us now that he lives in heaven. Shew him what a pitiful poor creature thou art, and crave him humble pardon that thou shouldst put him to much pains and trouble. And entreat him now that he will not be offended at all the noisome smells and loathsome sights that are in a soul so sick and diseased as thine into which he is entering. Declare to him freely all thy maladies, and beseech him that he will not disdain thee, but come and cure thee. Profess to him sincerely all the love that ever thou canst, and importune him of all loves that he would make thee love him more. And then imagine with thyself that he is graciously come to such a filthy place as thy heart hath been, and so begin to bless and praise his name for so high a favour: resolving likewise that thou wilt never cease to praise him as long as thou hast a day to live, and that when thy tongue shall falter thou wilt think his praises.

These meditations and holy aspirations after him will be like to the sweet incense and odoriferous exhalations that perfume the house before the entrance of so worthy a guest. Or rather they will be as the harbingers of the King of glory, that come to prepare the rooms, and make them clean and sweet for his entertainment. For as you see the sun doth not only illuminate the world when he is above the horizon, but a whole hour before his rising, and as much after his setting, affords his comfortable light unto us: so the Sun of Righteousness, who is under these clouds of bread and wine, doth not only irradiate our minds when we actually receive this sacrament, but doth appear before unto us (if we will look toward him) and makes it day in our souls by hopes and desires to receive him; and again he leaves some cheerful beams behind him afterward, by a remembrance how kind he hath been unto us in satisfying our desires.

V. And then (to speak more particularly) every man should consider with himself, how God hath prospered him in his estate, and so lay aside such a portion for the poor, as bears some proportion to the blessing God hath afforded upon his labours. This was a great piece of this solemnity in ancient

times, as hath been already said from the apostle's mouth[p]; which place I heartily wish every man would more seriously peruse. This practice I know continues in the Christian church, though I fear it falls short both of the liberality and openheartedness that was then in use, as also of the gain and increase that God makes to our estates. Let me therefore herein mind the pious reader, that every mite that is given to the poor is a grain of that incense that perfumes the house of God; and therefore such charity is called an *odour of a sweet smell, a sacrifice acceptable, well pleasing unto God*[q]. And so the angel saith unto Cornelius, that his *prayers and alms were come up* εἰς μνημόσυνον, *for a memorial before God*[r]. Three remarkable forms of speech there are in those words, to denote that they are a sacrifice or oblation which we make to the Giver of all good; especially when they are given in the hands of prayer, as at the holy eucharist they ought to be. First, they were *for a memorial*, which is an expression we read in the law of Moses, (Lev. ii. 9, and many other places,) to denote that part of the meat-offering that was burnt upon the altar for a sweet savour unto the Lord. Secondly, they are said to *come up* or ascend, which was proper to the sacrifices that were burnt on the altar, and went up to heaven in pillars of smoke and vapour. And thirdly, they did come up *before God*, which signified their acceptance, and that they were a welcome sacrifice unto the Lord.

From hence it was that the ancients sometimes call the Lord's table by the name of an *altar*, because they laid upon it these sacrifices or offerings (both of bread and wine, and also of money), part of which did furnish the table, and the rest relieve the poor and those that did minister unto the Lord. For then the custom was for Christians to make the minister their almoner or steward, to distribute their charity as his prudence thought most fit. Now if we think it not convenient to intrust them, yet we should judge it most necessary when we go to this holy feast, to lay aside some considerable portion as a just expression of our great engagements unto God, and the charity which he hath exercised towards us. For since

[p] 1 Cor. xvi. 2. [q] Phil. iv. 18. [r] [Acts x. 4.]

alms are a sacrifice, there must be some time to fit them and prepare them for the altar; and since they are so acceptable to him as to be accounted a memorial by him, we should be the more liberal, and consider upon some freewill offerings to be brought into his treasury. And the truth is, no man can be called liberal that is not so upon advice and deliberation. These acts of charity are to flow from counsel as well as any other. And therefore beforehand we should determine what to give, and not throw in a piece of money as it happens into the poor man's stock. If we could but believe that this giving to God is a beneficial trade, and that *he who soweth bountifully shall reap bountifully* (2 Cor. ix. 6), and that the more we have in his bank the better we shall thrive, then we should cast in our minds how to make an improvement this way, and be desirous to have a stock going in his hands. Then there would not need so much entreaty that men would cast up their accounts in some measure before they go to the table of God, and consider how God hath blessed them and increased their estates, and consult how they may further augment them in such an easy and sure way as this appears to be. Sit down then I beseech you, in a serious manner, and look over your wealth, and think with yourself how much land or money you are intrusted withal. Spread it before your thoughts and say, All this hath God given me, and long preserved it from thieves, and fire, and other violences; he is daily adding unto this heap and giving more; what therefore out of all this shall I return to him? I assure you it is a piece of spiritual employment for a man to think on his bags, if it be in order to filling the poor man's box.

Say therefore thus to thy soul when thou art alone, God hath blessed us as thou seest very fairly, what canst thou find in thy heart to give to him? what use shall we pay him for all that he hath lent unto us? shall we not give one or two out of a hundred that he hath added to our estate? Shall men demand more of us than we will give of our good will unto our God? Shall not love engage us faster than any other bands? Hath not God given unto us the principal, and requires nothing back again but a little small pittance for his poor? Alas my soul, we are too much behindhand with him already, and have run too far in arrears. For how many years have

we lived in the world, and given nothing considerable unto his uses? We are so much indebted that way, that we had need now to be more open-handed, and make satisfaction for our injustice.

But then what shall we give him for himself and for his Son, if we be so much bound unto him for these temporal things? O my soul, once more consider what gift we shall present our Lord withal. Are not thy first thoughts below the proportion of his love? Is it not too little that thou hast consecrated to his service? Come, my soul, and open thy heart; it is to a good friend, even unto thy God; never stand upon it, but double the sum, and for every penny thou first thought of write down two, for God hath prospered us beyond all our thoughts. Or if we have not thriven, perhaps it is because we gave no more. Let us try therefore this way of thriving, by offering liberally unto God, and see how he will improve our goods for us.

And I wish heartily that men would try, not only for their souls' sake, but for the good of their bodies, and the welfare that I wish unto their posterities. For there is no such sure way of enlarging or preserving an estate as doing good with it, and giving out of it to those that need. By this means we do not so much leave God in trust for our children as make him become their debtor, who will pay them back again with large use and advantage.

I would not have writ so many lines of this subject, if I did not fear that men's charity comes from them by drops; and those drops likewise are expressed by accident and chance, rather than by any advised thoughts. And therefore I desire that this part of our religion may be made more serious, and have a deeper foundation in our hearts, so that we should study what sum of money God may justly expect from us, to whom he hath given so much. Now a fitter time there cannot be to meditate of this, than before our approaches to the solemn remembrance of God's bounty and liberality towards us.

VI. We are likewise to endeavour that all the passions and affections of our souls may be quieted and stilled. We must take some pains with them, that they may be so mortified and deadened to the world, that then they may not be too quick and lively, and hinder our meditations of heavenly things.

For this (as you have seen) is a spiritual banquet, and the food gives no nourishment but what we receive by meditation, by serious thoughts and affections, which can find no place but only in still and quiet souls. When the body feasts, a great part of the good cheer is pleasant discourse and innocent mirth, and there is no welcome unless there be some noise. But the soul feasts in silence; it eats its morsels in a deep and calm thought; its pleasure is in conference with itself and God; and all the sound is only the voice of thanksgiving in hymns or psalms of praises to God, into which at last it breaks and utters itself. Οὐκ οἶδας ὅτι γαλήνης δεῖ γέμειν τὴν ψυχὴν κατ' ἐκεῖνον τὸν καιρὸν, &c. 'Dost not thou know' (saith St. Chrys.) 'that thy soul ought to be big with a calm at that season, when thou goest so near unto God?' There is need of a great deal of peace and tranquillity, and there should be no tumults of anger and such like passions, since thou thinkest of the God of love. The Sun of Righteousness shines so hot upon thee, that thou shouldest be as smooth and fair as the face of the water in the brightest day. Thou shouldest labour that there may not be a wrinkle upon thy brow, that all thy storms may be so hushed and laid, as if thou heardest thy Saviour's voice, saying, *Peace, be still*[r]. And therefore all holy men have taken an especial care when they were going to the table of the Lord, to renew their acts of forgiveness, and passing by all injuries and offences to reconcile themselves perfectly to their brethren, and repair any wrong that they could possibly conceive themselves to have done to others, which before they had not observed. I have in the beginning of this discourse prevented all mistakes, so that none can reasonably think that he may harbour malice in his heart, and bear a grudge in his mind unto his neighbour, with sufficient safety at other times, so he do but discharge all those black passions when he approaches unto God. And my meaning now is, that seeing we come to this feast that we may more increase our love, we ought to search if there be but any spark of anger that lies buried in our souls, and take care that it be perfectly quenched. And seeing there will be many occasions of differences among neighbours, that we ought now to consider if there were any heats in the management of them, and if any seeds of fire yet

[r] [Mark iv. 39.]

remain, that they may utterly be extinguished and never break forth again. Dare a man touch this holy sacrifice with unwashen hands[r]? How dare he then approach with an unwashed and polluted soul? Now there is nothing that doth more soot and black a soul than an abiding anger, which causeth the Holy Spirit to fly away, and (as I may say) driveth it out of its lodging as fire doth us, to seek some other habitation. Valerius Maximus[s] tells us, that there was a solemn feast appointed by their ancestors which they called *charistia*, to which none but those that were of kin or had some affinity were permitted to approach: I am sure to the *eucharistia*, 'the sacrament of love and peace,' none shall be welcome but those that are the friends and kindred of Christ, and are allied to each other in a brotherly affection. We must all (as you have seen already) come hither as children to feast with our Father; and if there be any displeasure in our hearts to one another, he cannot be well pleased, nor give us such an entertainment as we expect[t]. Remember that then which Clemens Alex. saith he found in some gospel, "My mysteries or secrets are to me and the children of my family[u]." Unless you be the children of peace, think not to penetrate into his secrets and to know the pleasures of his heart; for they are so still and calm, that they cannot be perceived where there is any storm. And indeed there can be no thoughts more fit for our preparation than these of forgiveness, because we call ourselves now to account for our offences against God; and alas! they are so great, that they may well drown the remembrance of all offences that others have given us, and wash them out of our thoughts as if they had never been. Seeing then you go to beg pardon of God when you remember his Son's blood; if you have offended any man, first go and lay yourselves at his feet, and so ap-

[r] Μὴ τολμᾶς ἀνίπτοις χερσὶ τῆς ἱερᾶς ἅψασθαι θυσίας, ... μὴ τοίνυν ἀνίπτῳ προσέρχου ψυχῇ, κ. τ. λ. Chrys. Orat. lx. ad Pop. Antioch. [al. Orat. xx. § 7. tom. ii. p. 210 C.] Vid. etiam Hom. 3. in Epist. ad Ephes. [tom. xi. p. 22.]

[s] Cui præter cognatos et affines nemo interponebatur. L. 2. c. 1. sect. 8. [Memorab.]

[t] Δεῖ μὴ τοὺς ἐχθροὺς ἄγειν ἐπὶ δαῖτα φιλίαν μὴ ὑποκρινομένους, ἀλλὰ τοὺς ὄντως φίλους, οἷς καὶ κοινωνεῖν ὅσιον, ὡς τῆς ἄλλης φιλίας οὕτω καὶ ἀλῶν καὶ σπονδῶν καὶ ἑστίας θεῶν καὶ φιλοφροσύνης. Proclus in Hesiod. [Inter Schol. ad Op. et Dies, 340.]

[u] Τὸ μυστήριον ἐμὸν ἐμοὶ καὶ τοῖς υἱοῖς τοῦ οἴκου μου. Strom. l. 5. [cap. 10. p. 684.] which Heinsius saith is in some editions of the LXX in Isa. xxiv. 16.

proach to take hold of Christ, and kiss his feet in an humble acknowledgment of your offences.

Say to every one of your passions and corrupt affections, Come forth, for I am resolved you shall be slain. Methinks you should begin to die at the very thoughts of a dying Saviour. Methinks you should swoon away at the very sight of yonder blood; that you should not stay till you come to the cross of Christ, but give up the Ghost before you see but the image of his death. Do you not feel the power of his death afar off? Do not his pierced sides strike to your heart before you behold them? O you bloody things! What have you done? What wounds have you made in the body of my Lord? Do not think to live any longer, oh you bloody things. Nay, never struggle nor resist; for I have vowed you in sacrifice unto him. Lay therefore your necks quietly upon the block, and prepare yourselves for death which is approaching. Ask your evil hearts if they be not affrighted? Wonder that they should hold up their faces: tell them that these are but the addresses to their execution; and protest solemnly, that none of these vile desires shall live a day longer; and then they will begin to grow pale, sick, and languishing before you come to the altar, and there the slaughter will be more easy. In particular, say to thyself, O my soul, wipe out the remembrance of all offences that any have done unto thee; let not one tittle of them remain, but be blotted out. Thy fellow servant hath affronted and contemned thee, but thou hast oftener contemned thy God, thy Lord and Master himself. Πῶς δὲ ἴσον σύνδουλος καὶ δεσπότης[x]; 'and what equality is there between a fellow servant and thy Master?' Perhaps he hath been insolent towards thee once or twice, when he was provoked or wronged by thee; and thou behavest thyself basely towards thy Lord every day, though he be so far from wronging thee, that he is thy continual benefactor. O my soul, do but collect with thyself how oft thou offendest in one day, yea but in one duty. What sloth is there in thy prayers? With what strange irreverence and disregard dost thou stand before God when thou speakest to him?

[x] V. Chrysost. Orat. 60. [al. xx. tom. ii. p. 200 B.]

Never did a servant speak so carelessly to his master, nor a soldier to his commander. Yea, when thou speakest to a friend, thou mindest what thou sayest; but when thou art treating with the Lord about so many sins, and art begging of him pardon and forgiveness, thou art too often like a man asleep; and though thy knees be upon the ground, yet thy mind is in the market or in the fields, and thy tongue blatters thou knowest not what. Away then all you angry thoughts, stay not to aggravate offences. Begone as clearly out of my heart as I desire my Lord to remember my sins no more.

If we could bring our hearts thus bleeding to his holy table, if the execution were begun before we came to him, then would our anger and malice, our love of pleasures and all other worldly affections, receive a deadly and incurable wound from our Saviour's hand when we did receive him.

VII. As a most necessary instrument to all these, the apostle directs us to *examine ourselves.* This is indeed a daily duty, but now should be adverted with a greater intention and ardency of affection, when we are about these sacred things. We should examine ourselves even about our neglects in the review of ourselves about the coldness of our prayers, the smallness of our sorrows, the weakness of our services, and our daily unavoidable infirmities. We should make more deep reflections into ourselves, now that we are at more leisure, and have so solemnly designed more time from other employments; we should open a greater vent for our tears, and cut a larger passage for our sorrow, and affect our heart more deeply with our needs and the certainty of supply; and so raise our souls to a greater height of humility, of desire, and of confidence altogether. Our Saviour seems to intimate, that before our approaches to God in any holy duty, it is a fit and proper time to call ourselves to an account for the trespasses we are guilty of, when he saith, *If therefore thou bring thy gift to the altar, and remember that thy brother*[y], &c. It should seem by this expression that this is a season of remembering and calling things to mind that are past and gone, which must be done

[y] Matth. v. 23, 24.

by an examination of ourselves. And you may consider thus much to quicken you to this duty, that the better we know ourselves and our own wants, the more hungry we shall be; and the more knowledge we have of our own sincerity, with the greater comfort and sweetness shall we eat. Now we know both the one and the other by self-examination. For this word δοκιμάζειν, which we render 'examine,' hath two meanings, which are to 'prove' and try, and to 'approve' after trial.

So that in brief I may thus state the whole business of examination.

We are to use an every-day oversight over ourselves. And this general and daily examination is nothing else but such a caution and diligence in all our actions, through the whole frame of our life, that our own conscience may approve them upon examination as accordant with the will of God. Or, more briefly, it is a Christian care to do every thing so that God and our own conscience may allow of it. And it must needs consist of two parts[z]. First, a consideration of what is our duty to do; of what is lawful and what unlawful; of what is expedient and what inconvenient; or an information of ourselves, upon due advice and search, what is incumbent upon us as our duty through our whole life. Then, secondly, this forehanded examination must be followed with a serious consideration of what we have done, and whether we behave ourselves according to the rule which we have laid down to ourselves as the guide of our life. From these two arise the whole of that which is necessary to be done continually for the approbation of ourselves, to be such persons as have a care to please God. Now this may be the prime and first sense of the apostle's words, when he saith, *Let a man examine himself, and so let him eat*, &c. i. e. let him have a care that he lead such a Christian life that his own heart may approve of him as one of Christ's disciples. Of this you may be best satisfied out of an-

[z] Socrates used always to say to every thing that presented itself to his mind, Τίς εἶ καὶ πόθεν ἔρχῃ; 'What art thou, and whence comest thou?' or as the watchmen use to do, Δεῖξόν μοι τὰ συνθήματα, 'Shew me your ticket, let me see your pass, that I may know you are a friend.'—Arrian. [Epict.] l. 3. cap. 12. [§ 15.]

other place where this word is used, *Let a man prove* (δοκιμαζέτω) or *examine his own work*, &c.[a] The meaning of which is, Let every man make his work so approved, and behave himself in that manner that both God and his own conscience may judge it to be right, and according to the Word of God. That this is the sense of the phrase in that place will appear from the whole context, where the apostle speaks of bearing the infirmities of the weak, and not thinking ourselves to be godly because we do not fall like them, but withstand some temptations. And so, saith he, *thou shalt have glory or rejoicing* εἰς ἑαυτὸν, *toward thyself, and not in regard of another*, i. e. Thou shalt take comfort simply in thyself that thou art a good man; and not only be pleased with comparing thyself with others, and being better than they, for so thou mayest be, and yet not be good. From this it appears that he speaks not of something that should follow the actions of our life, viz. a searching whether they be good or no; but of such an institution and ordering of our lives beforehand, that we may not fall into those sins which we reprehend in another, nor be beholden to their sins to make us seem godly.

And the next words, ver. 5, plead for this sense: *For every man shall bear his own burden*, i. e. Thou oughtest to make thy work good and approved; for every man sins at his own peril. One man's sin will not excuse thee who dost not sin in that fashion, but thou art to do thy own duty heartily to God, according to thy conscience, or else thou shalt suffer as well as he.

And that the apostle may have respect unto this examination, before we come to the sacrament, in that place beforementioned there is another phrase following, ver. 31, which may persuade us; εἰ γὰρ ἑαυτοὺς διεκρίνομεν, *for if we judged ourselves*, &c., i. e. if we did discern ourselves, and discriminate our actions, and determine our duty, and live in conformity to it, we should not be judged nor punished of God in this sort. But whether this be the proper meaning of examining or no, I shall not be overmuch solicitous, seeing I have already made this good, that he must be a holy person that comes to God's table.

[a] Gal. vi. 4.

And that there is, beside this, a more particular examination to be used when the time is near of communicating with our Lord, I willingly grant. And it consists of two parts, according to the twofold use of the word δοκιμάζω, which we render 'examine.' The first is a proof, trial, and search into our own souls, that we may know our estate, and in what condition we stand before God. So the word is used, 1 Thess. v. 21, *πάντα δοκιμάζετε, prove all things*, i. e. make a trial of them, and consider what they are, and then *hold fast* that which you find to be *good*. This examination (considering that I suppose a pious life to precede) must chiefly consist in a review of those failings, or of those wants which our every-day proof of ourselves doth present us withal. If we should never examine ourselves but when we come to the Lord's supper, we should not know what we are, nor what we need, but in a confused heap of things many would be unobserved; and yet if we should not also examine then, we should not have such a lively sense of what we are to ask, and for what we ought to plead the blood of Christ; but then this examination is but a serious reflection upon the notes which we take every day of ourselves.

Unless it be needful that we examine ourselves whether we have not forgot any of the ends for which we go to the table of the Lord; and though that be a great part of the apostle's meaning, yet I have already taken notice of it. In short, we are to search rather in what state our graces stand than whether we be in a state of grace or no.

Then, secondly, we must 'approve' and allow of ourselves, and bring the trial to such an issue, that we pass a verdict on our souls. So the word is used, Rom. ii. 18, thou *approvest* (δοκιμάζεις) *the things that are excellent*, i.e. thou professest to like and embrace them. And so when the apostle bids the children of the light *to prove what is acceptable unto God*[b], he doth not mean a bare inquisition, but that act which follows it, which is embracing. For they cannot be deemed children of the light who do not so inquire after the pleasure of God as to pursue and practise it.

The meaning, likewise, of the apostle, Rom. xiv. 22, is this:

[b] Ephes. v. 8, 10.

—happy is he that, when he uses an indifferent thing, doth approve himself, as doing that which is lawful, and acts not against his conscience. Or this: happy is he that, when he is resolved that he may do such a thing lawfully, and with the approbation of his conscience, yet doth it with such a care that he hurts not others by the use of it.

There is one place more[c], where you have both these parts of examination together, *Try yourselves, whether you be in the faith, prove* (i. e. approve) *yourselves.* When you know your estate by trial, then pass a judgment upon yourselves, to be what you profess and pretend unto. Now all the approbation that a good man is to give of himself before he go to the Lord's supper is this:—1. He ought to judge himself, to continue a friend of Christ, and to remain (as far as he can find) in covenant with God. And, 2, he ought to find that he hath used some godly care and diligence, that he come not in a rude, unbeseeming, and drowsy manner into so holy a presence. And this is plainly another part of the apostle's meaning, when he saith, *Let a man examine himself, and so eat,* &c., i. e. let him approve himself to come for pious and holy ends, and with a due regard to the Lord's most sacred body and blood.

Lay thy hand then (Christian reader) upon thy heart before thou comest to this table, and feel how the pulse of thy soul beats: mind whether it beat evenly, or after a distempered sort. Doth it move three times as quick when thou thinkest of the world, as it doth when God is in thy heart? When art thou all in a heat? When thou art in pursuit of the world, or when thou followest after God? Ask thy heart whom dost thou love most? What is it that thou dost most constantly desire? In what company is it thy pleasure to be? Dost thou love the Lord thy God with all thy heart, and with all thy mind, and all thy strength? Hadst thou rather die than displease him? Are thy graces not only alive, but lively? Come then, let us go to this holy feast, and thank the Lord for this grace, and for all his other favours.

VIII. If we find, by examining, that we have fallen into

[c] 2 Cor. xiii. 5.

any sin, and through neglect or ignorance broken our resolution since the last communion, let us make most serious reflections upon it. Besides all the sorrow that I must suppose it hath cost a good heart, presently after its commission, besides its hatred of it, and affliction of itself for it, with a most speedy amendment of the fault: this is a fit time to bewail it over again, to call ourselves to a new account for it, to drown it in another flood of tears, more firmly to strengthen our resolutions against it, and to prepare it for to receive another wound, a mortal stroke from the wounds of Jesus, that it may never live any more. Say, therefore, thus to thyself when thou art in thy meditations: "What didst thou mean, O my soul, to be so treacherous unto God, and to break thy resolution? Was there ever a better Master? Were ever any tied to another by such sacred bands and oaths? O perjured wretch that thou art! what was in thy heart to break loose from God? Dost thou not blush to think of it? or rather art thou not pale and wan, and ready to die, to think of such a horrid thing? Well, I see these sins are not quite dead, but still they stir and move; or though they seem to be stretched out, and to have no life, yet they may recover. But I am resolved, if Christ can kill them, that they shall not live. Come along with me (if you dare live so long) into his presence, and there receive your mortal wound from his hand, seeing you will not be killed by mine: there shall you all be slain at his feet, you shall be nailed to his cross; and I will leave you hanging there till you be ashamed to live."

IX. But if the commission of such a sin have brought any timorousness (as well it may) upon the heart, so that it trembles to set one foot forward unto the Lord's table, and its hands shake with a paralytic fear, so that it cannot stretch them to receive such pledges of God's love, it is most necessary that a man advise with his spiritual pastor and director in the way of life. I wish it were better understood for what ends God hath set pastors over the flock, and that men would look upon them as a kind of parents, to whom they should go in all their needs: but now the subject of my discourse leads me to say no more but this, that there are two necessary times of receiving the benefit of their counsel. The one is, when a man's

sin oppresseth him so sorely with the sense of the guilt it hath contracted that he can receive no comfort. And the other is, when it oppresseth him so heavily with its strength and power that he can get no conquest over it. There is a third season when it is at least convenient to repair unto them, and that is when a man is in doubt whether he have passed a right judgment upon himself, which should make him desirous to have the opinion of those persons that can neither be deemed to be deceived themselves through ignorance, nor to be willing to deceive others through flattery and partial judgment. If any one, therefore, be in the perplexity of such like cases when he thinks of coming to this holy feast, let him disembosom his soul unto him that hath the care of it, and desire him, that out of the tender love a father ought to have unto his child, he would be his guide in this affair. And so shall a man know how to use these spiritual weapons better when he is taught by a skilful commander; and the more solid comfort shall he have when his physician assures him that (as far as he can discern) he is in a state of health.

X. And yet when we have done all this, then we should pray to God that he would prepare us better than all our preparation. As when a king comes unto a city to stay there for some space, he doth not expect that the citizens (if they be poor) should provide all the furniture for him, which is a thing above their power; but he sends the grooms of his chamber before with such hangings and ornaments as may make the house they have prepared most befitting his majesty: so let us entreat the Lord, that after all our endeavour to set apart our hearts for him, to sweep the house as clean as we can, and fit it to receive such a glorious guest; he would be pleased to send his Holy Spirit, that may prepare the place for him, and adorn our souls with such graces, that his sacred Majesty may not disdain to come and make his abode with us. Say thus unto thy gracious God:

O Lord! thou seest how much dirt I have left behind after all my diligence to cleanse and purify my soul. Alas! all my thoughts of thee are but dreams; all my desires but a vapour; my love is but a flash; my prayers are but a breath; my tears will scarce fill a bubble; and my sorrow is no bigger than a

sigh; all that I do I am ashamed of it myself, and therefore thou mayest much more loathe it and despise it. Come thou, O Lord, therefore and *search my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting*[d]. Do thou awaken in me most lively thoughts; do thou enkindle a burning affection; open thou the floodgates of my eyes; and open thou my lips that my mouth may shew forth thy praise. Seeing my heart, Lord, is so strait and narrow, that it is not fit to entertain thee, do thou widen and enlarge it, and then come and fill me with thyself, and say, *Here will I dwell, for I have desired it; this is my rest for ever*[e]. Yea, O my gracious God, unless thou interpose thy power, I am very much afraid I shall not keep this little goodness till the next morning, which now seems to be in me. These weak thoughts, these faint desires and sickly affections that are in my soul, I doubt will not live a night, unless thou find ways for to preserve and cherish them; but my inveterate habits of evil will smother and choke these new resolutions. I am in fear that all these meditations will be flown away while I am asleep, and my house will be foul again before I awake, unless thou keep me. Ah my dear God! seeing I have bestowed some small pains upon my heart, and have conceived some little hopes, suffer them not to be all dashed in pieces in a night! Spread the wings of thy goodness over me, and maintain that which not I, but thou thyself hast wrought. Lord! let me find when I awake that my affections and desires are grown beyond the strength of man, and that thy power rests upon me. Oh let me find a greater fervour than ever in thy service; let that spark which I feared would go out be grown to a flame that will never expire; and so shalt thou draw mine eyes towards thyself alone, who workest such wonders; so shall my heart be filled with nothing but thy sweetness; and my lips shall overflow with thy praises. Lord! if I may beg this grace of thee, I am verily persuaded I shall languish after none but thee, and seek for no other pleasures but to please thee. Therefore, my good Lord! I leave myself in thy hands, hoping that either I am or would be such as thou

[d] Psal. cxxxix. 23, 24. [e] [Ps. cxxxii. 14.]

wouldst have me. And if I be arrived but as far as a will and desire to be what thou wouldst have me, that will is thine; and therefore seeing that will is mine too, and we both conspire together, I take the boldness to say, Lord, let thy will be done. Oh my sweet Saviour! I was going to say that I am sick of love, that I cannot live unless thou love me, and make me better. But I correct myself, and it is enough if I be sick because I cannot love thee. Do thou make me sick, or rather make me well, with love unto thee; so shall I come to thy table with joy and gladness, hoping that thou wilt kiss me with the kisses of thy mouth, for thy love is better than wine. Draw me, and I will run after thee; yea, we will run after thee; for I will proclaim to others the loving-kindness of the Lord.

CHAP. XI.

Some mistakes removed about preparation. The primitive Christians not too zealous. The fear of being superstitious makes too many irreligious. No reason for the neglects of the present worldly Christians. They fear to do that which God commands, when they fearlessly do that which he forbids. Good people ought to be cautious lest they fall into superstition while they study to avoid it.

What preparation there should be besides this, I do not understand, it being directly contrary to the first thing that I propounded, for any to imagine that we ought just before the sacrament to have a greater care of not sinning than at other times[e]. We are always *pilgrims and strangers*, and so ought to *abstain from fleshly lusts that war against the soul*[f]. These lusts are always poisonous, and not only when we are going to take the cup of the Lord into our hand. And therefore it is a grand deceit to think that we and our sins must be severed

[e] When one bade Socrates prepare himself for his trial, he answered, Οὐ δοκῶ οὖν σοι ἅπαντι τῷ βίῳ πρὸς τοῦτο παρασκενάζεσθαι; &c. 'Do not I seem then to thee through all my life to be prepared for this thing? It hath been my care neither before thee, nor alone, to do any evil.' Arrian. [Epict.] lib. 2. c. 2. [§. 8.]

[f] [1 Pet. ii. 11.]

only then, when we more nearly embrace our Lord; for holiness is our profession afterward, as much as before we communicate with his holiness. Or rather, all the time after one communion being before the next which doth succeed, it is the time of preparation for it. We are to keep ourselves in a constant purity, and to labour to keep close to the covenant of our God; only when the time doth nearly approach that we may enjoy such another repast, we should excite our appetite, raise our thoughts and meditations, imprint the ends of the institution more fairly in our memories, voluntarily offer more of our time and our thoughts to religious exercises, and do all that over again with a greater zeal, which we have been doing every day since we were last in his sacred presence. You may observe, that as just before this solemnity our thoughts are more deep and serious, and our hearts lifted up to a greater fervour, and we have stronger longings after Christ and his blessings, which prepare us for the enjoyment, so the enjoyment leaves us for some time afterwards in a great degree of heat, in more lively apprehensions, and more vigorous affections. But these, through multitude of business, and many occasions, may languish by little and little, and may abate of that degree and ardour wherein they were, (which I look upon as the weakness rather than the sin of a good heart,) and therefore our work is to recover our souls before the next communion, to the same, or rather an higher degree of zeal. And then, though afterward there may be again some abatement and fall in our affections, yet it will be less; and more fervency and heat will remain than would have been if we had not got up our hearts by that preparation, and that communion, to an higher pitch of spiritual love.

The primitive Christians who communicated every day (as some passages in the Acts of the holy Apostles would make us think), or at least every Lord's day, had need of less of this preparation that I have mentioned; for as soon as ever the flame began to decay there was new fuel added; and that degree of warmth (to which they were raised) was scarce gone from their hearts before a new fire was kindled. But now the custom is so, that this feast returns more seldom, and we cannot say with S. Basil, "We communicate four times in a week,

besides all festival days[f]." But it is very much if men be so devout as to communicate once in four weeks; and therefore, because many things may be slipt out of our minds, and former impressions may be grown weak, we had need more solemnly to recollect what we have learnt, to stir up our remembrance, to renew a sense of the ends of its institution, of our own wants, of the wants of the poor, and the rest of those things which I have in the former chapter recommended to your thoughts.

If men understood these things, they would neither wonder that the ancient Christians communicated so oft, nor would they have any excuse left for their own neglect.

First, I say they would not wonder that the fervour of those primitive souls was so great; for they had a huge care to lead an holy life, and that made them both fit and desirous to converse with God every day. We judge of them perhaps by ourselves, and think that it was superstition rather than religion that made them so forward to this office; and by casting a blot upon their piety, we hope in this frozen age to be accounted pious. If superstition can be believed to have grown up so early, then we may be thought with less zeal to be more devout. If they did only flatter Christ with such a busy devotion and frequent resort unto him, we may hope to pass for better friends that are not so forward, but more discreetly reserved and sparing of our company. So handsomely do our deceitful hearts teach us to cover our own nakedness, by calling all that superstition which creates any trouble to us, and crying out upon that as a spice of will-worship which doth not sort with our humour. For it too plainly appears, that if a child of our own brain do please us well, we are as fond of it as any of our neighbours can be thought to be of their conceptions, and would have the world embrace it as a divine ordinance, formed in heaven.

The very truth is, men lend to God and their devotion only such offices as flatter their passions. There is much of pleasure

[f] Ἡμεῖς μέν τοιγε τεταρτὸν καθ' ἑκάστην ἑβδομάδα κοινωνοῦμεν, &c. Epist. 2. ad Cæsaream Patritiam. [al. epist. xciii. tom. iii. p. 186.] In the beginning of which Epistle he commends an every-day communion, ὡς καλὸν καὶ ἐπωφελὲς, 'as good and profitable.'

in having the ears tickled with a sermon; and it makes a great noise among our neighbours to keep days of fasting and prayer; and therefore these are accepted with a greater applause than the sad meditations of Christ's death, and the frequent remembrance of the wounds of a crucified Saviour, which prick too deep, and make too wide gashes in our hearts. Though this be more expressly commanded than many other things that men perform with a great noise, and spend much zealous breath upon; yet they cast but a cold and heavy aspect on it, because it humours not their ease, and speaks not kindly to their covetousness, but makes too busy and narrow a search into their souls.

And really I doubt that men's endeavours to be removed as far as they can from Rome have done our religion a great deal of harm. They still retain the custom of celebrating every day, but the priest doth it alone, and they make it a sacrifice for the quick and dead. Now some men, so that this false notion were destroyed, and private masses abolished, did not care though frequent communions were destroyed also together with them; and it is our manner to pay this honour to Christ but twice or thrice in a year. And so, because they speak of justification differently from us, men are apt to live as though good works were a piece of popery, and as if alms-deeds and charity to the poor were a scandalous thing in religion. Though men communicate very seldom, yet their offerings are as sparing as if they communicated every week; and so their souls and the poor are both defrauded and starved together. Idleness and covetousness are men's darlings; they are the brats of all new devices in religion; and these two are nursed up and dandled on the knees of this trifling conceit, that zealous devout Christians do bear too great a reverence to this sacrament, and hope to go to heaven by their charitable deeds. Well! let sloth and avarice pride themselves a while; it will not be long before God take down their plumes, and make it manifest that it was not superstition which pricked forward the first Christians to such frequent communion, nor vainglory which made them so prodigal (as the modern style is) in their liberality.

Methinks I see how the lazy and worldly Christians thrust themselves into the arms of Christ, and do even melt and dissolve into his bosom in raptures of love; their mouths can

relish nothing but Christ, and his Name is so sweet that it is engraven upon their lips; they court him as if they would ravish his heart, and they exceed the strains of all romantic lovers; if he will not bestow himself upon them, they cannot imagine who should be taken into his favour. They cannot believe but he will take it very ill if they will not trust him for their salvation, without troubling themselves; whom he is so tender of, that he would have them void of all care and thoughtfulness. It is a piece of self (think such men) to be so strict and curious; alas, poor ignorant souls! men would fain be doing something to procure salvation; they would purchase heaven, and give something to attain it, but we will give Christ the honour of doing all, and only cast ourselves upon him, that he may save us. You cannot imagine now how these men's hearts are tickled and ravished with these liquorish thoughts; and the pleasure of them doth but make them believe that they are in greater favour. In this transport of fancy they do verily conceive that they have the testimony of the Holy Ghost, bearing witness to them that they are the sons of God. But how fearfully these persons will one day fall, is a great deal further from all our conceits. The Lord will shake off all these men with a great deal of disdain, who offer but to touch the very skirts of his garments.

"O you vile and adulterous souls (will he say), who think that I am altogether such an one as yourselves, depart from me, for I know you not, ye workers of iniquity. Down, you arrogant spirits, that thought to build your nests on high, and by the wings of fancy to fly up unto heaven; I have no room in my heart for such flatterers, nor can my soul love such hypocrites and unbelievers. But come, you blessed of my Father, (you who have loved me, and kept my commandments, you that did what I bid you in remembrance of me,) and inherit the kingdom prepared for you." Then shall there be great wailing, and men shall groan for anguish of spirit. Then shall the worldlings say, *This is he whom we had sometimes in derision, and a proverb of reproach. We fools accounted his life madness, and his end without honour. How is he numbered among the children of God, and his lot is amongst the saints!*[g] I wish all men would lay it to heart betimes, and

[g] [Wisd. v. 3, 5.]

not think that it is preciseness to endeavour to observe all the commands of our blessed Lord. Which if we did, then this command would not be so slighted of commemorating his death in the way he hath appointed, nor would men be so unmeet for it as now they seem to be.

For, secondly, what excuses can men find to palliate the neglect of this duty, but what arise from an unholy or careless life? Many pretences there are, I know, to keep men from waiting upon our Lord, and accepting of his kindness, but they all grow upon this bitter root of loving the world and the lusts of it. We put him off with the excuse of too much boldness and rudeness that we should be guilty of if we should give him frequent visits. Truly, as the case stands, most men would be too full of confidence if they should approach; but the only reason is, because they have a mind to live as strangers to him, and not to be his household servants and domestics; for then they might alway come unto him. Men plead their unworthiness, but it were well if they were more sensible of it, for then they would not remain so unworthy. They think they must not come so oft, because it costs them so much time to prepare themselves once; but if they would spare so much time as to lead an holy life, and be at so much trouble as to please God in other things, they would not find it so laborious to please him well in this. If they did always keep a fear of God in their souls, then they would without much pain be fit to approach with fear and reverence into his presence. One saith he is incumbered with business, and hath not time to prepare himself; another hath differences with his neighbour, and is not reconciled; a third intends it very shortly, but for some reasons must at present omit it. None of these men fear to live in the known sins of worldliness, enmity, delays, and yet fear to do a known duty which our Lord, a little before he died, did command us. If these persons would but fear to do that which God hath forbidden, then they would not fear to do that which God hath commanded. But while they refuse to obey him in one thing, it is not to be expected that they should yield subjection in another. Nay, the world shall do more with them than God can do, while they remain such strangers to him. For if there were a reward of an hundred pounds annexed by some benefactor to every receiving, this

golden reason no man would be able to resist, but all business would be thrown aside upon so rich an account. So base and deceitful are the hearts of men, that they pretend fear of displeasing God, when it is but a fear of being engaged too strictly for to please him. They say this is the most excellent food, but they are loth to taste it, because they would not be at the pains to get themselves a stomach to it, and digest it.

They keep it for a good bit at last, till sickness make them hungry, and will give them no leave to sin after it. They look upon it as a strong cordial, that must be used only in desperate cases, when soul and body are parting and taking their leave of each other. But if it have such a power to make men happy, then why could it not make them holy? and why did they not use it all their life long to that purpose, but because they had no love to holiness? Therefore as Antistheness[g] said to the priest of Orpheus his mysteries, who persuaded him to be initiated in his religion, because all such should receive eternal felicities, "Why then dost thou not die, man? if thou believest so, why lovest thou this life so well thyself?" So say I to these men, If there be such virtue in the sacrament to carry you to heaven, so that you would receive it when you die, why do you not use it that it may carry you thither while you live? why would you not be in heaven now, if you think it such a desirable thing? and why do not you value that which you account a means to bring you thither?

And as for godly people, who are afraid to come because they find not themselves so prepared as they would be, they had best take heed lest they turn truly superstitious by fearing more than needs. Do you make it the business of your lives to please God? Do you daily live upon the Lord Jesus, and feed on him in your hearts by a lively faith? Is he before your eyes as the director and example of all your actions? Why should you think then that he will not be pleased with your company at his table? Would you have a thought as strong as an angel? Would you be able to fly as swiftly as a cherubim, and love with such a flame as a seraphim? And will you stay till you be as richly adorned as a glorified saint, before you think it fit to attend on him? Methinks it should be some comfort to

[g] [Diog. Laërt. lib. vi. cap. 1. §. 4.]

a good heart that it hath such enlarged and noble desires. But if it may not feast with God till it have what it would, why do not men tremble to pray without such perfections? Why do they not dread to hear and read the word of God, and turn away their faces when they look up to heaven in any meditations? Are these such trifling duties? or do not these constitute the prime and vital parts of this which they so dread? Doth not the soul feed itself at the sacrament by holy prayers, affectionate thoughts, devout thanksgivings, and a hearty oblation of itself to God? I doubt, while we cry out justly against the superstition of Rome, many of us have that too near our very hearts which is the very root and life of all superstition.

For *δεισιδαιμονία*, or 'superstition,' is a causeless trembling arising out of our own mind, when there is nothing in the object on which we look to breed such an affrightment. If we make this sacrament such a *φρικτὸν μυστήριον*, 'terrible mystery,' that we dare not do the duty which Christ hath commanded us, then it is plain our minds are filled with heathenish terrors, and we affright our souls with our own childish imaginations. Take heed therefore of whatsoever it be that would make you run away from your duty; and do not breed up your souls in such a dread of your Father, that you should turn reverence into horror, fear into affrightment, and the cup of gladness into the wine of astonishment. Why should you turn your backs when God invites you to him? Why should you feed on scruples, when you may feed on the bread of life? Why should you go and weep alone, when God would have you to rejoice with your brethren? I can imagine no reason of it but this, that some have little care to live godlily: and those that have understand not well the terms of the gospel; and one reason why many understand them no better is, because this duty is performed so seldom wherein they should renew their covenant with God. Men have but little acquaintance with this thing, and that makes them to be afraid of it; and they seldom come to God in this manner, and that makes them more fearful when they have a mind to come. If this feast should be kept every day, it might be apt to grow into contempt; but now being rarely observed, it breeds in our ignorant and weak natures a strange and panic fear. And therefore

the best advice that I know of to be given to all good people is this; 1. That they thoroughly understand what the ends are for which this remembrance of Christ is appointed: and, 2. That they believe the chiefest preparation to it is a holy life.

A PRAYER.

O God of all wisdom and grace, who hast promised to guide all meek and humble souls in judgment, and to teach them thy way, preserve my mind, I most humbly beseech thee, from all manner of illusions, and free me from all mistakes, about these holy mysteries of our salvation. That I may neither approach irreverently unto thy altar, nor out of causeless fears omit my duty, and lose the comforts which thou impartest there.

Stir up in my soul also that fervent zeal which brought thy ancient servants so frequently thither. And bestow upon me such a constant relish of heavenly enjoyment, that I may not either through sloth and idleness, or through covetousness and love of this world, neglect any opportunity which is presented to me of attending on thee at thy holy table: but I may rather hunger and thirst after the divine food which thou there preparest for us; and feel my soul so in love with it, and with all the virtue unto which we are engaged by it, that I may have no doubt of thy gracious acceptance, through thy mercies in Christ Jesus. Amen.

CHAP. XII.

Advices and directions to those who never yet received the holy communion. How they are to prepare and dispose themselves by owning and ratifying their baptismal covenant; by a serious search into every part of their soul, and into their lives; by approving of themselves sincere, &c. The whole comprehended in six particulars, which are distinctly represented for their guidance and encouragement. The conclusion of this part about preparation.

But some perhaps will say, that I have only directed those that are already in a state of grace, and it may be asked, whether there be not another sort of preparation for those that are not yet entered upon religion, and what qualifications will dispose men for their first communion with the people of God.

I answer, that supposing they are baptized, and have been catechized and instructed in the Christian faith, the duty of such persons is,

I. First, to own and profess their baptismal covenant now that they are attained to years of discretion and understanding. Let them first own it in the secrets of their own soul; and then let them profess it unto him that God hath set over them; and let them desire him to present them to the bishop, that before him they may more solemnly ratify it, and receive his blessing: and so let them come to strengthen their resolution, by adding a new sacrament to the former engagement. That which they should have done at baptism, if they had been men, let them do now that they understand their baptism; and enter their protestations against the lusts of the world, the flesh and the devil.

II. Secondly, as they must well examine themselves before they make such a profession, so now intending to receive this holy sacrament, they should make a new search into all the parts of their soul. Let such a man therefore first bring his understanding unto trial, and examine it what it apprehends concerning Christ and all his offices; what knowledge it hath of the ends of his death, and the benefits that come thereby unto us, as also of the nature of the new covenant, and of this sacrament whereby we come to partake of those benefits.

Then secondly, call thy judgment before the bar of conscience, and ask it how it prizes and esteems of Christ and all his benefits, and whether it count all things but dung and dross for the excellency of his knowledge, and whether it value the deliverance wrought by him from the power as well as punishment of sin, more than a kingdom bigger than the world.

Then thirdly, take thy will under examination, and ask it if it heartily consent to believe all that he saith, to do all that he commands, and to expect in such a way all that he promiseth. Here thou must be very inquisitive, lest thy heart should be divided between two masters. And it is necessary that thou represent unto thyself all the dangers thou mayest undergo, and the hazards thou mayest run, if thou cleave to Christ, and not unto the world; and then ask thy soul if it choose Christ

with disgrace, if it embrace him and a stake both together; and in one word, if it sincerely love a crucified Saviour.

Fourthly, then next of all, let thy affections be called to an account, which are but several motions of thy will. See what sorrow, what pain and grief thou hast conceived for offending of thy Lord: what hunger and thirst there is in thee after righteousness: what desire to partake of the blood of Christ, to quench the fire of God's anger that is kindled in thy soul, and to wash away all that filthiness which makes him angry. See that thou be in love and charity with all men, that there be no hatred nor enmity, no wrath nor displeasure against any of thy brethren. See that there be such affections in thy heart as befit that duty which thou thinkest to perform: *ex gr.* ask thy soul, why did thy Saviour bleed? was he a malefactor? or were thy sins the traitors which delivered him to these horrid torments? What hatred then dost thou find against them? how canst thou find in thy heart to use them? Ask again, was thy Saviour overcome by death, or did he overcome it? O think what triumph it should raise in thy soul (if thou dost consent unto him), and what joy it should create in thy heart, that he hath destroyed sin, death and the grave, and opened the gates of life. Ask it once more, what are those glorious things that he hath purchased by his blood? and what love dost thou feel in thyself towards him? what sympathy hast thou with his dear affection? and what canst thou find in thy heart to do for the holy Jesus?

Fifthly, and then after all this, let all the actions of thy life be brought again before the same tribunal, and arraign thyself for all the villanies thou hast committed against thy Lord, for all the breaches of thy faith and sacred oath unto him. Yea, if there be but a little passion, a rash word, a vain thought, whereby thou hast given him the least prick of a wound, find them out as near as thou canst, and let them be brought forth to be slain before him.

Then lastly, dive most seriously into the bottom of thy heart, and fetch up all the resolutions that thou thinkest lie there, set them in the very face of thy Lord, and ask thy heart before him, and bid it say true, as it will answer it at the day of judgment, what are thy purposes for the future? for what ends wouldst thou approach to the Lord's table? Yea, go

so far as to examine thyself about thy intention in such things as thou thoughtest formerly could never be done, or never avoided from being done. Ask thy heart about the faults of thy nature, of thy temper, and those which through human weakness will occur; about thy foolish thoughts, thy little passions, which none discern to swell but thyself, &c. Art thou resolved to be more watchful against these, to use more industry to suppress them, to redeem thy time, to avoid all occasions of evil, to guard thyself more strongly where the temptation used to come? Resolve thyself, and be satisfied about all these particulars, and so accordingly proceed forward when thou knowest thyself, and thy heart hath told the truth concerning thine estate. For examination is not commanded for itself, but in order to something else that is to follow after this search.

III. Therefore, thirdly, let every man approve himself in these particulars, and judge that he is a person that means really to live godlily; to forsake all other masters, and cleave to Jesus only, having an understanding of the conditions of his service. Let thy soul give thee a good answer upon the foregoing examination, and then I have little more to say. But be sure of this, that thy judgment of thyself (i. e. of thy understanding, will, affections, &c.) be impartial and unbiassed, and do not incline to any favourable construction of thyself, but let the word of God be thy rule, and thy spiritual pastor be thy guide, if thou doubtest that thou flatterest thyself.

IV. But fourthly, if thou hast lately committed some great and scandalous offence, before thy heart began to be thus pricked and stimulated to ransack itself, make some trial of thyself before thou comest to the Lord's table. Two sorts of converts there are. Some have not behaved themselves towards God as they ought, but lived carelessly without the exercise of piety and devotion to him; yet have not committed any gross sin, which might cast a blot upon the sacredness of this feast, if they should presently come to it, nor offend the flock of Christ who have communion with them. If they be touched with a sense of their private neglect, if their sins against God be a burden to them, though men know them not,

if they heartily abhor them, and betake themselves to the work of godliness with all their might, and do firmly determine with themselves that they will hereafter be more careful and diligent in their duty, and desire to come to the sacrament that they may be more strongly engaged and tied to do as they resolve, I think they may have a comfortable hope that there is a change wrought in them, and so should approach unto it.

But there are others whose sins are notorious and ill-favoured, known to all the neighbourhood. And perhaps they have been reeking in a sin a few days before the holy communion, but their hearts begin now to smite them, and they find such severe reproofs in their souls that prick them to some good resolutions. I would wish these persons seriously to advise with themselves, whether this may not be a start which comes from some sudden spur; and to make trial how they can like to travel in the ways of God. There are certain pangs of devotion that come upon men against a solemn time; and when their souls are at a little leisure, they speak very freely to them, and their sins being great, ugly, and staring, they may much affright them: therefore it is the safest course to stay till this fit be over, and the next day to look upon them with the eye of a rational consideration, and see whether they have not recovered their old complexion, and begin to smile again. For else we may add one sin to another, if we come to this holy duty with a relish of our sins, and a likelihood to return again unto them, after some little falling out which may conclude in a greater kindness.

It is monstrously unseemly and dangerous for a man to come from the last day's vomit and his yesternight surfeit to sit at the table of the Lord, though he seem never so much ashamed. It is that which destroys religion, for men to think that they can leap so instantly from one state to another, and change a state of sin for a state of grace at a day's warning. Such crimes must be purged with a great sorrow, and in a deep humiliation; which if it be true will make a man think himself unworthy to be presently entertained by God in so near a communion, yea to be below the least good look from his gracious eye. With many tears will such a man seek out for the hope of a pardon; many punishments will he inflict upon himself for

such intemperance, or uncleanness, or covetousness, or whatsoever other gross sin it be that he is guilty of; and he will think it but a just punishment, that though he were invited, he should keep himself from the enjoying of God at his table, and from such good company of God's people. Shall I who am a beast (will such an one say) go among the people of God's pasture? a mere wolf go and feed among the sheep of his hands? I who have wallowed in vice, like a swine in the mire, go and sit me down in so holy a place? I whose meat hath been ordure and filth, to put the bread of God to my lips? Far be it from me; let me rather eat ashes, the bread of affliction, and take my tears for my drink. No! let my tongue rather cleave to the roof of my mouth; let my lips rather be sewed together, than that I should presume to drink of the cup of blessing, who have deserved such a curse from the hand of God. I sit down with God at his table! A dunghill is a more proper place for such a brute. Come, let us embrace the dust, let us kiss the earth, and think it is a strange mercy that we live; and let us stay a while to see if the Lord will let us live, and hope to live for ever. Sit at the table of the Lord! Alas! I am not fit to lie upon my own bed. I dare not sleep, for fear I die. And oh! that I could give no rest to my eyes, nor slumber to my eyelids, till I had prepared a place for him to dwell in. Oh that we were but friends, though he would not use me as his friend!

I have but represented to you the sad and pathetic groans of a heart that knows what it is to sin. It cannot tell how to move forward so boldly to God as men are apt to do; it stands still, or rather it lies down and knows not what to do. It wonders at the security and carelessness of offenders; and if sleep come to stroke its head with the hopes of a slumber, it can scarce tell how to welcome it; but is rather afraid to receive its kindness in this condition, at least unwilling to suffer itself to be lulled thereby, though it be but into a short forgetfulness of its guilt and misery. But then all this sadness tends to joy, and is but like the clouds which gather about the heavens, which having wept as much as they can look the clearer. This humility and modesty doth not make a soul run from God, but moves it deliberately to approach him. And when a man perceives really that he hath left his sin and is

become a new creature, then let him entreat the favour of God, that he who hath done him so much good would grant him the liberty to be in the number of those whom he feeds at his own table.

V. Fifthly, when thou findest that it is the sincere resolution and likewise endeavour of thy soul to please God, though in some things thou shouldst break thy resolution against the very purpose of thy heart, yet let not this hinder thy coming to the supper of the Lord. When notwithstanding all our diligence we still offend, it is a sign that we must use some other diligence; and therefore we should be induced rather to fortify our resolutions by so powerful a means, than to abstain from it. For they that neglect it because they are weak may justly fear lest they be therefore weak because they live in neglect of a known duty. Let it be the endeavour then of all those that study to live godlily, though they be feeble and tottering, to understand the true use and benefit of this duty, and then to perform it for this end, that they may be strengthened and confirmed.

VI. Yea, sixthly, if thou breakest thy resolution after thou hast received these holy pledges, and feelest but little strength, yet let it not deter thee from receiving, but rather make thee frequent it the more, that the repetition of this action may do that which a single act was not able to do. For this sacrament was instituted for the weak more than for the strong, though it be necessary for both; and it is likely men remain therefore weak, because they feed so seldom, and let the received strength decay before they give it a fresh repast. But if they still forbear when they are sensible of a consumption, what can be expected but a dangerous languishment? If thou hast not got the victory by the use of this weapon, thou canst not think but to be worsted and foiled by the neglect of it. If thou hast received no more strength against thy lusts by this strong food, how shalt thou hope by a weaker and thin diet to be able to wrestle with them? Approve then thy resolutions to be sincere, and stir up thy hunger more frequently; awaken thy appetite, that thou mayest feed more heartily; and so come with hopes through the grace of God thou mayest get further

ground of them, and give them (at least) a deeper wound, though they may not presently be trodden under thy feet. But if still thou findest no increase of strength, nor their prevalency abate, I dare not advise thee that thou shouldst stay away; but search thy heart more narrowly, if thou wast not too slight in thy former resolution, and bearest not some secret favour in thy sin, and hast not some latent unwillingness that they should be slain. And be assured, that if thou constantly use the means (that God hath appointed) of prayer and watchfulness, calling him in daily to thy assistance, thou shalt at last get the better. For nothing can mortify us if the death of Christ cannot; and never is the power of his death more felt than when we thus solemnly remember it. Therefore do not imagine that thou must wait till by some other means thou canst effect that thing which is to be done chiefly by those means which thou art afraid of.

To conclude then this discourse, let me entreat all serious Christians, that they would more attentively heed their own increase in grace by this food, that so they may encourage the weaker sort to make use of it, when by their own experience they can tell them what life and spirit it doth communicate. And what the heed and care is which you should take I have already told you, the sum of which is this: Excite your hunger, quicken your thirst, and sharpen your appetite after righteousness, and all the benefits that are to be enjoyed by Christ. Labour to remove all obstructions and stoppings that may hinder the free distribution of the nourishment into all the parts. Sound men may sometimes be so clogged with colds and distempers which they have caught, that their meat may do them little good, but only engender more rheums and oppilations, and make them more indisposed: and therefore some physic will do well to prepare and cleanse the ways for their food, that it may freely pass and disperse itself through the body. Even so may a good man happen to be so loaded with some worldly business, and his thoughts may be so mixed with some affairs, that a damp may be cast upon his affections, and his spirits may move but sluggishly, and at that time he may perceive but little relish in any heavenly food: and therefore he must take some time to remove these impediments and cast off these weights. He must blot these worldly images (as

much as he can) out of his fancy, and discharge himself of his earthly thoughts and cares. And then having emptied himself of those ill humours that he had insensibly contracted, he may, with the greater clearness of soul and more profit to himself, partake of this spiritual nutriment.

We may compare the best of men to a clock, which though it commonly go true, and be constantly wound up, and looked after, yet must sometimes be more exactly cleansed and new oiled, or else it will begin to move more slowly, and not keep time so evenly; and moist seasons, you know, and bad weather are apt to foul it, and to clog the wheels in their motion. There will be dust falling upon our heart, which we must often be brushing off; rust will be growing while we are exposed to such variety of seasons and occasions in the world; and examination, with an application of severe truths to our hearts, will be as a file to brighten them and furbish them again, without which they will be unfit for the use and service of our Master, and unprepared for any duty that we are to go about. But to keep more close to the metaphor of eating and drinking, you know that the strongest and most healthy person that is had need sometimes to have the natural heat excited, the vital spirits roused and awakened by exercise and stirring, else he loseth his appetite, and his meat makes him but more sluggish, by oppressing those spirits more heavily which before were too much burdened. Even so before we come to this table of the Lord, though we be sound in his ways, and upright before him, yet we must, by the exercises of examination, meditation, and prayer, by the discussion of our consciences, and by the stirring up the graces of God that are in us, put ourselves into a meet temper for to eat, and by quickening of our hunger, receive the more nourishment, and get the greater strength by this food of our souls. For this you must remember, that as this food nourisheth the soul only by its own actions, and as it nourisheth only the new man, which can put forth proper actions, so it is not likely to yield any considerable strength to that without some foregoing motion and good exercises.

A PRAYER

FOR SUCH AS HAVE NOT YET RECEIVED, BUT INTEND IT.

Almighty and most merciful Father, by whose powerful goodness I was brought into the world, and am now grown to the age of reason, so that I can reflect on thee who gavest me my being: I most humbly and thankfully acknowledge also thy wonderful love in calling me very early into the state of salvation, by my being baptized into Christ Jesus; and thy continued care of me, in providing for my Christian instruction, and in engaging me also to live according to thy holy Gospel.

Blessed be thy grace that I have found in my heart to confirm those holy resolutions; and that thou invitest me also to the holy communion of Christ's body and blood, that I may renew and strengthen them, and receive increase of grace and comfort in the way of godliness.

Pardon, good Lord, my great unworthiness of so high a favour. And though there be great defects, alas, in my understanding, in my judgment, will, and affections; many errors also in my life, and too much inconstancy in my resolutions: yet graciously accept of the unfeigned desires thou hast awakened in me after a greater measure of the knowledge of Christ; together with a higher esteem of his love and inestimable benefits, and a will more firmly resolved to cleave unto him in faithful and affectionate obedience to the end of my days.

Despise not, O Lord, the work of thy own hands, but cherish the smallest beginnings of goodness which thou seest in my heart, and bring them to perfection.

O that I may feel sensibly by thy powerful presence with me at the holy communion, that I am welcome there, and that I am going forward and making some progress in the way to heaven. In which I beseech thee to carry me on from strength to strength, by the constant use of such means as these which thou hast appointed.

I am very weak indeed, and apt to fall by every temptation; but indue me, I beseech thee, with such an honest and upright heart, with such unfeigned purposes to grow better and better, and sincere endeavours also to serve thee with evenness and constancy in all the duties of a truly godly, sober, and righteous life, that I may have an humble confidence to appear before thee with acceptance at all times when I am invited to holy communion with thee.

Grant this, O heavenly Father, with whatsoever else thou seest needful for me, for Jesus Christ his sake, our only Mediator and Advocate. Amen.

MENSA MYSTICA.

SECT. III.

CONCERNING THE DEPORTMENT OF A SOUL AT THE HOLY TABLE.

CHAP. XIII.

Love is instead of all other directions, yet seeing it hath many ways to express itself, there is a necessity to guide its motions so that they may not hinder each other: they are ranged, therefore, and set in their right places in the next chapter.

A DEVOUT person being once demanded what was the most forcible means that by long experience he had proved to help a man to pray well and fervently; he answered, "An holy life." And to their inquiry, what he found available next to that, he still returned the same answer, "An holy life;" which is both second, third, and all means else of praying devoutly. The like I have said concerning preparation to the supper of the Lord: by a constant exercise of piety we shall be more fit, without other labour, to attend upon our Lord than he that is at the pains of a Muscovite Christian, if he do not live holily. It is reported of them, that eight days before the receiving of the sacrament, they drink nothing but water, and eat nothing but bread as dry as a bone[a]. But if any of us could find in our hearts, in this delicate age, to use ourselves with the like rigour; such abstinence would not make us so hungry and vehemently desirous of this heavenly food as a daily abstinence from all forbidden things, and a care to perform such holy duties as will maintain a lively sense of God in our souls. Our aptness to heavenly converses consists not in some austerities

[a] [Fletcher, History of Russia, chap. xvii. p. 230.]

and sour devotions before we come to receive this sweet food, but in a daily mortification and severity towards ourselves, and in a strict watch over our own hearts. Such persons' hearts are like to dry wood, and they can soon stir up the grace of God that lodges there, and with one blast (as it were) kindle the flame of love: whereas the hearts of other men having been soaking in the world are like green sticks, that, with all their puffing, blowing, and prayers, will scarce catch any fire.

If any now should make a demand of the nature with that I mentioned, and inquire concerning the next thing that is to be treated of, how a good man should order his behaviour and deportment at God's table? I might answer in one word, Love. Do but love, and that affection is instead of a thousand masters, which will teach us all decent carriage and beseeming expressions to the person whom we love. You need not tell one that is in love what he shall say, or how he shall make his addresses, &c., but love itself is his tutor; which is full of wit and invention, which forms itself into apt expressions, and puts on becoming gestures, and turns itself into all arts of insinuation. I have read in an anonymous author that he knew some religious persons who, all the while they were at this feast, did nothing else but only cry with heart and tongue, "I love thee, O my Jesus, truly I love thee, O my Jesus;" reiterating this above an hundred times, and professing that they found a singular comfort and consolation in these throbs and beatings of love in their heart unto him. It seems their love taught them that their Lord would be best pleased if they threw themselves into his arms (as it were), and told him that they were so full of love that they could not hold; and yet were so inebriated that they could not tell what to say, but only that they loved him. But he saith he knew others that would say nothing, but endeavoured to keep their soul from all thoughts whatsoever, that they might hear the voice of Christ within them when all their affections were hushed and still. It should seem that their love taught them that it would be best to be so modest as to let their Lord speak first, or rather speak all, and they sit and hearken to his sweet voice within them, alluring them to himself. The meaning is (if we will make sense of such language), they inflamed their hearts with great love to our Lord, and left that divine passion to suggest such

thoughts as was proper for the occasion. For love guides every man according to the temper and complexion of his soul, to make his addresses in that manner which will be most pleasing to his Saviour, and breed most contentment to himself.

But this very love that is thus quick and sharp, and knows how to tell its mind and obtain its end, is of that nature that it will inquire of others if they can afford it any assistance that may polish and refine it to a higher degree of purity. And as you have seen in the former discourse, that holiness consists of several actions of our life very different and various, so it is here to be considered that love delights to break forth in several acts, and the soul finds vent for itself in divers manners, according as the objects presented do open a passage and make their way into our heart. Now it will be but fit that when we come to remember the great love of our Lord, we should let the expressions of our love be as various as we can, and suffer our souls to burst out as many ways as there are occasions offered. When there is an holy fervour kindled in them, let them exhale in sundry thoughts and divers breathings of a devout affection, that they may send up a perfume of many spices unto heaven. Only if we feel our hearts exhale and evaporate in one thought or desire more than another, with such a freedom and pleasure as though they had a mind to spend themselves in that alone, let us not stop the passage of those sweet odours, nor quench that ardency of our spirits by turning them to any other thing. But rather let us help it forward till we find it grow weak and languishing; and then it will be most profitable and pleasant also to open some other port at which the soul may sally forth upon a new object, and be encountered with fresh delights.

And truly, considering that I have already led you by the hand as far as the table of the Lord, methinks I might leave you there to your own meditations upon that matter which I have prepared to your thoughts. Those minds that are impregnated with good notions should be all ready (methinks) to teem forth themselves into most proper meditations at the sight of their dearest Lord, without any further directions. But yet I consider again, that the strongest army for want of order and good discipline may do but little service; and that a throng of thoughts, if they be not well ranged and disposed,

may thrust themselves forward to the disturbance and hindrance of each other. And therefore I shall endeavour to set those thoughts which I conceive will be in all good minds in their right place; that they may issue forth and second each other to our greatest advantage, and the doing of us most acceptable service.

CHAP. XIV.

When we have welcomed the day with hearty thanksgivings, how we are to raise our affections to the several parts of this holy action. More particularly, 1. *What we are to do when we see God's minister stand at the holy table.* 2. *What affections are to be expressed when we see the bread broken and the wine poured out.* 3. *When the minister comes to give us the bread.* 4. *When we take it into our hands.* 5. *When we eat it.* 6. *When we see the same bread given to others.* 7. *When we receive the cup. Upon all which occasions several seasonable meditations are suggested. And then* (8.) *meditations of the joys of heaven, and* (9.) *psalms of praise and thanksgiving will be the fittest conclusions of the solemnity.*

It will be well-becoming Christian piety to welcome the day that brings our Saviour so near unto us with acts of joy and thanksgiving, for the approach of so great a blessing. And since one night may breed too great a damp and chillness upon our spirits, it will be very wholesome to renew those thoughts and affections that we left there when we went to bed; and so go to the house of God in a sense of our unworthiness to entertain so glorious a person; and in a sense of sin, which is the cause of that unworthiness; together with a joy in our souls, and praises upon our tongues that he will forgive them; humbly desiring of the Lord that he will accept of us for his habitation; and that he will come and enlarge our souls by a holy love to him and longing after him, that there may be room for his sacred Majesty, and a place clean and dressed for to receive him.

And then when the time comes that this holy service begins, we must put on such affections as are most agreeable to the several parts of the action. As first, we must solemnly and devoutly join with the minister in those confessions, prayers, and

thanksgivings which he then offers up to God, in the name of those that are there present. And, secondly, when he invites us in Christ's name to come and receive him, let us adore the goodness of God that will call us to his own table; and let us compose ourselves to a thankful reverence, that we may receive this heavenly food. And thirdly, we ought diligently to attend unto those exhortations and persuasions which are then used, and to endeavour that our hearts may be affected with them. But these are such things as you can easily instruct yourselves about, and therefore I will apply my discourse to more particular considerations.

I. When you see the minister stand at the table of the Lord to consecrate the bread and wine by prayer and the words of Christ's institution, then send up an act of wonder and admiration that the Son of God should become the food of souls by dying for us. Then these words, (so anciently used,) *Sursum corda,* 'Lift up your hearts,' should make a joyful noise in all our souls; and they should spread their wings, that by the divine inspirations they may be mounted unto heaven in adoring thoughts. Nothing more becomes this sacred mystery, than such a dumb admiration; and the love of our Lord is not better praised by any thing than *loquacissimo illo silentio* (as Erasmus his phrase is), 'by that most talkative silence.' When the apprehensions of the soul grow too big for the mouth; when it lifts up itself in speaking thoughts; and this is their language, that they are not able to understand the miracles of this love; it shall not be long before it perceive how much God is pleased with its saying nothing. Let us therefore labour at the very entrance, to put ourselves into some degree of wonderment to think what manner of love this is wherewith he hath loved us. Wonder that he should die for thee when he was upon the earth, and that he should nourish thee with himself now that he is in the heavens. Be astonished that heaven should so condescend to earth, and man should be so united unto God. Lose thy thoughts in contemplation of the strangeness of this kindness, that God should dwell in flesh, and that this flesh should be our food. Let it amaze thee that Christ can never think that he hath given himself enough to thee; but (as the apostle saith) he gave himself to redeem us from our sins, and

now he gives himself to be the strength and health of our souls. He gave himself when he was among men, he gives himself now that he is with God; and (as Dionysius relates the story) he told a pious man in a vision, that if it were necessary he would come and die again for the sons of men. This would be a rarely good beginning of this holy service, and we should be fitter for all following actions, if we could put our hearts into a kind of ecstacy or admiration at the stupendous greatness of this mystery. If our thoughts were once got so high, we should be out of the reach of other things that are apt to thrust themselves in and interrupt us. If we had once climbed above ourselves, and were ascended into heaven, we should not be enticed while the solemnity lasted to come down to the world again.

II. When we see the bread broken and the wine poured out, it is a fit season to entertain ourselves with these three meditations, which are big with a great number of other thoughts that they will bring forth.

1. Remember the pains and dolours, the shame and reproach which our Lord endured. For which purpose imagine as if you were in Golgotha, the place where he was crucified; think that you behold him stretched forth upon a cross, that you see his precious blood trickling down his side, and that you look into his gaping wounds; think that you see the pits that they digged in his hands and his feet, the furrows that they made in his back, and how miserably the thorns scratched and harrowed his holy head; think that you hear his dying groans, that the mocks and flouts of the Jews sound in your ears. Yea, think that you hear the groans of the earth under the weight of his cross, and that you see how the sun shrunk in his head, as ashamed to look on such a spectacle, and affrighted with the horror of such a sight. And when you have meditated a while upon these wonders, it will be greater wonder if there be no passion made in your hearts. Your own thoughts will teach you such resentments as befit so strange an object, and you will begin to tremble, and bleed, and desire, and rejoice, and be in such a mixture of passions, as if you would imitate the confusion which was in the world at his sufferings.

But when you have recovered yourself a little, think that it will be most agreeable in the second place,

2. To remember with due affection the great love of our Lord in submitting himself to such pains and disgrace for our sakes. Never did eyes behold such a strange thing, that the only begotten of the Father should bleed like a malefactor; that the glorious King of heaven should die for his own subjects, rebels I should rather call them, and traitors to their sovereign Lord. Was there ever any kindness like to this? Was there ever such a furnace of love (as I may call it) burning in any heart? Could he do more than die for us? Was there any likelihood that the remembrance of such a love should die? that men's hearts should freeze over such a fire? Lest such a thing should happen, he hath left himself still among us in symbols and representations; he sets before our eyes his bloody death and passion; he makes himself present to our faith; and as if he would do more than die for us, he desires to live for ever in us, and be united to us. How can we choose then but fall into his arms? Yea, how can we withhold ourselves from running into his heart? Can any heart refrain itself from tears of sorrow, to think of its unkindness? and from tears of joy to think of his strange love? How can we be but overwhelmed both with floods of grief and gladness? Can we look upon him whom we have pierced and not mourn? Can we see his bleeding wounds and not be troubled? What heart can be so hard? It cannot but pain us to think that we love him no more, who put himself to such pains for us. It cannot but trouble us to think that our hearts should be so cold, when his was so hot with love as to send out its life-blood for our redemption. And yet when we consider that in this stream of blood our souls are washed, and that *by his stripes we are healed*[a], who can choose but rejoice in his love, and hope that he will accept of our poor acknowledgments? And let us but look upon him again as I described him on the cross, and we shall find our love more large and vehement. Think that you hear him saying to you as he hangs there,

Behold, my friends, how my flesh was torn and wounded for your sakes! See how your sins have used me: look into my heart which was pierced first by love, and then by a spear for

[a] [Is. liii. 5.]

you. See how my hands and my feet were bored through: look how my blood runs out to fetch you home to God. Was there ever any sorrow like to my sorrow? Hath any one loved you so as I have loved you? Behold here I give myself unto you, as once I gave myself for you. By these tokens of bread and wine I convey unto you all that I have, and make over to you all that inheritance which I purchased by my blood. Myself, and all that is mine, I freely give unto you.

Need any one now that hath such meditations be taught with what affections he should behave himself towards his Lord? Needs there any piercing words of him that ministers to wound men's souls with sorrow and grief? Is any artifice of speech required to wind and insinuate Christ into their hearts? Is any persuasive language necessary to make them accept of the greatest and richest blessings that all heaven can afford? Methinks I see the pricking and compunction that will be in a heart that thinks of these things. Methinks I see such a soul running forth to meet and embrace its gracious Lord. Methinks I behold it preparing a gift of its whole self to offer unto him; and such flames of love seem to be kindling as if it would fly up to heaven. But stay, it must first cast one look downward towards its sinful self, before it can think of getting up so high, and of being a gift acceptable to God. It could not indeed but think of giving the best it had to him who gave all himself to it: but alas! the time of sacrifice is not yet come, and it is not good enough for to be given to him. It will try if it can make itself a little better (though never good enough) before it offer up itself, by making its sins feel the weight and sharpness of Christ's cross, that they may all die. It will make a slaughter of them, and then a sacrifice of itself, which is the third meditation I have to recommend to your thoughts.

3. Consider how odious, vile, and intolerable every sin is that brought our Lord to such miseries, and required such a blood to expiate it. This hatred of sin proceeds from great love; and the viler we see it is, the more will our love increase to him that will pardon such a shameful act. Think therefore what is that which makes God so angry? What bloody thing is it which drinks the blood of Christ himself? What hideous monster that could not be satisfied with the flesh of all the world? What cursed thing that the Son of God became a

curse for it? The thoughts of Christ's cross is enough to affright a man out of the very arms and most pleasant embraces of a lust; it is enough to rescue a soul that is in the mouth of hell, and ready to go down the throat of the bottomless pit. If it can but find any place to take hold of, it can drag a man out of the very jaws of the monster; and it can arm the revenge of the veriest doting lover that ever courted any sin, and turn his wrath against it. But then how amiable doth the goodness of God appear, that he would pass by so many offences, and require no satisfaction from us for such insufferable wrongs; how great was his love, that he would transfer the punishment from us unto his Son; and how great was his Son's love, that he would bear our iniquities, that by his stripes we might be healed! Nay, none can tell, nor think how great the love was; but the more heinous and grievous our offences seem, the more gloriously will it shine in our eyes; and again, the more lovely God appears, the more shall we hate sin that does any injury to so good a God. Let us therefore stay our thoughts here a while, and think we hear Christ say to us, You have looked into my wounds, and have seen into my very heart; if you have any eyes, sure you cannot but discern what hath put me into this gore. Do you not see how sin raked in my sides, and tare my very heart? Do you not see how greedily it sucked my blood? Behold the very print of its nails; see here the very place where it hath thrust its spear. You say you are my friends, will you not take my part against your sins? Have not all these wounds mouths enough to entreat you to fall out with them? Would you have me used thus again? Could you find in your heart to see me once more upon a gibbet? Why then can you not be persuaded by the remembrance of my sufferings for you? Why do you not spit in the face of your sins? Why do you not buffet and beat them, and do all the despite you can unto them? Yea, why do you not revenge me perfectly upon them, and cry, Crucify them, crucify them; not these, but Christ only? Why do I not see them here nailed to my cross, never to be taken down till they be quite dead? If you would have me embrace you, say, None but Christ, none but Christ; Christ and wounds, Christ and a cross, Christ and death (if he will), shall be our portion.

What, I beseech you, would our hearts echo back again,

if we thought that we heard him groaning such words from the cross unto us? What a fury and a rage would it put us into against these bloody sins? With what a forwardness should we arm ourselves against them? With what a revenge should we fly upon them? We could not but with all speed drag them to the cross, and torture them to death. We could not but pass sentence, and do the severest execution upon them. Though they begged never so much for life, the voice of Christ would drown their cries. Though all their friends and familiars entreated for them, their petitions would be cast out. Though our eyes should pity them, and beseech that they might be spared, though our tongues and palates should plead for their life, though all our senses, though every part of our flesh should solicit in their behalf, yet we should never endure that our Lord should be disgusted and affronted any more by them. When Cæsar was slain by Brutus and his complices, Anthony took his bloody garments and spread them before the eyes of the people, as if every hole which their daggers had made would speak an oration unto them. "Behold," said he, "the blood of your emperor, see here the wounds they have given him. Can you love these parricides that have sticked him like a beast? Can you look with patience upon the butchery they have committed? Can you look through these clothes without fire in your eyes?" And immediately he so moved the multitude by that artifice and the vehemency of his oration, that they run upon the houses of the murderers as tigers or wolves upon their prey, and would as certainly have torn them in pieces as a lion doth a kid in the heat of his anger, but that they were before fled from the danger. Cannot then the representation, not of the rent garments of our Saviour, but of his very broken body, more move a considerate heart against sin, which was the slaughterer? Cannot the very sign of his sacred blood pierce with greater rhetoric into his soul? Think that thou hearest Christ himself say, Behold my wounds: see here the breaches in my body; look upon me whom they have pierced; read in me the cruelty of thy sins. Canst thou hug and embrace these bloody parricides? Canst thou shew any kindness to so vile an enemy? Hast thou the patience to hear me ask any more questions and reason with thee any further? Surely in the

middle of such thoughts as these the heart of a man could not but take fire, and be so incensed and provoked against all his sins, that he would leave them all dead at the foot of Christ. Not one of them could escape, but every man's hand would be against his particular lust, and there they should lie bleeding as so many sacrifices at the altar of the Lord. For who could lie under the load of sin when he beheld Christ groaning upon the cross for it? whose heart could remain unbroken, when he saw his body broken for us? who could withhold his eyes from tears, when he saw the wounds of Christ weeping blood for us? Behold, O Lord! would such a man's soul answer unto him, I am sorry that my sins have lived so long. It was sore against my will that there should be any of them now to kill; fain would I have had their lives, but they are hitherto overstrong for me. O do thou strike my soul through with a sense of thy sufferings, and they will not be able to endure thy hand. Do thou transfix me first with a sense of my baseness, and then with a sense of thy love, and sure they cannot but die when they feel thy pains. I am resolved not to carry away one of them alive. If they had a thousand lives, they should lose them all, that my soul may live to thee.

How it would delight our Lord to hear such a language in men's hearts, it is not for me to express; nor can you imagine how you should please him better, and draw him more powerfully into your arms, than by such discourse within yourselves. Nor can you ever think to get the victory over your sins, and bring them under your hatred and displeasure, if such a sight as Christ crucified before your eyes be not able to effect it. Never will they be killed, if they can outlive the sight of a bleeding Saviour. Never shall we get them under our power, if they can escape with their lives, when we remember so solemnly his accursed death.

III. When we see him that ministers come to give the bread unto us, let us employ ourselves in these three acts of devotion:

First, it will well become a soul to sink into a very deep humility, and to abase itself in the sense of its own unworthiness. When thou seest that Christ is coming, as it were, towards thy house, run forth to meet him at the door before he

come in, and entertain him with an act of reverence, worship, and humble obeisance to him. Say, *Lord, I am not worthy that thou shouldest come under my roof*[a]; I deserve not the crumbs that fall from thy table. Say as Ruth to Boaz, after she had bowed herself to the ground, *Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger*[b]? How comes it that my Lord should cast his eye upon me? What am I, that he should visit me, and come to marry himself unto me? And when thou hast depressed thyself a while at his feet, then,

Secondly, rise a little up again, and mix some acts of love with this humility. Think of the infinite love of God, that would give his own Son; think of the infinite love of Christ, that would so graciously come to save us, and would leave us these remembrances and tokens of his love. Wish that thou hadst a thousand hearts to correspond with so great a love. Say within thyself,

"Oh Lord! what am I, that thou shouldest command me for to love thee? What compare between me and thee, that thou shouldest so much desire to make me a visit, and give to me an embracement? Whence comes it that thou, who art in heaven, among them who know so well how to love and serve thee, wilt vouchsafe to descend to me, who know little else but how to offend thee? Is it possible, O Lord, that thou canst not content thyself to be without me? Did thy mere love draw thee down from heaven for my sake? Dost thou still give thyself unto me, as if thou couldst never be mine enough? Who can abide the heat of this love? Who can feel thy heart and not be burnt up? There is none can dwell in such flames without being consumed; no soul that can abide in the body, if a great sense of this love do long abide. We must therefore entreat our gracious Lord that he would stay for the full measure of our love, till he hath made us able to do nothing else but love him."

And thirdly, let us turn our love into desire. Let us beseech him to fill us with his Holy Spirit, and to dwell in us by all his divine graces. Say, "Lord! since thou art pleased to come and offer thyself unto me, *my soul thirsteth for thee even as the thirsty land;* I humbly *stretch out my hands unto thee*[c]; I open my mouth wide, that thou mayest fill me. O satisfy my

[a] [Matt. viii. 8. Luke vii. 6.] [b] Ruth ii. 10. [c] Ps. cxliii. 6.

soul with thy likeness! O let me taste that the Lord is gracious!" And you may be assured that the Lord loves a soul that lies in such a posture ready to receive him, that gasps and longs after him, and saith in its heart, *Whom have I in heaven but thee? and there is none on earth besides thee*[c]. Stir up thy appetite therefore, and come to him as a chased hart to the streams of water, as an hungry man unto a feast, as a bride unto her wedding, a thousand times desired. Labour to feel something like to those longings; that so thou mayest taste and savour his love the more, and it may leave a sweeter gust and relish upon thy soul, and thy mouth may praise him afterward with joyful lips.

IV. When we take the bread into our hands, it is a seasonable time to do that act which I told you was one end of this sacrament, viz. commemorate and shew forth or declare the death of Christ unto God the Father. Let us represent before him the sacrifice of atonement that Christ hath made; let us commemorate the pains which he endured; let us entreat him that we may enjoy all the purchase of his blood, that all people may reap the fruit of his passion; and that for the sake of his bloody sacrifice he will turn away all his anger and displeasure, and be reconciled unto us. Themistocles (they say) not knowing how to mitigate and atone the wrath of king Admetus, and avert his fury from him, snatched up the king's son, and held him up in his arms between himself and death, and so prevailed for a pardon, and quenched the fire that was breaking out against him. And this the Molossians (of whom he was king) held to be *καὶ μεγίστην καὶ μόνην σχέδον ἀναντίρρητον ἱκεσίαν*, 'the most effectual way of supplication,' and which of all others 'could not be resisted or denied[d].' Of far greater prevalency is this act, the holding up (as it were) the Son of God in our hands, and representing to the Father the broken body and the blood of his only begotten. Let us set this between the heat of God's anger and our souls; let us desire he would have regard to his dearly Beloved; and the Lord cannot turn back our prayers that press and importune him with such a mighty argument. Say therefore to him,

"Behold, O Lord, the sacrifice of the everlasting covenant; behold, we lay before thee the Lamb that takes away

[c] Ps. lxxiii. 25. [d] Plutarch. in Themist. [cap. 24.]

the sins of the world. Is not thy soul in him well pleased? Is not his body as really in the heavens as the signs of it are here in our hands? Hear, good Lord, the cry of his wounds. Let us prevail with thee through the virtue of his sacrifice. Let us feel, yea, let all the world feel the power of his intercession. Deny us not, O Lord, seeing we bring thy Son with us. Hear thy Son, O Lord, though thou wilt not hear us, and let us and all others know that he *lives and was dead*, and that he is *alive for evermore*[e]. Amen."

And, secondly, it is a seasonable time to profess ourselves Christians, and that we will take up our cross and follow after him. This taking of the bread we should look upon as a receiving the yoke of Christ upon our neck, and laying his cross upon our shoulder, if he think fit. We embrace a crucified Jesus, and we are not to expect to live in pleasures, unless they be spiritual; nor to rejoice with the world, but to endure affliction, and account it all joy when we fall into manifold temptations. Protest therefore unto him, that thou lovest him as thou seest him, stript and naked, bruised and wounded, slain and dead; and that thou art contented to take joyfully the spoiling of thy goods, to be pleased with pains, and to count death the way to life.

V. When we eat, it is a fit season to put forth these two acts of faith:

1. Let us express our hearty consent that Christ shall dwell within us; that we will be ruled by his laws, and governed by his Spirit; that he shall be the alone King of our souls, and the Lord of all our faculties; and that we will have no other Master but only him to give commands within us. Eating, I told you, is a federal rite, and therefore when we have swallowed this bread, we should think that we have surrendered all up into his hands, and put him into full power over our souls. And we should also think, that we have given him the possession of our souls for ever, and engaged never to change our Master. For eating is more receiving than taking a thing with our hands; it is, as it were, the incorporating of the thing with the substance of our bodies, and making it a part of ourselves, that it may last as long as we. So should

[e] Rev. i. 18.

we meditate, that we receive the Lord Jesus never to be separated from his service, for ever to adhere unto him as our Prince and Captain, as our Head and Husband, wheresoever his commands will lead us. And as we open our hearts thus to receive him, so let us now fold him in our arms, and embrace him with a most cordial affection. Let the fire burn now, and make us boil up, yea, even run over with love to him. Now is the time not only to give ourselves to him, but to make a sacrifice of ourselves, as a whole burnt-offering unto God. Now should we lay ourselves on the altar of the Lord, to be offered up entirely to him who made his soul an offering for sin; that there may not only be a representative but a real sacrifice at this feast unto heaven, i. e. that we may not only shew forth the sacrifice of Christ, and represent it before God, but we ourselves may offer up our souls and bodies unto him, and send them up in flames of love, as so many holocausts to be consumed and spent in the service of our God. Then let us wish for the flames of a *seraphim* in the love of God, for the cheerfulness and speed of a *cherubim* in the service of God, and for the voice of an angel that we may sing the praises of God. Let us like our choice so well, and think we are so beholden to him, that we may give ourselves to him, as to begin to leap for joy that we have parted with ourselves, and are become his.

And as a token that we give ourselves and all we have to God, we should now think upon those offerings we have made and intend to make for the poor members of Jesus Christ, and desire the Lord to accept of our gifts which we present him withal as earnests of ourselves, which we have consecrated unto him. And perhaps now our hearts may be stirred with so great compassion, and our bowels may be so feelingly moved, that our charity may overflow the banks that we had set it, and the fire that is within us may require a fatter and larger offering than we designed. But howsoever we cannot but deal our bread to the hungry with a more cheerful hand, and give our alms with a freer heart, when we have received the bread of life into our hands and hearts, and felt what the huge charity of our Lord was toward us most miserable and wretched creatures.

2. A second act of faith which we should now exercise is

this: Let us really believe that all the blessings of the new covenant are made over to us by this giving and receiving of his sacred body. Let thy soul say, *My beloved is mine, as I am his*[e]. Be confident and well assured, that if thou wast hearty in the former act of faith, thou shalt as certainly receive pardon, and grace, and strength, and salvation, as thy mouth thou art sure eateth the holy bread.

The former act was a receiving him as our Lord; and this, as our Saviour. Think therefore that now Christ dwelleth in thee, and thou in him, that as he must be Master of the house, so thou shalt partake of all his riches, of all his honour and pleasure. And so begin to ransack his treasures, desire him to spread before thee his inestimable riches; pray him to shew thee if it be but a little glimpse of the glory of the inheritance of the saints. And what joy will this create in thy soul, when thou thinkest that thou and Christ are one; that thou art united to his most precious body, and shalt certainly receive all the benefits of his death and passion! O what ravishment should it be unto us, to believe that sin shall not have dominion over us; that the blood of Jesus cleanseth us from all unrighteousness; that the flames of hell shall never touch us; that death is swallowed up in victory; that the grave is buried in the wounds of our Saviour; that we are sealed with the mark of God, and consigned to a blessed immortality, and shall inherit the joys of our Lord! With what boldness now may we renew our requests to him, and importunately plead with him for a supply of all our wants! We may put up stronger cries now that we conceive he is in us, and intreat him, since it is his pleasure to be so familiar with us, that we may be filled with all the fulness of God.

"O my Lord," may a soul say, "if thou lovest me so much, fulfil in me *all the good pleasure of thy goodness, and the work of faith with power*[f]. *Fill me with all joy and peace in believing. Let me abound in hope*[g]. Let me be *rooted and grounded in love*[h]. If I have found favour in thine eyes, let me be filled with the Holy Ghost. How sayest thou that thou lovest me, if I have no more love unto thee; no more life from thee; and if I be so barren and unfruitful in good works? O my Lord, I take the boldness lovingly to complain to thee,

[e] [Cant. ii. 16.] [f] 2 Thess. i. 11. [g] Rom. xv. 13. [h] Ephes. iii. 17.

and expostulate with thee. Why am I so dull and cold in thy service? Why am I so unwilling to execute thy commands? Why am I so weak and unable against the enemy's assaults? If thou be with me, who can be against me? Surely *the Lord God is a sun and a shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly*[i]. *Through thee I shall do valiantly; thou shalt tread down all my enemies*[k]. *It is the Lord that performeth all things for me*[l]. *I can do all things through Christ which strengthens me*[m]. *I will rejoice in thy salvation, and in the name of my God will I set up my banners*[n]. *Lord, I believe, help thou my unbelief*[o].

When we have done these things with the best devotion we can, it will be a great refreshment to the soul, if we turn it a little towards those who are the friends of our Lord. And therefore,

VI. Sixthly, when we see him give the same bread to others, let us renew acts of love unto our brethren. Let us think that we, being many, are but one body, and that we are made members one of another. Let us ardently therefore embrace them in our arms; let us clasp about them as our friends; let us love one another with a pure heart fervently. If we feel not the flame hot enough, let us stir up in our minds again the remembrance of the dear love of our Lord, and that will make us burn in affection to each other. That will utterly put out all the sparks of envy, anger or malice, which are already buried; that they may never any more revive to glow in our souls. That will teach us a perfect remedy against all such distempered motions. Let us but resolve that our thoughts shall dwell in the side of Christ, and hell can never shoot any of its fires unto us. If ever any of those black and dark passions begin to reek, let us but presently enter into his wounds, and they will all be extinguished. When we feel but the loving warmth of his heart, all our anger will turn into love, and all our enemies will find us friends. Let us resolve therefore, now that we remember his love to his enemies, that we will never bear any hatred more to ours. Let us resolve now that we see

[i] Ps. lxxxiv. 11. [k] Ps. lx. 12. [l] Ps. lvii. 2.
[m] Phil. iv. 13. [n] Ps. xx. 5. [o] Mark ix. 24.

how he distributes himself to us all, that we will never contemn nor despise the meanest brother: that the eye shall not say to the foot, I have no need of thee; that one member shall not strike another; that we will live in all peace and love, bearing one another's infirmities, kindly accepting of reproofs, doing all the good we can to soul and body; that all men may know us to be Christ's disciples. That we may do thus, let every man think as seriously as he can within himself: "Did Christ die only for me? Was his body broken for my sake alone? Are not other persons as dear unto him as myself? Have we not all eaten of the same loaf? Are we not about to drink of the same cup? How shall I hate those whom my Beloved loves? How shall I envy those to whom he is so liberal? How shall I offend one of these for whom Christ died? How shall I deny myself to him, to whom my Lord hath given himself? O my soul! hast not thou espoused the same loves with thy blessed Lord? Must not all his friends and relations be thy kindred? Now he is not ashamed to call them brethren. And therefore let them lie in my bosom, let my soul cleave unto them, let us *keep the unity of the Spirit in the bond of peace*[p]."

Such heavenly aspirations and affections as these would be as a sweet perfume in our souls, that would make our Lord delight the more in his habitation: they would be as the fragrant ointment poured on the head of Aaron[q], that would invite him the nearer to us, and give him the greater contentment in us. For so you read the bridegroom saying in the Cant. iv. 10. *How fair is thy love, my sister, my spouse; how much better is thy love than wine, and the smell of thy ointments than spices?* She had said chap. i. 3, that his name was an ointment poured forth, the savour of which made all virgin souls in love with him; and now he saith the very same of her, that he was much enamoured of her love, (yea, even ravished, as it is in the verse before,) and that nothing was so beautiful or sweet unto him as that love. Now by the mention of the ointments (to which the Psalmist compares the unity of brethren) it should seem the Bridegroom commends not only her love to him, but to all his; not only to the head, but the whole body. And therefore he compares her presently (verse 12) to

[p] [Ephes. iv. 3.]

[q] Ps. cxxxiii. 2.

a *garden*, because (as one of the ancients speaks[q]) she brought forth all the fruits of the Spirit, which are love, joy, peace, and the rest of their kindred: and to a *garden enclosed*[r], because guarded against the enemy by the hedge and fence of the commandments; the sum of which is love to God, and to one another.

VII. Seventhly, when we receive the cup, it is fit that we should again admire the wonderful love of God, that he would purchase us to himself *by his own blood*[s]. And we should consider the great and inestimable value of this blood, that could make expiation, and give God full satisfaction for such a world of offences. The infinite virtue likewise, as well as value of this sacrifice, should be taken into our thoughts, which lasts for ever, and is now as fresh and full of efficacy as if the blood were newly shed upon the cross. For so the apostle saith[t], *This man after he had once offered for sin, for ever sat down on the right hand of God.* And that you may wonder more at the excellency of this offering, consider how many sins you have committed, and then guess how many the sins are which have been committed by all men that have been, are, and shall be in the world; and yet that this one sacrifice is sufficient in God's account to take away all, being of an everlasting force and power. And the better again to conceive of this admirable thing, compare it with the sacrifices of old. One sacrifice could take away but one offence among the Jews, and that merely against a carnal commandment; yet this, though but one, can take away all offences even against the eternal law of God. And the strength of a sacrifice under the law continued no longer than just while it was offered, but was to be repeated again in case of a new offence; but the blood of Jesus endures for ever, *and by one offering he hath perfected for ever them that are sanctified*[u]. We that live at sixteen hundred years' distance from that sacrifice may be as much expiated, and receive as great benefit by it, as they that saw him upon the altar; or as he that put his fingers into his wounds, and thrust

[q] Διὰ τὸ πάντα φέρειν καρπὸν τοῦ πνεύματος, Euseb. Pamph. [in loc. p. 47.]

[r] Κεκλεισμένος τῷ ἐχθρῷ, τῷ τῶν ἐντολῶν περιφράγματι, Id. [p. 48.]

[s] Act. xx. 28.

[t] Heb. x. 12.

[u] Heb. x. 14.

his hand into his side. *For the Lord laid on him the iniquity of us all*[v]*;* and he bare the sins not only of that generation, but of all succeeding ages. Think then now that the cup is in thy hands, now that thou drinkest of his blood, that thou mayest receive as real effects of his sacrifice as if thou hadst been permitted to have laid thy hands on his head, and put all thy sins upon him, as Aaron did upon the head of the beast that was offered for the congregation of Israel. And so let thy thoughts slide to a second meditation which is hereon depending;

2. And consider with thyself how firm that covenant is which is made with us in the blood of Jesus; and how certainly God will perform whatsoever his Son hath promised. It is called the *blood of the everlasting covenant*[x]*;* which doth intimate, that he sealed the covenant with his blood, that he died to assert the truth of all that he said, and took it upon his death that he was sent of God: and as he sealed to it by his death, so God did seal to it by his resurrection; which two put together are the grand proofs which we have to shew for the truth of the gospel. And then we may be confident that the mercy of the Lord endures for ever; for the seal of the covenant is everlasting, and never fails. The first covenant was made by blood, as you may see Exod. xxiv. 7, 8; yea, there is such an affinity between these words, *sanctio* and *sanguis*, that in all likelihood their nearness arises from hence, because by blood all establishments and sanctions were wont to be made[y]. But the blood of that covenant vanished away, and never rose again; and so in time did the covenant itself, as the apostle tells us[z]. And therefore the Lord sealed the new compact by a better blood, which is quickened again to an eternal life; to assure us that the mercies of it shall never cease. Here therefore thy soul may again plead with God that he would put his laws into thy heart, and write them in thy mind, and that thy sins and iniquities he would remember no more; which is the sum of the covenant, as it there follows in the apostle's discourse[a]. Thou mayest grow confident, and rejoice in God thy salvation; thou mayest desire him to remember that it is the precious blood of his Son which thou rememberest; thou

[v] [Is. liii. 6.]

[x] Heb. xiii. 20.

[y] [Sanctum, quasi sanguine consecratum,—Serv. in Æn. xii. 200.]

[z] Heb. viii. 13.

[a] Heb. x. 16, 17.

mayest tell him that it is not the blood of bulls and goats that thou pleadest, but of Jesus the Lamb of God, without spot and blemish. Thou mayest ask him if he do not see that blood in the heavens; if he be not more pleased with it than with the blood of the *cattle upon a thousand hills*[z].

Say, "Lord, is the blood of Jesus dead? Doth it not cry as loud in thine ears as ever? Hast thou not made him a priest after the power of an endless life? yea, hast thou not sworn, and is it not impossible that thou shouldst repent? Then I humbly crave that a poor sinner, which hath nothing to offer thee, may be accepted by that offering. Then let me live by his life, as so many already have done. Let me know that thou art well pleased with sinners through him. Let me know that I have found favour in thine eyes. Let all the prayers that I have now made be graciously accepted. Remember all my offerings, and accept of my sacrifice of prayers and praises. Yea, remember his blood when I do not actually remember it; and when I am silent, and do not pray, let that prevail for blessings upon me. Doth not the king *joy in thy strength? Hast thou not given him his heart's desire, and not withholden the request of his lips? Thou hast set a crown of pure gold upon his head. He asked life of thee, and thou gavest it him, even length of days for ever and ever. His glory is great in thy salvation: honour and majesty hast thou laid upon him. For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance*[a]: and, therefore, since he lives, let us live also: since thou hast heard him, hear us also for his sake: *send us help out of thy sanctuary, and strengthen us out of Sion. Grant us according to our heart, and fulfil all our petitions. Save Lord! let the King hear us when we call*[b].

3. Meditate likewise what danger there is in not standing to that covenant that is here confirmed by blood between God and us. They used, when they made covenants by blood, to cut the beasts in sunder, and both parties passed between the two halves (as you may see Jer. xxxiv. 18, 19.) Which custom was as old as Abraham's time, as Gen. xv. 10. 17, 18 will inform you. This passing of both parties between the parts of

[z] [Psalm l. 10.] [a] Psalm xxi. 1—6. [b] [Psalm xx.]

the beast was as much as a wish that so it might befal him that should break the covenant which was made between them. Now when we behold the blood of the Son of God poured out, and his body broken, and so a covenant stricken between God and us, by his receiving him into heaven, and our drinking of his blood, and eating of his body here on earth, we should think what the danger will be of not being steadfast in his covenant. God will require his Son's blood at our hands. *The Lord of that servant will come in a day when he looks not for him, and in an hour that he is not aware of;* καὶ διχοτομήσει αὐτὸν, *and shall cut him in sunder, and give him his portion with the hypocrites*[c]. I have often thought that he alludes to that custom of cutting the beast in twain, and that the meaning is, all persons that are deceitful and false, or, as St. Luke's phrase is[d], ἄπιστοι, *unbelievers*, 'unfaithful souls,' all that break their faith with Christ and violate his covenant, they shall be cut in two (as the word signifies), they shall have such an execution done upon them as was done upon the beast of old, and receive such a horrible doom as is fit for perjured persons. They shall be broken in pieces as his Son was broken. Yea, he will fall upon them as a stone, and *grind them to powder*[e], seeing they would not love him as the bread of life bruised for them. This sad meditation may not be unseasonable at a feast of joy, no more than a little vinegar in a mixture of many sweets. And as dreadful as it is, it may bring us the more abundant comfort afterward, by making us firm to God, and establishing us in faith and obedience.

But whether the reader will think fit to meditate of this matter at that time or no, yet let me stay his thoughts a while now, and entreat him seriously to think what the doom of all those will be who rebel against him to whom they have so often sworn subjection. The love of God cannot make them love him; the blood of Christ cannot make them bleed; notwithstanding the death of Christ, they will die; and all the bands that he can lay upon them will not hold them fast. O what chains of darkness are they reserved for who break so many cords of love asunder! What a sacrifice must they be to the vengeance of God, whom the sacrifice of Christ on the

[c] Matt. xxiv. 50. 51. [d] Luke xii. 46. [e] Matt. xx. 44.

cross could not deliver! The wrath of God will utterly consume and burn them up. They shall be a whole burnt-offering to his fiery indignation; they themselves shall satisfy for their sins, and then he can never be satisfied. These men take all the guilt of their sins upon their own souls, and fearlessly go to hell, as though they could bear his indignation or save themselves from the fury of his anger. O let sinners consider what they do when they *neglect so great salvation*[e]. So far shall they be from being Christs and Saviours to themselves that they shall be their own devils and tormentors. Their spirits shall turn into fiends, and they shall miserably rage and fume against their own selves, and eternally crucify their own hearts in vexing and racking thoughts. Their anger and displeasure shall burn against their own souls for their contempt of the covenant of grace: the blood of Christ will call for their blood; the pardon that was offered will plead for no pardon; and all the expense which God hath been at will be charged upon them. What then will they do when they shall be rendered guilty of the blood of the Lord? when the love of God itself will be their accuser; when they shall be oppressed, and cast under an infinite debt which they can never pay? They must groan, and sigh, and cry under the burden to all eternity; and the name of Christ, which is so sweet to converted sinners, will be a name of death and horror unto them; and the blood of Christ, which is the life of all the holy ones of God, will be like red and bloody colours to some creatures, which will make them raging mad. If I could exaggerate this as it deserves, methinks I could affright a soul that is in the profoundest sleep in the devil's arms. And yet why should I think such a thought? if the blood of Christ cannot do it, but men will die in secure sinning, why should we think to prevail? O think of the blood of Christ therefore, and let it not be shed in vain. Think how angry he will be that his dearest heart blood should be spilt on the ground like water to no purpose at all as to thy soul. Think how it grieves him to see his love so undervalued; how it pierces him to see his blood trodden under feet; into what anger his love will at last turn, and this will move thee more than all that I can say. If a man could speak nothing but fire, and smoke, and blood; if flames should come out of his mouth instead of words; if he had a

[e] [Hebr. ii. 3.]

voice like thunder, and an eye like lightning, he could not represent unto you the misery of those that make no reckoning of the blood of the Son of God. *The very sun shall be turned into darkness* (saith the apostle out of Joel[f]), *and the moon into blood, before the great and notable day of the Lord*, viz. the day when he shall come to destroy the enemies of his cross. And yet he seems there to speak but of one particular day of judgment upon the Jewish nation, who crucified the Lord of life; and that was but a type and figure of the last day, and came far short of the blackness and darkness of that time when the Lord will come to take vengeance on all them that know not God, and obey not the Gospel of the Lord Jesus. How terrible would it be to see the heavens all covered with clouds of blood, to feel drops of blood come raining down upon our heads; and next, showers of fire from the melting sun come trickling upon our eyes; and then sheets of flames wrapping about our bodies; to hear the earth groan, and the pillars of the world crack, as if the whole frame of nature were a dying, and the world were tumbling into its grave? All this would be but a petty image of that dreadful day, when the Sun[g] of Righteousness shall be clothed with clouds of wrath; when his countenance shall be as flames of fire; when he shall clothe himself with vengeance as a garment; when the Lamb of God himself shall roar like a lion, and the meek and compassionate Jesus shall rend in pieces and devour. There can be nothing more strange than for a lamb to be angry, for a sheep to tear and destroy. If he once gird his sword upon his thigh, and resolve to dip his feet in the blood of the wicked, it will be a dismal, a bloody day indeed; and woe be to all those on whom that dreadful storm shall fall, when the God of heaven himself shall come in flaming fire to destroy his adversaries. For ever shall they lie wallowing in their own blood, and all their blood shall be turned into fire, and they shall bathe themselves in streams of brimstone, and roll themselves in beds of flames, and their torment shall never cease. Much rather would I have a lion satisfy his bloody jaws with my flesh, or a cruel tyrant rake in my bowels with the teeth of burning irons, or be pricked to death with needles,

[f] Acts ii. 20. [from Joel ii. 31.]

[g] [Printed 'Son' in all the editions.]

or endure all the miseries that any ingenious witty devil can invent, than fall into the angry hands of a loving Saviour. Much rather would I see the sun scowl, and all the clouds of heaven come rattling down in a tempest upon my head than behold the least frown in the brow of the blessed Jesus. What anger must that be which shall lie in the bosom of love? What fire burns like to jealousy? Who so enraged as those whose love is abused and grossly contemned? All that the apostle can tell us in answer to this question is, that *our God is a consuming fire*[d]. Our God, even the God of Christians, the God of St. Paul, the God and Father of our Lord Jesus, the God of love and goodness, is a burning, consuming fire. And who may dwell with everlasting burnings? who may abide when he is angry? Lest any should say that the blood of Jesus shall quench the flames, and extinguish these angry heats, observe to whom he speaks these words, not to men under the Law, from the fiery mount, but to those who were come to Mount Sion, *to Jesus the mediator of the new covenant, and to the blood of sprinkling*, &c.[e]; from whence he concludes these two things:

First, that greater punishment shall be inflicted on Christians than others, if they refuse obedience to Christ's commands, ver. 25.

Secondly, that therefore they should seriously betake themselves to the service of their Lord, *with reverence and godly fear*, ver. 28, 29.

Wicked men conclude, O we shall escape well enough; take you no care; Christ hath died and done all for us: we need not be so scrupulous since he hath satisfied for our sins. But the apostle makes just the quite contrary conclusion, *We are come to the blood of Jesus*, &c. *therefore see that you refuse not him that speaketh*, &c. The blood of Jesus speaks better things to those that accept of the Gospel and obey it than the blood of Abel's sacrifice did; but to all that refuse it, it speaks more sadly than the blood that cried against Cain, and for ever shall such men be banished from the face of God.

The apostle, you see, represents our God thus terrible after he had most highly magnified the privilege of Christians; and

[d] Heb. xii. 29. [e] Ver. 22. 24.

that will apologize for me who have diverted to this sad discourse when I was treating of the joyful feast of Christians. But to that I shall now return again.

VIII. Eighthly, after all this, let us meditate of the joys of heaven, of the eternal supper of the Lamb, and the blessed life that we shall live above.

For the joys of the other world are usually expressed among the Jews by eating and drinking, greater plenty of which cheer was in their country than any other, being a land flowing with milk and honey. You may see a footstep of this in the New Testament, beside all those in the Old. One that sat at meat with our Saviour, saith, *Blessed is he that shall eat bread in the kingdom of God*[f]*;* which some say was an ordinary saying among the Rabbins. This is most certain, that there are strange things in their later writers concerning the גן עדן, 'garden of Eden,' or pleasure that is above, answerable to that which was below; where they speak of delightful rivers, of tables furnished with *leviathan* and *behemoth*, by which it is likely their doctors first understood some spiritual dainties, and under this mythology did hide an excellent meaning; but the great impostor Mahomet hath from thence fabricated his carnal brutish paradise, taking them in a gross and unworthy sense. The like they speak of wine kept from the beginning of the world in a certain place, i. e. excellent old wine, of which, together with the *leviathan*, their Messiah shall first taste, and then the just they expect shall be feasted. So R. Hai, in his book of the interpretation of dreams, saith, that it is a sign of good to see in our sleep white grapes, and the eating of them signifies the possession of eternal life, because they shew the wine that is kept in grapes מימי בראשית, 'from the days of the beginning.' All which I bring for this purpose, that you may see they used by eating and drinking to set forth the joys of heaven, and that you may better understand those words of our Saviour immediately after he had given them this sacramental bread and wine, *I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom*[g]. Which is no more than to say, I shall never feast again with you till we

[f] Luke xiv. 15. [g] Matth. xxvi. 29.

meet in heaven, and partake together of those joys that are figuratively expressed by new wine. In some regard, and of some sorts, new wine is the best, and in others old is preferred; and so sometimes by the one, sometimes by the other, those eternal pleasures are denoted. St. Luke also hath the same sense more fully, *I will not eat any more thereof* (i. e. of the Passover) *until it be fulfilled in the kingdom of God*[h], i. e. I will not keep with you another solemn commemoration of God's mercies (though he did eat with them when he rose again); but the next festivity that we shall celebrate together must be in heaven, in the very presence of God, when the devil your great enemy shall be overthrown and quite destroyed as Pharaoh was. And again, ver. 18, he saith, *I will not drink of the fruit of the vine, until the kingdom of God shall come.* Which signifies no more but that he and they should not rejoice together any more till they came to drink of the rivers of God's pleasures. From all which we may well collect, that the wine here in the kingdom of the Son is an emblem of the wine in the kingdom of the Father. In this world is the kingdom of Christ, in the world to come shall be the kingdom of God: and what is done here is a shadow of what shall be done in a more excellent manner hereafter; and therefore this holy feast should represent unto us those heavenly delights. From this wine of the grape we should endeavour to raise our minds to the οἶνος νοητὸς, that which is 'apprehended by the mind,' and tasted by the palate of the soul, which flows from God himself. We should think that these are but some foretastes of those pleasures that he will hereafter bestow upon us, but the antepasts of the eternal supper, but the vigils of the everlasting rest; and that now we rather fast than feast, if we compare these joys with those that are above. We should look upon these as an assurance of better cheer, where our appetites shall be satiated and our thirst quenched; where we shall see the Lord Jesus in his glory, and feast our eyes with the sight of his beauty; yea, where we shall be ravished with the sight of God himself, and shall drink of the pleasures that stream from the light of his blessed face. And after those things in the world to come should we strive to stir up the longings of our soul: we should desire to be in heaven, we

[h] Luke xxii. 16.

should thirst after larger draughts, to quench our thirst in the ocean itself, and to pass from this dark glass and this veil of the sacraments to the clear vision of his brightness. For if God do here satisfy his faithful servants as with marrow and fatness, much more in the world to come will he replenish and fill them with sweetness and joy itself.

IX. Ninthly, and in the conclusion, we should give God thanks for these great favours, for the hopes of his glory, for the tastes which he gives us beforehand, for all the fruits of his Son's death, and the earnests we have of the eternal inheritance. We should begin to praise him with the heavenly host, and to join our hearts and voices with the celestial choir; we should wish that we could make all the world ring with his praises, and that we could make all men hear from the east to the west the sound of our thanksgivings. We should sing that τρισάγιον which all the churches of Christ throughout all ages have sung, saying, *Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory*[1]. And so we read that as soon as our Saviour had spoken those words, that he would not any more drink with them till the kingdom of his Father should come, *they sung an hymn* or psalm of praise, and so went forth. And indeed who can sufficiently praise his divine Majesty? The tongues of angels stammer in uttering of his goodness, and we become dumb the more we endeavour to speak of it. The highest of our praises is humbly and affectionately to acknowledge that we cannot sufficiently praise him; the greatest of our endeavours is daily to admire him; the furthest we can strain our souls is to long for eternity, wherein it may be our employment to admire and praise him. Call upon the armies of angels, and wish them to praise him, seeing thou canst not; call upon all men, and bid them praise him; wish thou couldst awake all the world, that all creatures might praise him; and make thine own soul hear more plainly, call upon it more shrilly, call upon it again and again, call upon it every day to praise him. Say as the Psalmist doth, *Bless the Lord, ye his angels, which excel in strength, that do his commandments, hearkening to the voice of his words. Bless the*

[1] See the learned Mr. Thorndike in his Relig. Assemb. [cap. 7. p. 238.]

Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul[k].

A PRAYER.

But I can never praise thee enough, O thou great lover of souls, and therefore let me live eternally to praise thee. Bring me into thy heavenly kingdom when thou hast by such means as these prepared me for it; that there I may both more fully understand and enjoy the fruits of thy wondrous love, and also bless and praise thee perpetually for them in that fulness of joy which is at thy right hand.

Make me to long more for that day when I shall be so happy, and by the tastes thou givest me here of thy goodness, stir up my hunger and thirst to be perfectly satisfied with it.

Blessed be thy name that I have any hopes thereof. Blessed be thy name for those assurances thou hast now given me that I shall be so happy. Yea, blessed, for ever blessed be thy name, that I have felt those joys in my soul which are the beginnings and the earnest of that future happiness.

Lord help me to rejoice more and more in the hopes and assurances of it; to rejoice with joy unspeakable and full of glory. Let my joy be so full that my mouth may be filled with thy praise all my life long, through Christ our blessed Saviour and Redeemer, &c.

[k] Psalm ciii. 20—22.

MENSA MYSTICA.

SECT. IV.

THE POSTCŒNIUM; OR, OF OUR DEPORTMENT AFTERWARD.

CHAP. XV.

An entrance upon the discourse about our behaviour afterward. Four sorts of Christians observed. We must strive to be of the highest, by striving to keep those good affections alive which are begotten in us at this holy feast.

And now that we have had a sight of them, let us *remember him and his love more than wine*[a]. Let his name be engraven upon our hearts, and his image remain fair and lively upon our souls. Let us find a kind of unwillingness to admit of any other company, and say in the secrets of our mind, None but Christ, none but Christ. Yea, when we do return to converse again with other things, let us still be looking back towards him, as one that hath got our hearts, and say, *Lord, evermore give us this bread.* Let us labour that other objects may not come near our hearts, nor make any strong impressions on them; but that they may be sealed up by him, and so filled with him, that all things else may look upon themselves as having nothing to do there. Eusebius Pamphilus hath a pretty observation on Cant. v. 12, where the eyes of the beloved are compared to the *eyes of doves by the rivers of water, washed with milk.* "Milk," saith he[b], "of all other moist things, hath this singular property, that it will not admit of the image or picture of any thing to be reflected in it; and therefore it is a fit resemblance of his eyes, in which nothing

[a] [Cant. i. 4.]

[b] Μόνον τῶν ὑγρῶν τοῦτο ἔχει τοιαύτην τὴν ἰδιότητα, τὸ μὴ ἐμφέρεσθαί τινος ἐν αὐτῷ εἴδωλον καὶ ὁμοίωμα. [p. 63.]

vain, insubsistent, and deceiving, doth cast its shadow, but they do always τὸ ὄντως ὂν βλέπειν, behold the being that truly is." Our souls should labour to imitate him as much as they can, and to endeavour at least that the world may not deceive and cheat us with its shadows and pictures of things, but we may see through them all to that being which is true and substantial; and on that our eyes may be fixed as our only good and happiness. The Lord expects now that we should proceed to a greater strength by the higher food that he vouchsafes unto us; that our knowledge should be more bright, that our love should be more inflamed, that by our actions we should shine like lights in the world, holding forth the word of life. Many of the ancients upon those words, Cant. vi. 10, do note[b], that there are four degrees of Christians. Some are but newly converted; and they do but *look forth as the morning*, with weak and trembling thoughts, being as it were in the twilight, and not far enlightened. A second sort have made some progress, and are *fair as the moon;* they are much enlightened, but have abundance of spots still in them, and some discernible darkness still remaining. A third sort are *clear as the sun*, very full of light, very pure, unblamable and bright in their conversations. The world can take notice of no common failings; yet sometime there may be a partial eclipse, and if they mark themselves, they will observe many weaknesses, as the modern astronomers that have pried more narrowly have discerned spots in the body of the sun. A fourth sort are they who are become such strong Christians, that they are as *terrible as an army with banners*, and all their enemies fly before them. Few temptations are able to worst them, but they are καθάπερ ἐπιφάνειά τις ἀγγελικῶν τάξεων, 'as the appearance of an angelical host;' that are so *strong in the Lord, and in the power of his might*[c], that they overcome the world, and tread Satan under their feet. Now in which soever lower form and rank we be of these, we should strive to advance to that which is higher; and seeing we have more than angels' food, we should labour to do the will of God on earth as they do in heaven. We should put on all the armour of God, and gird it closer to our loins, and shew greater valour to the perfecting

[b] Vid. Comment. trium Patrum. [in Biblioth. vet. Patr. Gr. tom. ii. p. 749. fol. Par. 1624.]

[c] [Ephes, vi. 10.]

the conquests we have begun. We should labour to be so full of Christ that the devil may be afraid of us, and run away, when he sees us grown so stedfast in the faith. For we must not judge of the state of our souls by our fervency in this duty, but by the holiness of our lives, which is the fruit and effect of it. Unless our lives be better than they were before, we ourselves are not made better. We are but like some of the sect of Pythagoras, who held that a man took a new soul when to receive oracles he approached to the images of their gods; but it was such a new one as was lent him but for a time, and then he returned to the same man he was before. Such a new soul men seem to have some time when they come to the solemn duties of their religion; they are inspired with strange and unusual affections, and moved beyond themselves: but it is a soul that lives but for a day, and then they fall to their old dulness; and as for their own soul, it gives no sign of its amendment and further renewal after the image of God.

It is fit therefore that I should next of all consider what is to be done for the keeping alive and feeding these flames of love when they are kindled in our souls. And that shall be the business of the next chapter.

CHAP. XVI.

Eight directions for the maintaining those good resolutions that are wrought in us, and preserving our hearts in a constant devout temper. The principal are, not to return presently, no, not to our other honest employments; and to have Christ crucified often in our mind; and to long for such another repast; and to live in the constant exercise of charity to our brethren.

First, I conceive it will be a fit expression of our love afterward, to invite the poor, if we are able, the next meal unto our table, or to send some portion of our good things unto them. When God hath feasted us at his house, it is agreeable that we should feast others at ours, or relieve them more plentifully than at other times. The Jews used to send portions one to another, and gifts to the poor upon a *good day* (as they call it), i. e. at a festival or time of rejoicing, as you may

see Esth. ix. 22. The portions (I suppose) were part of the sacrifice of peace-offerings which they had offered, and which they sent unto friends that were absent and could not be with them; and gifts to the poor likewise accompanied them, that they might rejoice in God also. And so you read that the first Christians[c], after they had broken bread, did eat their meat ἐν ἁπλότητι, *in singleness*, i. e. liberality and openness of heart, ἔχοντες χάριν, *having favour*, &c. i. e. doing acts of charity (as an excellent critic[d] notes) unto all the people. It may be said that we make an offering at the sacrament, and so need not now renew our charity. But those that think so forget that I am persuading to keep the heart from cooling by laying on new fuel. And therefore as we praise God again in our private houses, so it will well become us, and will much assure our good disposition to us, if we again express our bounty as we are able unto others. For our charity is to be a running stream through our whole lives; and therefore this advice is good to keep the passage open, that it may not be suddenly stopped, now that it hath newly found a vent for itself. The apostle bids the Christian Jews to *offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name*[e]; whereby, in all likelihood, he understands their offering of alms (instead of the fruits of their herds and flocks) joined with praises and thanksgivings to God at the eucharist. Which offerings he calls the *fruit of their lips*, because they were such as they have vowed and consecrated to God in token of their gratitude. And this place of the apostle seems exactly answerable to that of the Psalmist, *Offer unto God thanksgiving, and pay thy vows to the Most High*[f]. But then, after he had given them this exhortation to perform these two duties of thanksgiving and almsdoing at the sacrament, he adds, *But to do good, and communicate, forget not, for with such sacrifices God is well pleased*[g]; i. e. Do not think it sufficient to have paid your vows at that solemn meeting of Christians; but over and above that, you must be careful to exercise continual charity, and not to omit any season or occasion of doing others good; and this is a kind of daily sacrifice wherewith God is much delighted. As the Jews had their continual burnt-

[c] Acts ii. 46, 47.
[d] Dr. Hammond. [in loc.]
[e] Heb. xiii. 15.
[f] Ps. l. 14.
[g] Verse 16.

offerings, beside those extraordinary peace-offerings, when they gave thanks for some great mercy; so Christians, besides these offerings at the table of the Lord, must be mindful daily to be beneficial unto others, according as they have objects presented unto them. And that they may not forget, it will be wisdom to keep themselves in doing, and presently after this divine food, to think of feeding others that stand in need.

II. Secondly, let us not presently return to our worldly employments (if it be not upon the Lord's day that we receive); but let us spend the after-part of the day, or some portion of it, in entertaining our Lord with acts of love and delight, with thanks and praise unto him for his favours. Let us admire his perfections and graces; let us talk with him about the affairs of our souls; let us open to him every room in the house, and lead him into the most private closet of our hearts, shew him all our secrets, acquaint him with all our wants and weaknesses, spread before him all our desires, and earnestly entreat him to stay and dwell with us. Let us tell him again, that all we have is his; let us tie a new knot upon the band of the covenant that is between us; let us be afraid, lest by going presently into the world, it should be loosed and dissolved. It is not fit (you know) that a bride, on the day she is married, should go from the company of the bridegroom to follow household business, or associate herself with other persons; but she delights only in the presence of her new love. Even so unseemly it is to leave the company of our Lord as soon as we have let him into our hearts, and to divert to other occasions, when we have newly given him our faith, and taken him as the bridegroom of our souls. We should contrive to pass that day at least in heavenly discourses with him, in expressions of our love and affection toward him, in acts of desire after inseparable union with him, and in promises and vows that we will always be faithful and loyal unto him; that so the remaining part of the day may be as a *postcœnium*, an 'after-supper,' and second communion, like the feast of charity which succeeded (I told you) in ancient time the holy sacrament. And indeed it is not only unbecoming us, but likewise very dangerous and prejudicial to our health, when we are thus warm, to step instantly into the cold and chilling affairs of this world.

Motibus oppositis nihil perniciosius is a rule among physicians, 'there is nothing more hurtful to us than motions quite opposite,' immediately succeeding each to other; and therefore as it is pernicious after exercise to go and wash in cold water, so it must needs be extremely noxious to sink ourselves into earthly employments just after our souls have been above in the exercise of love to God.

It argues likewise a soul but little affected that can presently relish worldly things, after it hath had any tastes how sweet and gracious the Lord is. It seems to me that such a man is like to Ganymede, the shepherd's boy in Lucian[h], who, though he was beloved of Jupiter, and carried up to heaven, yet could not forget the things that he had left behind, but asks, "What now will become of my father's sheep? Alas! whither will they wander now that I am taken from them?" How will my business thrive if I spend so much time in meditation and prayer? saith a silly soul. How shall I be cast behind in my work while I am thus employed? But as the dialogist handsomely brings in Jupiter, giving him a check, so may I say, Ἔτι μέλει, &c. 'Dost thou yet think of thy sheep now that thou art made immortal? Doth thy mind run upon thy shop now that thou art with thy Saviour?' Ἀντὶ μὲν τυροῦ καὶ γάλακτος ἀμβροσίαν ἔδῃ, καὶ νέκταρ πίῃ, 'instead of thy cheese thou mayst feed on *ambrosia;* and instead of milk, thou mayst drink nectar with the gods.' Who would long for the world any more that knows what it is to be in heaven? Who would not be unwilling to go to his earthly affairs any more who hath once conversed with the sovereign good? Instead of riches, he is getting an eternal inheritance; instead of friends, he is enjoying God.

And, therefore, if it be not fit nor safe to return presently to our secular business, much less can it be tolerable to go to any merry entertainments or compotations, though never so moderate and innocent. We should not so soon forget these heavenly pleasures as to relish these that are earthly. We must not be like the heathen, who used after their sacrifices to make merry all day, and drink even to excess. Whence some long agone have thought that μεθύειν, 'to be drunk,' took its name from this ὅτι μετὰ τὸ θύειν ἔθος ἦ τοῖς προτέροις

[h] [Dial. Deor. cap. 4.]

οἰνοῦσθαι, 'because the ancients used to drink liberally after their sacrifices[i].' But we have not so learned Christ; we must make the savour of heavenly things sit longer upon our palates than an hour, and not wash them off with any long sensual delights. We should cry out again and again, *Let him kiss me with the kisses of his mouth: for thy love is better than wine*[k]. We should long as the spouse doth, to have such tastes of his love that we may rest assured of his good affection to us, and may like better of it than of any thing that comes within our lips. "Kisses," saith a great master of his art, who may fitly be heard in this case, "are the seals of love[l];" and there the church teacheth us to long to feel such sensible impressions of his love upon us that we may know he loves us. And this (saith she) is better than wine, for "kisses are the food of lovers," seeing they are the "seals of love;" and as he saith of his Leucippe[m], so may I say of the spouse, "the mouth of her beloved is her pasture, and she feeds upon his kisses;" delights, that is, to meditate on his precious promises, and ruminates upon his heavenly love as its sweetest food. So incomparable should the love of our Lord seem to us, that we should desire, if it were possible, to live upon nothing else; and that our very bodies could be nourished and fed with his dear love.

III. Thirdly, if we communicate upon the Lord's day, yet let us not take our thoughts off from this action, but spend as much as we can of the remaining day in such exercises as I have now named. Let us entertain with the best cheer we are able to make our new and beloved guest. Let us commend his beauty, and praise him for his kindness, and extol his riches, and protest unto him how much we love him, and crave him pardon for our follies, and desire him not to be offended at the unprepared habitation into which we have brought him, and entreat him of all loves that he will not take exception at his poor entertainment, and labour to charm him (as it were) to stay with us by all the songs of praise and thanksgiving

[i] [Philo, de Plant. Noe, tom. i. p. 354.]

[k] Cant. i. 2.

[l] Ἐγγίζει δὲ τοῖς χείλεσιν ὥσπερ σφραγῖδες τὰ φιλήματα, κ. τ. λ.—Achil. Tatius, l. 2. [cap. 37.]

[m] Περὶ τοῦ φιλοῦντος στόμα βόσκεται, καὶ δάκνει τὰ φιλήματα.—Ib.

that we can devise. For, to say the truth, there is no exercise more meet upon the Lord's day than that of giving thanks and singing psalms of praise to God for all his goodness to us, as we are his creatures, and as we are Christians. The day itself is a type of heaven and the eternal rest, and therefore our work in it should better accord with what is done in heaven, where they at every thought indite a psalm, and at every breath they chant it forth, and never cease day nor night from blessing God. And so Justin Martyr tells Trypho the Jew[n], that they used to thank God on their holy times for having made the world, and all things in it, for the use of man, &c. And in his second Apology[o] he justifies the Christians against the heathen from this thing, that they consumed not God's creatures with fire in sacrifice, but received them with prayer and thanksgiving, for being born, for all means of health, all kinds of qualities, and changes of seasons, and such like mercies, which we should imitate, not only at the Eucharist, but afterward, when we may more largely think how much we are beholden to him for his goodness.

Let us say, "O my Lord! I have been praising of thee, but alas! I have not praised thee enough; and therefore I cannot cease to praise thee. The birds that chirp in the air would shame me if I should not still praise thee. For how long do they sing for a sip or two of water, or for a dinner upon half a worm, and for a little house within a bush? Shall not I then persist in blessing of thee for the viands of heaven, for a feast on the body and blood of thy Son, for the joys of thine own house, for a long health, for a pleasant dwelling, for a plentiful table, for a world of creatures that minister every day unto me? Better were it that I should be turned into one of those little cheerful creatures, and that I should take my dwelling in an hedge, than that I should not have a heart to bless thee as long as I live, and sing praise to thee as long as I have my being. Awake, awake, O my sleepy soul, and let this day be more than a shadow of heaven. Yea, one day is too short, let every day have something of this in it, and be a good day unto thee. And then shall eternity be joyful; and the everlasting day shall give thee light long enough to perfect his praises."

[n] [§ 117. p. 210.] [o] [Al. Apol. i. § 13. pp. 50, 51.]

IV. Fourthly, as we should spend a great deal of the after part of the day in such acts of praise, so let some of it be spent in an after-examination. Let us make some solemn reflections upon our behaviour when we were before the Lord; and if we find our minds not to have been so seriously intended, and our hearts not so deeply affected as we did desire, we may cast down ourselves humbly at the feet of our Lord, and beg a pardon of our sweet and loving Saviour, and earnestly importune him that he would help us now by an after-act, that we may be able to do that which we should have done before. Or else we may be excited to rejoice the more in his goodness, and to bless him for the refreshments he hath afforded us, and to render him more hearty thanks that he hath satisfied us so abundantly with the fatness of his house, and made us to drink of the rivers of his pleasure. But this examination of ourselves being a thing that we should exercise every day, and was practised even by heathens before they went to bed, I shall spare all further discourse about it.

V. Fifthly, let us spend some time in strengthening of our purposes, and confirming our resolutions of a more holy obedience, that so there may be some fruit seen of this day in many others that follow, till the solemnity shall return again. Let us labour to fix and plant the meditations we have had so strongly in our mind, that they may shoot their roots to the bottom of our hearts, and nothing may be able to pluck them up. Let us possess our hearts so much with those persuasions, that when a temptation comes and knocks at our door we may readily and naturally say, Cease your importunity, for Christ dwells here, and I cannot open to you. *Ego non sum ego*[p], 'I am not he that I was before;' the property of the house is quite changed; and though I was, not long ago, a common inn to entertain all comers; yet now I am become the sole habitation of my Lord. Let us make our souls so sensible that he is in us, and united to us, that we may readily think on every occasion in this manner:

"How is it fit that I should treat my gracious Lord, who hath taken his abode within me? Shall I take the members of

[p] [S. Ambrose, as quoted by Jackson, Comment. on the Creed, book x. chap. 42. vol. ix. p. 485.]

Christ and make them the members of a harlot? Shall I overcharge that body with loads of meat and drink where he hath chosen for to reside? Shall I force him out of his house by any impurities? Shall I offend him by the smell of any noisome breath out of my mouth? Shall I displease him by any unhandsome thought? Shall I be so greedy of the world that I shall forget to retire to converse with my dearest Saviour? Shall I so perplex myself in business as to omit to pray, to meditate, to sing praise to him? No, I am not at my own dispose, *I have sworn, I will perform it, that I will keep thy righteous judgments*[p]."

And to provoke every one the more to do his endeavour thus to strengthen his resolution, let these two things be seriously considered: First, the more carefully we walk with God the less labour we shall find to prepare ourselves against the next communion, with the less pains shall we dress up our souls to come to another feast. There will be some relish of the former food left in our hearts, and we shall be, though not in the next, yet in no very remote disposition to perform the same acts again. Secondly, every return to sin after these engagements makes it more intolerable and more highly displeasing to God and our Saviour. After a man hath seriously considered how hateful it is in its own nature, after he hath resolved against it and solemnly covenanted to avoid it, the sin is more black and deadly, a greater wrong to him that we have taken to lodge in our souls than Annas and Caiaphas and the scribes did him when they put him to death. If this truth were settled upon men's hearts sin would find colder entertainment with them than it doth, and they would not have such kindness for that which fastens a more odious character upon them than they can put on the very worst of the Jews, the murderers of our Lord. And yet I shall more than say that sinners now do greater injury to him than did the *Sanhedrin*, if you will but grant this one principle, which is clearly proved by one of our own writers. "The rule whereby we must measure the greatness of a wrong done, is the opposition which it hath in it to the will of him that is wronged[q]. And so the more opposite any act or practice is to the will or liking of the

[p] Psalm cxix. 106.

[q] Dr. Jackson. [Comment. upon the Creed, book xi. chap. 4. vol. x. p. 73.]

party that is displeased and wronged, the greater are we to account the injury and offence which is done to him. Now all men that live in sin, and especially those who lick up their vomit after they have received Jesus Christ the Lord, do those things which Christ is more unwilling they should do than he was to suffer all the indignities of the Jews, and all the torments that the Roman laws could inflict. He was willing to die by their hands, rather than the greatest mischief should fall upon us, viz. that sin should reign over us, and Satan keep possession in us. He was so unwilling that this should be our condition, that he rather chose to die that he might cast the devil out and destroy all his works, and restore us to liberty again. Now if any man hold on Satan's side and seek to keep him in his throne, if any will maintain and uphold his works and stand in the defence of his cause, he doth a thing more displeasing and grievous unto Christ than his death and passion was. He was not troubled so much to die as he is to see thee live in sin, for he died that thou mightest cease to sin. And therefore have a care what thou dost, unless thou wilt be worse than a Jew, and wound him more than he did who lanced his side, and be a greater and more dangerous enemy to him than they that complotted his death. And consider, if sin be so displeasing to him, so much against his will that he was willing to suffer any torment rather than it should live, how canst thou think that he will stay with thee if thou again offendest him, and makest no conscience to watch over thy ways, and avoid all temptations, and shun all occasions of sin? How can he endure thou shouldst lodge harlots together with him? that thou shouldst let this world in to be his compeer, and divide thy heart with him? No, he is the High and Holy One, he expects to be treated honourably and like unto himself; that we should keep the house clean and sweet; that we should live righteously, soberly, and godlily: and then as he hath come to us, so he will abide with us, and will manifest himself to our souls, acquaint us with more of the secrets of his religion, and the delights that are in his holy life. For so he saith to his disciples, *He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him*[r]*;*

[r] [John xiv. 21.]

which he repeats over again, ver. 23, *If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.* I speak the more of this, because there are too many that approach with a fair behaviour and forward devotion to the holy table, who soon after take the liberty to run upon a new score of sin, hoping shortly to humble themselves and to wipe all off again; many that live in secret covetousness and earthly-mindedness, in neglect of their families, and disregard to all their brethren; many that fall back into heart-burnings and evil surmisings, if not into open quarrels and contentions, who need to be awakened to look into themselves. They are like to the waters in Sicily which Ach. Tatius mentions, that appeared to the sight as if they were on a flame, and the fire leaped out of them continually; but if you came to touch them they were as cold as any snow. And neither the fire, saith he, was quenched by the water, nor the water heated by the fire; but in that fountain you might behold *ὕδατος καὶ πυρὸς σπονδὰς*[r], an amity and reconciliation of fire and water together. Just so it is with many professing people, they have a seeming zeal and a flagrant devotion, they have warm expressions in their mouths and pray earnestly; but if you come near to them and handle them, if you grow acquainted with their converse, the world lies cold at their hearts, and there is no life of God in them, but they have made a syncretism between life and death, a league between the god of this world and the God of heaven. The same author[s] tells of a river in Spain, into whose whirlpits if the wind insinuate itself, it strikes upon the folds of the water, and plays with them as we do upon the strings of a cithern, so that a passenger would imagine that he was entertained by some musicians. Which may aptly resemble many men in the world, who when the Spirit of God breathes at some solemn time upon them, or when they hear the voice of God, and look a little into themselves, seem to be delightfully moved and to make a pleasant noise, as though they were tuned to the praises of God; but follow them home, and let that sweet breath be over, and you shall see they are

[r] *Θέγοντι δέ σοι τὸ ὕδωρ ψυχρόν ἐστιν οἷόνπερ χιών,* — l. 2. *ἐρωτ.* [cap. 14.]

[s] *Τὸ μὲν ὕδωρ ὡς χορδὴ κρούεται, τὸ δὲ πνεῦμα τοῦ ὕδατος πλῆκτρον γίνεται, τὸ ῥεῦμα δὲ ὡς κιθάρα λαλεῖ.* Ib.

as greedy of the world as a deep pit, and their thoughts roll and turn about, that they may draw all that comes near them unto themselves.

VI. And therefore, sixthly, let us labour to impress and retain an image of Christ upon our souls, whom we have seen crucified before our eyes. Let us represent unto ourselves what a person Christ was, and what his manner of behaviour was in the world; and then let us labour to carry him before our mind, and have him in our eyes, that so by looking on him, we may shape all our affections and all our actions after that rare pattern that he hath set us. Let us endeavour to think everywhere, that we see him hanging upon the cross, and behold him bleeding for our sins, or declaring to us his mind, or doing something that the Gospel speaks of; so that we may lead a mortified life, and be in every thing fashioned after his likeness. And this we must do the rather, because, as I have said, he is now more nearly united unto us, so that when we are to do anything, we must act like him, we must consider how he did, or what he would do in such a case; and we must so behave ourselves, that in a very proper sense *Christ may be said to live, and not we*[t]. We must do our endeavour that he may eat and drink, and buy and sell, &c. i. e. all these things may be done as we think that Christ would do them (were he in the flesh) who is one with us. We must become as so many little images of him in the world, that they who see us may behold him. And that is the meaning I suppose of another phrase of the apostle, when he bids us to *put on the Lord Jesus Christ*[u], i. e. to be so transformed into him, that both in our outward garb and deportment, and also in our inward features we may be a lively resemblance of him[v]. Now the same apostle tells us, *that as many as are baptized into Christ have put on Christ*[x], and therefore much more they who have eaten of his body and drunk of his blood are supposed to have put him on, and to have dressed their souls completely after his holy image. They must labour to be all over godly, and to have *καθόλου τὴν ἀρετὴν* (as his phrase is[y]), 'an

[t] Gal. ii. 20.

[u] Rom. xiii. 14.

[v] Πῶς δὲ αὐτὸν ἐνδυτέον, εἰ πάντα ἡμῖν αὐτὸς εἴη, ἔσωθεν καὶ ἔξωθεν ἐν ἡμῖν φαινόμενος;—Œcumen. [in loc. tom. i. p. 380 D.]

[x] Gal. iii. 27.

[y] Ὁ γὰρ αὐτὸν ἐνδεδύμενος, ἔχει καθόλου τὴν ἀρετήν.—Id. [ibid.]

universal virtue,' that they may be holy as he is holy. And for our better direction,

1. Let us labour to do something worthy of the expense of Christ's blood; and to think what manner of persons they ought to be, for whom the Lord of life died, and who are washed in no other laver but the blood of the Lamb.

2. Something answerable to the dearest love of the great God of heaven and earth; and to consider after what sort they ought to live to whom God hath given so rich a gift, whom he hath honoured, not only to be his sons, but to have his dearest Son for their servant.

3. Something that may correspond with so many and so great means of salvation. And in particular we should think what is expected from those who have now received a greater strength from heaven. Strong food must not be given to those that intend to lead a sedentary life, and have not much work to do. A plentiful nourishment overthrows their health, instead of yielding supports unto their spirits. It is the greatest folly to come for this divine nutriment if we intend to sit still, or to go but a slow pace in religion, as if we were newly come out of the sickness and disease of sin, and could scarce stand in the ways of God. They ought to exercise themselves in all godliness, to be active and full of motion, who feed so abundantly upon Christ's love. They ought to be very good children who are fed with such food, for whom God furnished such a table with so great a cost.

4. We must labour to do something that is worthy of a soul and body consigned to immortal blessedness. How holy should they be who expect such great things; who have received such pledges of them; who wait for the Lord from heaven to change these vile bodies into his glorious likeness! O do not unhallow and desecrate that thing which is at present the temple of the Lord, and which is sanctified for the eternal mansions. Profane not that body and soul which shall for ever live with God, and are already become his habitation through his Holy Spirit dwelling in them. Now consider, I beseech you, do you think that he leads a life worthy of any of these, who delights not to converse with God? who prays never or but very seldom, exceeding briefly, and as if he were frozen? who hears sermons and understands them not, or else forgets them as soon as they

are heard? who grows no wiser nor better than he was many years agone? whose time runs away in eating and drinking, sleeping and playing, working and toiling, as if these were the things we exhorted them unto? who rarely takes the Bible or a good book into his hands; and when he doth, throws it away again at the call of any pleasure or worldly gain? who loves nobody but himself, and is angry at him that would save his soul? Do we *eat and drink* this heavenly provision, and then *rise up to play*[y]? do we stand in need of such noble nourishment for the following of our trades and the encouragement of us in our worldly business? O consider, beloved reader, that lookest on these lines, that an honest heathen would do better things than these: he that never heard of Christ, and never tasted of this heavenly food, would be ashamed of such a life. Philosophy, which they called τροφὴν τῆς ψυχῆς, 'the nutriment of the soul,' would produce far more excellent works. There is no need thou shouldst be a Christian, if thou hast no more noble end. Mere reason will breed up better scholars; and therefore go and sit with the Deipnosophists, and come not unto the supper of the Lord, unless thou intendest to *walk worthy of him unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God*[z]. Do but hear what they promised themselves from their philosophy, and then judge to what it is fit a Christian so divinely nourished should aspire. "This," saith Seneca[a], "philosophy doth make me promises of, that it will make me a peer with God." "This is that," saith Cleomedes[b], "which preserves the demigod that is within us from being shamefully entreated, which keeps it unmovable and unshaken, which gives it the better of all pleasures and pains, which makes it intend some worthy end, and receive all events and contingences as coming from thence, from whence itself came; and above all, which learns it to wait for the coming of death with a cheerful mind."

What man then deserves the name of a Christian, that notwithstanding all the means of grace which God affords, doth

[y] [Exod. xxxii. 6, 1 Cor. x. 7.]

[z] Col. i. 10.

[a] Hoc est quod philosophia mihi promittit, ut me parem Deo faciat. Epist. 48. [§ 11.]

[b] Τοῦτο δὲ ἐν τῷ τηρεῖν τὸν ἔνδον δαίμονα ἀνύβριστον, καὶ ἀσινῆ, ἡδονῶν καὶ πόνων κρείσσονα, μηδὲν εἰκῇ ποιοῦντα, &c. l. 2. κυκλ. θεωρ. [The author has here from some inadvertence ascribed to Cleomedes a reflection of the imperial philosopher Marcus Antoninus, De vita sua, lib. ii. § 17. p. 32.]

strive to make himself equal with a beast? that basely uses his noble part? that is like a feather shaken with the wind, and lies down at the feet of every pleasure, and cannot sustain the load of the least grief? that vexes and frets at every cross, as if the devil ruled the world: and trembles at death as a child doth at a friend with a vizard on? God expects sure that we should be men of another sort, and that philosophy should not beget more lusty and vigorous souls than Christianity can. We must be ashamed to live at a lower rate than a man that had been but at Plato's Compotation; and we must make account the blood of Christ is to nourish better spirits in us, than the very soul and spirit of reason, if we could suck it in, can be able to generate.

Let us look therefore into our hearts daily, and see that he be there. Whether we eat or drink, or whatsoever else we do, let us ask him if he be pleased. Let us go to him constantly, that he may know we love him. And let us entreat him to tell us what he would have us to do, and then let us do it with all our might.

VII. Seventhly, let us maintain a longing in our souls after another such repast. Let us strive every day to keep up a spiritual hunger after this food, that so we may not neglect the next opportunity which God shall give us of communion; or if we should die before we have one, yet heaven may find us prepared for the feast where the marriage shall be completed; Christ may find such holy longings after him, that our souls may be taken into his bosom, to dwell in him as he before dwelt in us. When we cannot outwardly communicate, yet we may in heart, in spirit. Though we cannot always celebrate the mysteries, yet we may have the thing signified in those mysteries (as St. Bernard[c] speaks) at all times, in all places. i. e. we may with pious affections and holy actions receive Christ continually into our souls. As the sacrament (saith he[d]), *sine re sacramenti,* 'without the thing of the sacrament' is death to the unworthy, so we may conclude that *res sacramenti*, 'the thing itself without the sacrament' will be life eternal to the worthy. Whensoever in remembrance of Christ

[c] [Pseudo-Bernard. Serm. de Cœna Dom. vol. ii. col. 648 F.]

[d] [Ibid. col. 649 A.]

thou art piously and devoutly affected into an imitation of Christ, thou dost eat his body, and drink his blood. But then if we do constantly preserve such longings and hungerings after this feast, and do at all times feast upon him, we cannot pass by any occasion that God affords us of receiving him in that manner that he hath appointed and blessed; and we cannot but be very forward to go to remember him when opportunity is presented in the assembly of his people. And therefore I shall not make it a distinct advice, that you would come again when this table is spread for you. For this is but a just gratitude to God, a sign that we like his fare, and are well pleased with his cheer, and are ambitious of nothing more than such an entertainment. And I think we shall shew ourselves to have been very unworthy guests at the last feast, if we like it so little as to refuse to come the next time that we are invited. In the beginning of our religion they received every day, Acts ii. 46, which proceeded from a great devotion and fervency of spirit, when the Holy Ghost like fire had descended upon them. And this heat did not abate in all places for the space of four hundred years, but in some churches of Africa (as St. Augustine[e] writes), and in Rome and Spain (as St. Hierome[f] tells us) they retained this ardent love, and continually remembered the dying of the Lord Jesus. And it was proposed to St. Augustine as a doubt, whether a person of business, as a merchant, husbandman, or the like, should every day communicate: to which he answered; "To receive the sacrament every day I neither praise nor reprove; but to communicate every Lord's-day, I would wish you, and exhort every one so to do." And so St. Chrysostom exhorting of the people to build churches in the villages where they might hold assemblies, he persuades them by this argument[g]: "There prayers will be sent up daily for every one of you, there God will be continually praised with hymns, and every Lord's-day will there be an offering made for you." And though the devotion of Christians fell from once in a day to once in a week, and

[e] [Epist. cxviii. al. liv. cap. 3. tom. ii. col. 125.]

[f] [Epist. lxxi. tom. i. col. 432.]

[g] Εὐχαὶ ἐκεῖ διηνεκεῖς διά σε (ὕμνοι καὶ συνάξεις διά σε,—omitt. ed. Ben.) προσφορὰ καθ' ἑκάστην κυριακὴν,—in cap. viii. Act. p. 716. edit. Sav. [hom. xviii. § 4. ed. Ben. tom. ix. p. 150 B.]

from thence to once in a month, till at last the church of Rome hath thought it fit to bind men of necessity but to once in a year; yet I find a devout papist thus speaking [h]: "Though it be hard to say how often a man is bound to communicate, yet I think I may boldly affirm, that the greatest distance between the times of communicating, among such as desire to serve God devoutly, is from month to month." And sure the strict observance of the divine commandments which was among the primitive saints, their despising of all worldly things, their great charity and love, may be thought to have flowed in great part from this spring; that they received so frequently the body and blood of our Lord. Hence we may derive their strength, activeness, and zeal; because they were so often refreshed with this wine. This gave them boldness against their adversaries, this made them run so forwardly into flames, because they were constantly heated with divine fires. From this table they went away with the courage of lions, and were terrible even to that great roaring lion which devours so many careless souls. He could not make such an easy prey of them as he doth of us, because they did daily renew their strength by this food, and became as bold as a lion after he hath eaten flesh and drunken blood.

And if we did more frequently communicate, it would be a means to bring us to a greater resemblance of our Lord (which was the thing that I last pressed), who you know overcame the evil one, and trod him under his feet. "As the leverets," saith the forementioned author[i], "in the mountains of Helvetia become all white because they neither see nor eat any thing but driven snow, so by often adoring and feeding upon beauty, goodness, and purity itself in this divine sacrament, we should become altogether virtuous, pure and beautiful." And I am of the mind of another excellent writer[k], who judges it very pro-

[h] Fr. Sales, [Introduction à la vie dévote, part ii. chap. 20. vol. i. p. 489.]

[i] ["Les lièvres deviennent blancs parmy nos montagnes en hyver, parcequ'ils ne voyent ny mangent que la neige; et à force d'adorer et manger la beauté, la bonté, et la pureté mesme en ce divin sacrement vous deviendrez toute belle, toute bonne, et toute pure." Id. ch. 21. p. 490.

Bishop Jeremy Taylor makes an equally beautiful use of the same curious fancy in his Holy Living, chap. iv. sect. 10. vol. iii. p. 221.]

[k] Dr. Jer. Taylor. [Life of Christ, part iii. sect. 15. disc. 19. §. 20. vol. ii. p. 656.]

bable, that "the wars of kingdoms, the contentions in families, the infinite multitude of lawsuits, the personal hatreds, and the universal want of charity, which hath made the world so miserable and wicked, may in a great degree be attributed to the neglect of this great symbol and instrument of charity." And that is the last thing that I shall commend unto you.

VIII. Eighthly, let us be sure to live in charity with our brethren, to which we are in a special manner engaged by this sacrament, and of which we make a most solemn profession. Let us behave ourselves as servants in the same family, as sons of the same father, as those who have eaten of the same bread. Let us be very careful that we do not cover the coals of anger and contention under the ashes for a night, and then blow them up again the next morning; but let us quite extinguish them, and utterly put them out. Let not your jealousies, your hard thoughts, your uncharitable and rash censurings, your differences and enmities ever return again; but let that sentence run in your minds, *Beloved, if God so loved us, we ought to love one another*[1]. If he have given his Son; if he still give him to us; if we feed and live upon him, then let us love as brethren, and not fall out in our way to heaven. And if we find our love to grow sick and weak, and to be fallen to decay, then let us come hither on purpose for to revive it, and raise it up again. If the lamp begin to burn dim, and to cast a very weak light, let us pour in more oil that it may not go out. If our love begin to be chill and cold, let us put this fire the oftener under it, that it may be kept in a flame. For assure yourselves, that they who take up their differences and enmities again, did never truly lay them aside; they did but mock God when they came to this holy communion with a pretence of love and charity, their hearts not being thoroughly resolved to forget all injuries and offences. Or if they did seriously labour to put to death all hatreds, one great reason why they are not thoroughly mortified is, because they use so rarely this powerful means of suppressing them, and keeping them in their graves. Men do one with another, as the Thespienses with married persons, who once in five years' space kept

[1] 1 John iv. 11.

a feast called ἐρωτίδια[m], in Cupid's honour, for the reconciling of all differences that had happened between man and wife. Such a small festivity do men make of this sacrament of the Lord's Supper, to which they come perhaps with an intention to bury all differences; but then they give them a whole twelve months' time, if not more, to revive and gather strength again. Hence it is that the temper of the Christian world is as much different from the spirit of the elder times, as heat is from cold, or life from death. They held such frequent communions, that their love was so flagrant as to make them die for one another; and we hold them so seldom, that the heat of our unmortified passions makes us wound and kill each other. So that I make account there is but little difference between 'doing this' seldom, and not doing it at all; yea those enmities will be more fierce and untractable, which even the blood of Jesus hath not quenched.

To put a conclusion then to this discourse, let me advise you, when you come from the table of the Lord, thus to meditate within yourselves:

A MEDITATION.

I have received fresh pledges of the love of my Lord, and I have made new professions of my own; what now doth the Lord require of me? what have I that I can render back to him? Alas! I have nothing to give him but only my love. Nothing but my love did I say? Oh, how great a thing is love! how much is enclosed in the bosom of love! It is no such trifle, as I imagine. Love brought God down to us, and love will carry us up to God. Love made God like to man, and love will make men like to God. Love made him die for us, and love will make us lay down our lives for the brethren. O the power of heavenly love! how shall I get thee planted in my heart? Who can bring thee into my soul but only love? Love begets love; and the frequent meditation of this love of God, and of his Son, will inflame thy heart in love to them. Oh, let a sense of this love lie perpetually in my breast that may change me into love. Let me burn and languish in the arms of Jesus. Let me long for nothing but him; let him be all my talk, all my joy, the crown of my delight. Let me never forget how

[m] [Al. Ἐρωτικά.] Plutarch. [Amat. tom. ii. p. 748 F; Athen. Deipnos. lib. xiii. cap. 1. §. 12. p. 561.]

gracious he is; let the taste of his incomparable sweetness be never out of my mouth; let me never relish any thing but what hath some savour of him. O my soul! what should we wish for but to feast again with him? What should we desire but to be satisfied with him? *This one thing have I desired of the Lord, that will I seek after, that I may dwell in the house of my Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple* [n].

What friend is there, to whom we have been endeared, that we can forget? Do we use to throw the tokens of love, whereby he would be remembered, into a forsaken hole where they shall never be seen? But how strangely are we affected to the relics that a dying friend commends unto us? And how much more should we be moved if a friend should die for us, and should leave us a remembrance that he saved us from death? Could we ever let him go out of our minds? Should we not be in danger to think upon him overmuch? Could we endure that the remembrance he left us should be long out of our eye? O my soul! let us not deal then more unkindly with our blessed Saviour, who humbled himself to the death, even the death of the cross, that we might not eternally die; who was made sin for us, that we might be made the righteousness of God through him. Sure he never thought, when he went to heaven, that we would remember his love so seldom and so coldly. Did he think that those whom he loves so much would need so much entreaty to have communion with him? Is it not a grief unto him now (if he be capable of any) to see that he hath so few lovers? Doth it not trouble him that they who profess love to him testify it so poorly and rarely? Nay, rather, O my soul! he is troubled that we love ourselves no better; and therefore, both for the love of him and the love of ourselves, let us carefully observe his commands, of which this is one, *Do this in remembrance of me.*

For this is the love of God that we keep his commandments [o]. *And this commandment we have from him, that he who loveth God, love his brother also* [p].

[n] Ps. xxvii. 4. [o] [1 John v. 3.] [p] [ib. iv. 21.]

MENSA MYSTICA.

SECT. V.

THE BENEFITS OF HOLY COMMUNION.

CHAP. XVII.

Pious men can best tell how sweet this feast is; yet, for the inviting of others to it, a discourse is begun concerning its heavenly pleasures and advantages.

Such is the nature of all bodies, that the nearer they approach to their proper place and centre, the more they accelerate their motion, and with the greater speed they run, as if they desired to be at their beloved rest, from whence they are loath to be removed. And such is the temper of all holy hearts when they run towards God, the most natural place of their rest, the very centre of their quiet and peace; the nearer they come to him the faster they move; they rather fly than run; and use their wings rather than their feet, out of a vehement longing to be embraced by him. We cannot but think then that they who draw nigh to God in this near way of communion, and are entertained by him at his own table, do fly up even unto heaven, and get into his very bosom, as those that suffer more strong and powerful attractions from his mighty goodness. And there my discourse may well leave them reposing themselves in his arms, and taking their rest in his love, from whence they will not easily endure a divulsion by the force of any other thing. But as a stone is unwilling to stir from the rest that it enjoys in the bosom of the earth, so hard will it be to draw such souls, by the love of other things, from their own centre, where they feel so much quiet and tranquillity. Such persons I might well leave to tell themselves (and

others, if they can) what joy they find in God, what sweetness grows on this tree of life, and what pleasures he hath welcomed them withal at this holy feast. Have you seen the sun and the moon in their full stand one against the other? Have you beheld a river running with a mighty stream into the ocean? Or can you think that you see the fire falling from heaven, as it did in Elias his time, to consume a sacrifice[a]? These are but little resemblances of that light wherewith their souls are filled when they look upon him; of that fulness of joy wherein they are absorpt when their affections run to him; of the testimonies that he gives of his acceptance when they offer themselves to his service. And they themselves (as I said) can best tell into what a paradise of pleasure he leads them when he comes into his garden and beholds there all pleasant fruits.

But yet, for the sake of those who are strangers to the divine life, and are loath to leave their sins, though it be to have communion with God, I shall labour briefly to declare the benefits of this holy sacrament, that so I may invite them to lay aside their sins and exchange them for better pleasures. And I hope I may provoke some to hunger after the house of God, and especially after his table, where he feeds the hungry with rare delights; where he cures the wounded, comforts the weak, enlightens the blind, revives the dead, pardons the sinner, and strengthens him against his sin. Where he dignifies our souls, and deifies, as it were, all our faculties; where he unites us to himself, and joins us in friendship with our brethren; where he sprinkles our hearts with his blood; replenisheth them with his grace; refresheth them with his love; encourageth them in his ways; inebriates them with his sweetness; and gives them to drink of the wine of the kingdom; and sows in them the seed of immortality.

One would think there should not be a man of ordinary discretion that would refuse to be amended, and so much bettered in his condition by conversing with God. For you see men rip up the bowels of the earth, and torment her, to make her confess her treasures; they dig even into the heart of craggy rocks, and take incredible pains for silver and gold; they will break their sweetest sleep to accomplish an ambitious desire; they will spend their patrimony, their credit, their bodies, and

[a] [1 Kings xviii. 38.]

their very souls, for a drop of drunken pleasure or carnal delight. What is the matter then that men cannot be content to spend a few earnest thoughts, to use a little serious diligence for the purchase of the riches of heaven and earth, for the promises of this life and that which is to come, for the glory of God, for a dignity not inferior to angels, for a sea of delights and pleasures that ravish the heart of God? Poor souls! they are ignorant sure of the happiness that our Lord calls them unto; they imagine there is nothing better than to eat and drink, and satiate the body with that which tickleth its senses; they are sunk into a sad puddle of filthy imaginations: let us see if we can lift up their heads, let us try to open their eyes, let us endeavour to persuade that there are diviner delights, that there is a bread infinitely more delicious, and a cup flowing with far more sweetness than that which the world bewitches and enchants her followers withal. *O come, taste and see that the Lord is good*[a], as the Psalmist speaks, *Blessed is the man whom he chooseth, and causeth to approach unto him, that he may dwell in his courts. He shall be satisfied with the goodness of his house, even of his holy temple*[b].

Many rare things there are which the Gospel presents us withal, but nothing (methinks) is more tempting and inviting than this heavenly feast, where pleasure is mixed with profit, and physic with our food: where at once we may be both enriched and delighted, both healed and nourished.

"This table," if I may use the language of an holy man[c], "is the very sinews of our soul, the ligaments of our minds, the foundation of our confidence, our hope, our salvation, our light, our life." . . . "This mystery makes the earth to an heaven; and therefore if thou wilt come hither thou mayest open the gate of heaven, and look down into it, or rather not into heaven, but into the heaven of heavens. For that which is the most precious of all things above, I will shew thee lying upon the earth. For as in kings' palaces the chiefest and most precious things are not the fair walls, the gilded roofs, the costly hangings, but the body of the king that sits upon the throne; even so in the heavens the most glorious thing is the body of

[a] Ps. xxxiv. 8.

[b] Ps. lxv. 4.

[c] St. Chrysost. Hom. xxiv. in 1 Corinth.—Ψυχῆς ἡμῶν τὰ νεῦρα, τῆς διανοίας ὁ συνδεσμὸς, κ. τ. λ. [§. 5. tom. x. p. 218 D.]

Christ, the King of heaven. Now behold, and thou shalt see it here upon the earth. For I do not shew thee the angels, or the archangels, or the heavens, or the heaven of heavens, but him that is the Lord and Master of them all; and therefore must thou not needs say that thou seest that upon the earth which is more excellent than them all? Yea, thou not only seest, but thou touchest; and not only touchest, but eatest also, yea, and carriest him home with thee. *Ἀπόσμηχε τοίνυν τὴν ψυχὴν*, &c. O then 'wipe thy soul very clean,' prepare thy mind to the receiving these divine mysteries. Who would not be religious, that he may be thus happy? who would not forsake all things for such a sight, for such an embracement? If thou mightest but have the privilege to take up the son of a king with his purple, and diadem, and other ornaments, into thy arms, wouldst thou not cast all other things to the ground to be so employed? Tell me then, why wilt thou not prepare thyself, and reverently take the only-begotten Son of God into thy hands? Wilt thou not throw away the love of all earthly things for him? Wilt thou not think thyself brave enough in the enjoying of him? Dost thou still look to the earth, and lovest money, and admirest heaps of gold? Then what pity canst thou deserve? what pardon canst thou hope for? or what excuse canst thou think of to make for thyself?" Thus he. "When a man hath heard the sacred hymns," as he saith in another place[d], "and hath seen the spiritual marriage, and been feasted at the royal table, and filled with the Holy Ghost, and hath been taken into the quire of seraphims, and made partaker with the heavenly powers; who would throw away so great a grace? who would spend so rich a treasure? who would bring in drunkenness or the like guest, instead of such divine cheer? Drunkenness, I say, which is the 'mother of heaviness,' *ἀθυμίας μητέρα*, the joy of none but the devil, and is big with a thousand evils." What madness possesses a man, that he should not rather choose to feast with God than with the devil? If thou sayest that thou art merry, and rejoicest, and wonderfully pleased, I answer, And so I would have thee to be; only let not thy laughter be like the crackling of thorns under a pot, but a solid joy that will make thy heart to smile

[d] Homil. xxvii. in 1 ad Corinth. [§. 5. tom. x. p. 249 B.]

for ever. God doth not envy to the sons of men any happiness, but he would have them to be sure they are happy, and not please themselves in a fantastical shadow of happiness.

CHAP. XVIII.

Three benefits that may be received by it. 1. *Much pleasure and delight, which flows from several springs.* 2. *Much strength and vigour, as is proved by the three graces of faith, hope, and charity.* 3. *A perfect cure of our sicknesses and diseases; it being medicine as well as food.*

But that I may proceed more distinctly, and assault your souls with the stronger reasons to deliver themselves up to a religious life (one single piece of which hath such blessings in it), I shall present you with the profit of worthy receiving, in these three general heads; which I shall borrow from a devout author. "We have most princely dishes," saith St. Bernard[e], "served up to us in the supper of the Lord, prepared with the most curious and exquisite art, and they are *deliciosa multum ad saporem*, 'very delicious and sweet to the taste;' *solida ad nutrimentum*, 'strong and solid for our nourishment;' *et efficacia ad medicinam*, 'powerful and working for the curing of our diseases.'" Seeing this sacrament is a feast, and is called the table, and the supper of the Lord; under these three heads I shall comprehend those benefits that may excite every man to the examination of himself, and invite us all to this heavenly cheer. The things that are here set before us are, 1. most sweet, pleasant, and refreshing; 2. they are solid, strengthening, and nourishing; and, 3. they are medicinal and healing.

I. First, to a well-prepared palate they afford a most sweet and delightsome relish[f]. This holy sacrament breeds a divine pleasure, an heavenly joy, in a right-tempered soul, and overflows it with sweetness more than the body is satisfied with marrow and fatness. Now this refreshment arises,

1. From a great sense which is here given us of the love of

[e] [Pseudo-Bernard.] Serm. ii. de Cœna Dom. [vol. ii. col. 646 E.]

[f] Deliciosa ad saporem.

Christ, which (as the Song of Songs saith) *is better than wine*[g]. It is more cheering and exhilarating, more cordial and reviving, to think of his dear love in shedding his blood for us, than to drink the blood of the richest grape; and therefore the church saith, *We will be glad and rejoice in thee; we will remember thy love more than wine*[h].

It is beyond a ravishment to remember that men are so beloved by the King of heaven, so embraced by the Lord of all the world; and still it is the more transporting to consider that they feed upon this Lord of love, and that he gives his very self unto them, and by such secret and wonderful ways unites himself unto their souls. And it is most of all affecting, and but a little below heaven, to think that this is our Jesus and our Lord; to say as the spouse in the same book, *My beloved is mine, and I am his*[i]. When God thus lifts up the light of his countenance upon a soul, he puts gladness in its heart more than the joy of harvest. This is a marriage-feast, and therefore full of pleasure. Here a devout soul gives itself to him, and he receives it, as we may say, into his arms; here they plight their truth mutually each to other; here they engage themselves in unseparable unions, to hold perpetual intercourse, and live eternally together in the greatest affection. As the bridegroom rejoiceth over his bride, so the Lord rejoiceth over it; and he speaks not to it merely by his servants, but he kisses it (as the spouse speaks, Cant. i. 2.) with the kisses of his own mouth. So one of the Greek commentators prettily glosses upon those words[k]: Μὴ διὰ προφητῶν μνηστευσάσθω με φήσι, ἀλλὰ δι' ἑαυτοῦ ὁμιλησάτω με, 'Let me not only be espoused to him (saith the church) by his prophets and ambassadors, but let him come himself, and converse with me.' Rebekah went along with Eliezer before she knew Isaac, and was resolved to be his wife before he spake with her himself; but at last she beheld him to whom she travelled, and came into his arms whose love she sought, and then was her joy completed. Even so the messengers of God become suitors to us in the name of Christ, and woo our affections to be espoused to him, giving us many tokens of his love: and when we consent and resolve to

[g] Cant. i. 2.
[h] Verse 4.
[i] Cant. ii. 16.
[k] [Μὴ διὰ προφητῶν μνηστευσάτω με, δι' ἑαυτοῦ δὲ ὁμιλησάτω με.—Polychron. in loc. ad calc. Euseb. p. 79.]

be his, then by their ministry we are conducted into his arms, and at this marriage-feast we receive the fullest joys that flow from his heart unto us.

2. It flows from a sense of the pleasures that are in the exercise of true religion. That is the greatest delight which arises from the soul's own proper acts, and which it feels not only within, but from itself. And the more noble any of its acts are, and the more satisfying the objects are on which they are placed, the higher will the contentment be which they afford. As much therefore as acts of piety surpass all other, so much will the delight which accompanies them go beyond all other delights. And as these acts of devotion, which are performed by the worthy receiver at this holy communion, are transcendent to all other religious acts, so will the feeling of them be transporting beyond all other pleasurable motions in the soul. It is a rare delight to exercise our hearty faith and love, thanksgiving and rejoicing; and here all these acts are in their top and height, and the soul exerts its greatest force, and strains itself to do its best. Yea, here must needs be the greatest sweetness and delight, because part of our duty is joy and gladness, and we do very ill if then we do not rejoice. And there is none knows but he that feels it, how pleasant it is likewise to mourn for sin, and to be wounded with a sense of our ingratitude, as well as of his love. There is sweetness in those tears which drop from a heart full of love; that sorrow is delightful which springs from the sense of a kindness. Here holy souls begin to feel the truth of what our Saviour hath said, *Blessed are they that mourn, for they shall be comforted*[1]. It is part of their comfort that they can mourn and shed a tear over a sick soul and a bleeding Saviour. What comfort then is there (think you) in the sense of a pardon, if there be such comfort in mourning for the offence? If tears be such pleasant food, then what are songs and praises?

3. From the hope of heaven, and the expectation of the eternal supper, to which this is but a preparatory entertainment. This is some foretaste to stay our longings, and yet to excite our desires after the heavenly feast above. Here we break our fast, (as I may say,) but are made thereby very hungry, till that great supper come. Here we have but a pre-

[1] Matt. v. 4.

libation, a little short antepast of some rare things to come; yet seeing it is an earnest of those things, it creates in a holy soul a wonderful contentment both from its own sweetness, and the hopes wherewith it feeds us. It nourishes, I say, in us most delicious longings; it makes the soul even swell with comfortable expectations; and we receive it not only as a remembrance of what was done, but as a pledge of what shall be. We taste not only what he is to our souls at present, but what he will be for ever.

And indeed it is a great part of the pleasure of his food, that it hath so many tastes, and affords us such various relishes. In it we taste his love in dying, his love now that he is in the heavens, and his love when he shall appear in his glory. We taste of the fruit of his death, and of the fruit of his resurrection also, yea and of his coming again to raise us from the dead too. We feel what he did upon the cross, and that which was bitter to him is sweet to us. We feel what he doth for us now in the holy sacrament, and his Spirit makes us taste the pleasures of devotion in our hearts. And we begin likewise to feel what he will do for us when he shall come to be glorified in his saints, and to be admired in all them that believe. And how pleasant must it be to a soul to have all this cheer; how delightful to think that Christ dwells in us, and we in him[m]; how sweet to read that we shall have eternal life by union with him[n]; and how joyful must they be who carry about with them continually this hope of heaven!

4. There arises also a great joy from a sense how well pleased our Saviour is with the love of holy souls. He not only communicates himself to us in this sacrament, but hath also a kind of communion with us. He delights to behold our grateful and gladsome remembrance of him; to behold our love to him, and our love to each other. It pleases him to see his people flock together with a greediness to receive him, and forwardness to tie themselves more dearly to him. And therefore the bridegroom is pleased to use such words to his spouse as she doth to him. She had said, *Thy love is better than wine*[o]: and he saith the same, only with a greater ecstacy of affection, *How much better is thy love than wine*[p]! And this book holy

[m] John vi. 56. [n] Verse 54. [o] Cant. i. 2. [p] Ch. iv. 10.

men (the fathers of the church) have interpreted of the spiritual marriage between Christ and his church, which is in this sacrament both represented and confirmed. Now what pleasure hence arises to the soul, when it thinks that its beloved is pleased, and that it rejoices the heart of Christ, every one may know that can love another. It is the contentment of their love that it is accepted; and a great recompense that it is kindly entertained.

Here is enough (though briefly) said to invite any voluptuary to become a spiritual man: he must have a great deal of the swine in him that cannot be tempted by the delights of this heavenly food, which offers itself to his taste. Here a man shall be satisfied with the love of Christ, with the pleasures of all religious acts, with the hope of heaven, which is the celestial manna, with a sense of the joy in heaven on our behalf. He hath forgotten sure the pleasures of a man, whose soul is not greedy to be filled with these good things. It is part of the punishment of wickedness to lose the rarest delights here, as well as to suffer eternal pains hereafter.

II. Secondly, but that you may not imagine there is nothing to be had here but what doth delight for the present instant of receiving, you must consider likewise, that these holy mysteries yield a solid nourishment, and thereby afford us a constant cheerfulness[q]. They do not beget a pleasure that lies only upon the palate, but they are the more pleasing when they have descended as far as the heart: for there they lay the foundation of a lasting joy, by turning the affections of the heart toward Christ. The benefits of this food are not like to a blaze of straw, that warms a man for the present, but soon leaves him cold; nor like a flash of lightning, darting through the soul for a moment, which returns presently into its darkness; nor like the frisking of the spirits in our body after a draught of wine, which when the adventitious heat is over fall into sluggishness again: but they are solid and substantial, like to the warmths of the sunbeams when there are no clouds before his face, nor no winds to sweep them away; or rather like the pleasures of eating food, which increases our strength,

[q] Solida ad nutrimentum. [Bernard. ubi supra.]

and fattens our bones, and causes a durable cheerfulness and vivacity of our spirits. For bread, you know, is called the staff of life, and that which strengthens man's heart; as wine is that which glads his heart, and cheereth God and man.

By a right use of this holy sacrament, all the faculties and parts of the soul are nourished and enlarged. The understanding becomes more full and clear in its perceptions of truth; the will is made more free and cheerful in its choice of good; the affections more heavenly and divine, more forward and compliant with our wills; the passions more regular and orderly, under better government and command. All which would admit of a large discourse; but seeing I have drawn this tractate already to over-great a length, I will choose to speak (and that but briefly neither) of what is most sensible to every good man, viz. the increase of these three great graces, faith, hope, and charity.

First, faith is hereby made more solid and strong, whether we consider it in its direct or reflex acts, i. e. we do in this holy feast look most seriously upon the proper object of our faith, Jesus Christ, and all the truths of the gospel. We profess with all our souls to embrace a crucified Saviour; we seal to this truth which he hath sealed by his blood; we make a most solemn and public confession of what we believe: we do most sacredly protest that we firmly consent to live according to it, and obey it. And then if we would reflect and turn our eyes back into our own souls, and believe something of ourselves, we may be able to make a better judgment concerning ourselves, and be more confirmed in the belief that we are real Christians; seeing after serious examination and advice with ourselves, we find that we heartily love and obey Christ's commands, and seeing that in his most sacred presence who is the searcher of the heart, we dare confidently avow it, that there is not any thing, though never so difficult, which we know to be his will, but we are resolved to do it. We are then in the right use of this food more strengthened both in the premises, and also in the conclusion. As if a man should make this syllogism or reasoning, He that heartily believes in Christ, and obeys the gospel commands, shall inherit the promises and be saved: I do so heartily believe and obey, therefore I shall be saved. All these three propositions or affirmations are by

worthy receiving much strengthened in us. We do heartily profess to believe the gospel, and we are more confirmed in our belief, and in particular of this, that he who doth believe in Christ, and obey him, shall be saved. We see before our eyes such testimonies of God's love, that we cannot but be full of this belief, which is a general faith, and contained in the first of those now named propositions. We do likewise here renew our consent to believe and obey our Lord in every thing he hath said; and this contains the second proposition, and is a particular, special act of faith. Now what should hinder but that we may conclude most strongly that which is in the third, Therefore I shall be saved? And then faith is manifestly nourished in every sense that you can take it in; we do directly put forth more lively acts of faith, as that implies assenting to the gospel, and consenting to obey it. And why should not the consequent be, that we may reflect more comfortably and solidly upon ourselves, that we are in a safe condition? And that we may continue so, there wants nothing but that we be diligent in the use of all means, of which this is one; to confirm and establish our faith more by often receiving the sacred body and blood of Christ.

2. Our hope is here also nourished and made more lively. And indeed it must be strengthened in proportion to our faith; for hope arises out of it, and hath its growth with it, being but the expectation and waiting of faith. Because I believe those things that are promised in the gospel, therefore I wait for them; the stronger therefore that my belief and obedience is, the stronger will my hope be. Now he that expresses his faith in Christ at this sacrament, and believes also that Christ is really present there, and likewise that he is united to Christ through a worthy use of it, he doth thereby get a greater reason to hope and wait for the other appearance and presence of Christ more visibly and openly, when he shall be divested of all signs and figures, and shall reveal himself with open face: when we shall not know him so much as he that died, but as he that lives, and reigns, and triumphs.

3. Our love hereby is manifestly enlarged and nourished; partly by fulfilling one of Christ's commands. *He that loves me keeps my commandments* (saith our Lord[q]); and this is one

[q] [John xiv. 15, 21.]

of them, *Do this in remembrance of me.* And partly by laying new fuel upon the fire which it may feed upon: new considerations (I mean) and experiences, new arguments and incentives to obedience. And partly by knitting and uniting of us in a more cordial love and affection to all our brethren, which is an expression of love to him: for he hath said, *If we love one another, God dwelleth in us, and his love is perfected in us*[r].

Now faith, hope, and love, what will not they do, what cannot they overcome? All the craft of the devil is discovered, all his power is broken, all his temptations are baffled, by this heavenly nourishment. For if we consider the first piece of the devil's policy, which consists in magnifying and extolling the advantages of that thing to which he would tempt us; it is defeated by the light of faith, which this sacrament doth make more clear and shining. He uses all the rhetoric and sophistry that he hath, to persuade us that it is a harmless, or a pleasant, or a profitable, or a creditable thing. He paints sin forth in the best colours, and provides for it the most amorous dresses. And as you see a mountebank commends his medicines, his balsams and pomanders, with so many amplifications, and lies, and arts of insinuation, that he cheats poor silly people; so doth the devil puff up the ambitious man's mind, and swells a mole-hill into a mountain; and he tickles the wanton fancy with promises of ravishment in an empty pleasure; and to the covetous heart he saith, Thou canst not tell the contentment that so many bags of gold, or such a fair lordship, would give thy heart: and there is no man but he labours to cast a mist before his eyes, and to dazzle him with some glittering appearance, in the midst of which he hopes to work his ends upon him. Now the light of faith strikes through all those painted shows; and an hearty belief of the truth of the gospel (which the holy eucharist still increaseth) makes all these shadows fly away. It will not let us be deceived, as was our mother Eve, with specious pretences; but saith, Avaunt, thou impostor! away, you lying vanities! tell me not these tales; for *his testimonies have I taken as an heritage for ever, for they are the rejoicing of my heart*[s]. And there is no less power in this holy food to enervate a second of his arts, which is to affright us with the noise of danger and mischief, that

[r] 1 John iv. 12. [s] Ps. cxix. 111.

shall seem greater than all the pleasures of goodness, if we will not be persuaded but that it is pleasurable. He puts strange vizards upon all things, and makes them look as ugly and foully as he can, that so he may make us fly from the troubles of a mortified life. He labours to make us believe that there is nothing but sadness in God's ways, and it begins perhaps to make us melancholy with the very thoughts of it. And if this will not do, he will stir up enemies against us, to discourage us; our own friends, perhaps, shall cast us off, or the fire of persecution shall burn against us. But now the hope of the glory of God will make us rejoice even in the midst of tribulations. Here we embrace also a crucified Saviour; and there is no better livery than a garment rent and torn, a body wounded and abused (if need should be) for Christ's sake. There is nothing can affright a soul that dwells in the wounds of its Saviour as in the holes of a rock. Nothing will seem difficult to a heart that is filled with expectations to dwell for ever in his embraces in the heavens. And now how is the world and the flesh confounded when they see good men rejoice and triumph in the midst of all miseries and discouragements! How do the devils howl to see their stratagems so unsuccessful, that even pains are accounted pleasures, and losses are accounted gains, and torments are turned into joys, and prisons are the gatehouses of paradises!

The devil, you will say, will study to be revenged on such men, and will not cease to vent his malice against such souls. And seeing he knows not how to do them harm but by making of them sin, he will try if like a serpent he can insinuate but a part of himself at any little hole. He will persuade them to self-indulgence in some small crime, that so he may bring them to all the rest; or he will labour to draw them, if it may be, within the verge of sin, into an infectious place, into the society of a temptation, hoping that by little degrees and preambles he may make way for sin to enter. But the love of God, which is here much inflamed, will make the soul of such a quick scent that it may easily perceive his wiles. Love doth extraordinarily enlighten the soul by its flames, and will make it more discerning of the least spot that is in itself, and of the least danger that is without. And the more pure and white the soul grows by love, the sooner will any speck of filth be espied

upon it. The more full of light it is, the more imperfections will it take notice of which before were unobserved; as in the beams of the sun we see a thousand little atoms or motes which before were not discerned.

By all this, which in your own meditation may be enlarged, you see what strength it affords. To which you may add, if you please, that as the devil hath baits for every palate, and can humour every man's taste, and comply with all complexions and dispositions; so is the holy sacrament an heavenly manna which tastes as every man wishes, and (as the author of the book of Wisdom speaks) *doth serve to the appetite of the eater, and tempers itself to every man's liking, being able to give them all content*[t].

III. Thirdly, but this bread and wine, being spiritually received, are not only "food and meat, but physic and medicine also[u]." They are means to preserve health where it is, and to restore it where it is decayed. Though this may seem more doubtful than the two former, and you may ask how bread and wine do signify any thing of this nature; yet I shall shew you that is denoted by them in Christ's intention more than any thing else. For the bread (as you have seen) doth not represent the body and flesh of Christ barely and in general as it is the food of the soul; but in a more especial manner as the flesh of a sacrifice, and that a sacrifice for our sin, whereby it becomes not only our meat, but our medicine also. The food we eat is in remembrance that Christ died for sin, and so it is healing to our souls, and killing to our sins; it purges away our iniquities, and purifies our hearts. And so Christ's blood is here considered as the blood of the cross, the blood of atonement and propitiation for us; and therefore we do not receive (as hath been said) bare bread and wine, but bread broken and wine poured out. And here you may take notice of the reason why Christ did institute bread and wine, rather than flesh, to represent himself by unto us. Not because flesh was used by the Jews in their sacrifices, for so were bread and wine; nor only because this was the common food and nourishment for the body, for so was flesh also: but it is likely Christ chose

[t] Wisd. xvi. 20, 21.

[u] Efficacia ad medicinam. [Bernard. ubi supra.]

things without life, wherein there was no blood, viz. bread and wine, because he would shew that no creature was any more to lose its life for the sin of men, and that no more blood was to be shed for expiation of it. The passover, which we may call a sacrament of the Old Testament, was bloody, to denote Christ's blood that should be shed; but now that it is shed, the sacrament, which represents it as already done, is without any bloody thing. He is shewn to us as one that hath died by this broken bread and wine effused; and he shews us likewise that there shall be no more death, no more blood shed for us (a full atonement being made), because it is only bread, and only wine. These things then having such a special reference to Christ's death, the worthy receiving of them must needs be of great force,

1. As an antidote to take away the poison and killing power of sin. The blood of Christ doth wash away our guilt, and takes off all obligations unto punishment; and the consideration that Christ hath died for us expels the poison from the heart which would make us faint and die. It heals the wounds that sin hath made, and takes away the anger of the sore; it assuages the rage and heat of that sting which the fiery serpent had sent unto us, and suffers not the venom to undo us. The pardon indeed is granted to us by virtue of the covenant of grace, when we unfeignedly repent and believe, i. e. when we are converted unto God; but now likewise it is further sealed to such persons. That which was confirmed before by the blood of Christ is now in a sensible manner applied to us, and ratified by the representations of that blood. In the use of these things likewise we receive an increase of piety, and get more full victories over our sins; and thereby feel more the virtue of the antidote, and have a sense of our pardon made as lively as if there was a new act of grace passed to settle it more surely upon us.

2. It is of a cathartical virtue also, and hath in it a force to purge and cleanse our souls from their impurities. As it takes away the killing power of sin against us, so it kills sin in us. By our abiding in the wounds of Christ, sin is wounded and slain. "If any of you," saith St. Bernard, "do not feel so frequently the sharp motions of anger, envy, or luxury, &c. *Gratias agat corpori et sanguini Domini,* &c., let him give

thanks to the body and blood of our Lord, and let him praise the power of this sacrament. The blood of Christ quenches the fire of anger, the heart-burnings of malice and envy, the feverish heats of lust, the raging thirst after sensual pleasures. Consider what thou art. Dost thou delight in drink? here is a draught to quench thy thirst. Art thou a glutton? here is a morsel that will make thee say, *Lord, evermore give us this bread*[v]. Art thou worldly-minded? here is Christ dying to the world, and leaving the world, who will carry thee away with him in his arms. Art thou fearful to suffer anything for Christ? drink the cup of the blood of Christ, that thou mayest be able to shed thy own blood for Christ." "Give," saith Cyprian[x], "the cup of Christ to those who are to drink of the cup of martyrdom. Art thou afraid of the power of the devil? Christ, O man, comes here to take possession of thee; and as he upon the cross spoiled principalities and powers, triumphing over them, so mayest thou do also in this sacrament of the cross. Art thou afraid of growing cold and dead in good duties? thou drinkest the blood of Jesus that is full of spirit, and will warm and enliven thy heart. Whatsoever sin thou hast unmortified, bring it hither, and nail it unto the cross of Christ till it be stark dead. And unto whatsoever good thou wouldst be animated, shew thy Lord thy desire to it, and shew him his blood to move him to bestow it." Only remember that it works not as physic doth, in a natural, but in a spiritual manner. It works as a sacrament, and requires thy inward, rational, and spiritual operations; and then thou wilt find the profit of it to be greater than all that I have said. Some of the old heathen represented plenty and worldly happiness by a man with bread in one hand and a cup in the other, and a crown of poppy about his head, which signified sleep and emptiness of care and trouble in the midst of abundance. That man thou mayest be; for by this bread and wine is exhibited to thee all plenty of grace and blessing, of peace and comfort. Thou mayest lay down thyself in peace, and sleep quietly; not in the lap of the world and carnal security, but in the bosom of our Lord, solacing thyself in his love, and saying, *Thou hast put gladness in my*

[v] [John vi. 34.]

[x] Calicem sanguinis Christi bibas, ut possis propter Christum sanguinem fundere. Cypr. [Epist. lviii. p. 120.]

heart, more than in the time that their corn and wine increased[y].

Let me say therefore to every holy and well-disposed soul in the words of St. Ambrose[z], *Venias, venias ad cibum Christi, ad cibum,* &c. "Come, come to the food of Christ, to the food of the Lord's body, to the banquet of the sacrament, to the cup wherewith the affections of the faithful are inebriated and made drunken; that thou mayest put off the cares of the world, the snares of the devil, and the fears of death; and that thou mayest put on the comforts of God, the delights of peace, the joys of pardon, more sweet than all the pleasures of a paradise."

And thou, O Lord our God, who dost provide food for all creatures, and hast given all creatures to be food for man; and feedest not only his body, but his soul also; and givest him for his soul, not only thy holy word, but the blessed body and blood of thy Son: do thou cause all our hearts to burn with desires after thee, who art so full of love to us. Make every Christian soul to relish and savour the things of God. Prepare every one by a full digestion of thy heavenly word, to receive likewise this divine nourishment of their souls. Stir up all their hunger after this feast. Excite all their longing appetites after this heavenly manna. And let this be the voice and hearty language of every one that reads this book: Give us, good Lord! give us evermore this food. Amen, most gracious God, for Jesus Christ his sake. Amen.

[y] Psalm iv. 7.

[z] [In Ps. cxviii. al. cxix. serm. 15. § 28. tom. i. col. 1166 B.]

CHAP. XIX.

The danger of coming hither unprepared opened in seven considerations; relating partly to the good, partly to the bad; which are not intended to affright men from coming, but to move them to come advisedly and with well prepared souls: for he sins that stays away, as well as he that comes unworthily. The excuses that men pretend for their staying away shown to be frivolous.

As the sun and the showers make those plants more tall and beautiful which have any living roots in the earth, but on the contrary do putrify and dry up those whose roots are dead; so it is with this sacrament, which renders their souls more fair and flourishing who receive it rooted in love; but those are more dried and hardened by it, and tend more to corruption, who have no life at all in them whereby to convert it into their nourishment. Or as you see it is in corporal nutriment, those meats which give a plentiful increase to sound bodies do more weaken and enfeeble those whose stomachs are corrupt; and the higher and fuller the nutriment is, the more corruption doth it breed in those that are infirm and not apt to receive it: so it is in this sacred spiritual repast; the greater and more large stock of spirits and strength it is apt to afford to a soul that fits itself to receive it, the more distempers and weaknesses doth it leave in the spirit of him that cares not what he does, so he may but have it. Let me wish therefore every man to approve himself to be a sincere Christian, and *so let him eat of this bread and drink of this cup;* for as the benefits are great if we use it aright, so are the dangers great if we mind not what we do. Presume not to draw nigh hither in your dirty garments. Let not your souls stand in God's presence all nasty and filthy. Lay not unwashen hands upon his table; and let not your feet tread in his holy place, unless they walk in the ways of his commandments. Let not him whose mouth is full of cursing and bitterness, of blasphemies and revilings, of corrupt and rotten communication, dare to put this bread into his mouth. Let not him that sits with the drunkard and delights in strong drink be so bold as to take this cup into his hand. Let not the covetous miser that hugs his mammon be so fearless as to come

to this feast of charity. Let not the heart that is filled with wrath, and hatred, and uncharitableness, presume to sit down at this feast of love. Let not that hand stretch forth itself to receive the body and blood of Christ which is dipt in blood or defiled with unlawful gain. Let every man that works iniquity, and lives in the neglect of any known duty, or is not careful to know it, fear and stand in awe, and keep at a distance, and instantly fly from his sin which must thus make him avoid the presence of the Lord and the society of the faithful. Yea, let not the most holy person dare to draw near to God in this duty, till he hath trimmed and dressed up his soul; till he hath snuffed his lamp and made it burn more clearly; till he hath excited those affections in his heart which are most proper to this action; till he hath considered what he is about to do, and hath put himself in a meet disposition to be so familiar with God. For,

1. Though he hath some goodness in him that comes unprepared to the Lord's table, yet he may *be guilty of the body and blood of the Lord*[a]. So the apostle saith the Corinthians were (who professed the faith of Christ), because they did not *discern the Lord's body*, nor minded for what ends they did communicate. He offers a great disrespect to the body and blood of Christ, and is guilty of irreverence to it, who makes not solemn and serious addresses to him, and comes with no more purity and cleanness into the presence of the king than he would take care of in the presence of an ordinary man. He makes as if Christ was his fellow, and that a man may come as rudely into his company as if he was coming into his own house and sitting at his own board.

2. A good man that eats unpreparedly and without foregoing consideration may *eat and drink damnation to himself*[b], i. e. he may bring upon himself bodily judgments when he minds not seriously the religious ends of this eating and drinking. For so the word κρῖμα is to be understood as it relates to the believing Corinthians, as is manifest from ver. 30. For this cause many were weak, and others sick, and others were dead. The cause he speaks of was their unworthy eating and drinking, i. e. their maintaining pride and contempt of their poor brethren, their uncharitableness and want of love even when

[a] 1 Cor. xi. 27, 29. [b] Ibid. 29.

they were doing this sacred action. This caused God to scourge them and inflict some punishments upon their bodies, that he might awaken and save their souls. Every sin may be the cause of diseases, but this in particular is noted as the author of those diseases that rage among Christians. Take heed then how thou comest void of humility, or brotherly kindness, or not attending what thou art there to do. He that drinks thus unworthily may have a poison run through his veins; the wine may breed the stone in his kidneys or bladder, and the gout in his joints; an ague or fever may have commission to invade his blood. Or if none of these fall upon him, it may bring a curse upon his goods, or relations, or good name. Every time thou receivest and art not a man that examinest thyself, for anything thou canst tell thou killest a child or beast, thou blastest thy corn or callest for worms and caterpillars upon thy fruit. And if we go on and will not amend in this thing, whereas God doth now plague us with many sicknesses, he may in a short time send the pestilence and sweep us away with the besom of destruction; he may depopulate our parishes and leave but a few communicants.

3. As for a wicked profane person that approaches hither with some slight intentions to leave his sin in which perhaps he the last week lived; he is guilty of the body and blood of the Lord in another sense. He is a kind of murderer of the Lord of life; he makes his wounds bleed afresh; and he pierces his sides with a greater cruelty than the Roman soldier; he grieves and wounds him more than the Jews that wrung his blood out of his sacred body. For he brings that before him which he hates more than he did death, more than the nails and the cross. He pricks him with that which is sorer to him than the spear which was thrust into his side. He knows he should do better, when they did they knew not what. O, how doth it trouble the heart of our Lord to see men lay that in their bosom and cherish its life which was the cause of his death. Yea, how grievous must it be unto him to see them do this, even when they come to commemorate his death! This sin of unworthy receiving doth strike above the rest to his heart, seeing all his pains cannot make them leave their sins. It is as if a child should kiss the bloody knife which killed his father, when he comes to make a solemn declaration against the

authors of his death, and pretends to take vengeance upon them as villains for such an unpardonable fact: as if a Roman should have run into the enemies' camp, having made a large commendation of that act of Decius in dying for his country. And there is one sin that seems more manifestly than others to open the closed wounds of Christ; that is, hatred and enmity in our hearts, which I doubt few of the common sort are free of. He that comes with his heart full of passion, and anger, and rage against his brother, what doth he but rend and tear the body of Christ in pieces? He separates and divides as much as he can one part of it from another, and in a most formal manner kills him afresh in his members who are called his body. Whosoever hates his brother is a murderer; whosoever divides one man from another, he doth what he can to rend the body of Christ, and to destroy that which is as dear to him as his life. Now whose heart would not faint and swoon to think of being guilty of his most sacred blood? There is no such load to the conscience as to shed innocent blood: who then can have a heart strong enough to bear him up under the crime of being guilty of the body and blood of the Son of God?

4. And that is the fourth thing I would have such persons to consider, that they eat and drink damnation to themselves in a more spiritual sense than the Corinthians did; that is, they make themselves liable not only to the plagues of God in this life, but to his everlasting anger in the world to come. You have seen already that in this sacrament we make a solemn profession of ourselves to be Christ's disciples, we vow ourselves to his service; what doth he then but call for all the curses of God upon his head, who takes no care to keep those engagements? We here profess to believe the gospel, and to submit ourselves to it; now the threatenings of Christ are a part of his gospel, which we choose here to fall under, if we do not obey his commands. We here receive Christ, who is represented to us by the signs of bread and wine. He therefore who embraces him with a dead faith, that works not by love, what doth he else but damn himself? He professes Christ as solemnly as any creature can do, but he lives not according to him: his own faith then and belief will condemn him. And let that man think that he departs from the Lord's table exposed

to all the mischiefs in the world that can fall upon a man unprotected from above. The shadow of the Lord is departed from his head, and he lies open to all the thunderbolts of heaven. And beside he consigns himself over to eternal death; he binds himself to endure the torments of hell fire. When a man can think of Christ, of his death, of his love, and yet love his sin, and keep the traitor in his breast, it will at last prove a traitor to him, and hale him to the most fearful execution. The flames of hell will be the hotter, because the blood of Christ will not quench them: the anger of God will be more incensed, because men blew it up by their sins, notwithstanding the stream of blood which flowed from the side of his Son to slake it. And you will see that he is in greater danger of hell fire than other men, and that he *drinks damnation*, if you consider that which follows.

5. Such a profane person doth by this act more harden his heart in his sin, and makes it more obdurate against all the methods of God. It may be in the heart of some to say, that there is no such danger of damnation; for a man may repent, and though he do not now leave his sin, yet hereafter he may be out of love with it. But this imagination will soon fly away, if you set but the light of this truth (and those that follow) against it; that a man's heart becomes more obstinate and unmalleable, who is not softened by Christ's blood, and goes on in sin, though he then perhaps entertained some resolutions against it. This bread will turn into a stone in such a man's heart, and it will become *as hard as the nether millstone*[b]. He that can sin, though he remember often such a love that is in Christ, and so great evil as is in sin, and though he come and make engagements and professions of love to him, must needs be very stupid and senseless. And God withdrawing his grace, Christ departing away from such an unhallowed and impudent creature, must needs make his heart more seared, and his condition more dangerous. When he approaches to a soul, and finds it a nest of unclean birds, his Holy Spirit will take the wings of a dove, and fly away to a cleaner and whiter habitation. Or rather, if we refuse to hear his law, and obey his word which is preached to us, he will not come to us when we are so bold as to *take this covenant into our mouths*, and yet

[b] [Job xli. 24.]

hate to be reformed[b]. And if he will not come to us, what can follow but coldness and hardness by reason of his absence?

6. The devil enters into that heart which Christ leaves. If the Lord can find no room in us, we become fit for seven more foul spirits than dwelt in us before. God leaves men more to the power of Satan when they offer such contempt unto his Son. The powers of darkness rush with greater fury, and with a greater throng upon such a person that loves to be in darkness in the midst of such heavenly light. The serpent may infuse his venom more into their spirits, as well as sting their bodies: and he gets a stronger title to them after they have offered such an affront and mockery to the Son of God.

7. It must needs be hard for such a person to get a pardon, because he sins even against that blood by which the pardon is to be obtained. Upon what score can he sue for forgiveness, who made so light of the covenant of forgiveness? What will he plead for himself, who makes so little conscience of keeping Christ's commands, that he breaks them all at once? for he that doth not heartily entertain Christ when he is so tendered, and submits not himself to him, he refuses all the gospel, and rejects all that he says. I tell you it will cost a man many a tear, and a very sad repentance, before he obtain the mercy to wipe off those stains which the blood of Christ leaves upon the soul. He must be washed in that very blood which he uses so irreverently, and which he can sin against so boldly; and what a strong faith must he have that can think this is so easily to be obtained?

Let no man then approach hither that is in love with any sin; whose heart is not so broken for his rebellions, that he verily thinks in his conscience he shall leave them. Let him bring nothing into the presence of Christ which his soul hates, unless he intend to be worse than a Jew, who did not own him to be the Christ. And if any man do find upon good consideration that he and his sins are so fallen out that they shall never agree again, and therefore desires here to make an open defiance of them, and join himself most solemnly in a friendship with Christ, let him be infinitely careful afterward that he do not return with a dog to his vomit after he hath eaten this sacred food.

[b] [Psalm l. 16, 17.]

But let me add this, that I do not say all this of the danger that is in this thing, 'that you may not come,' as St. Chrysostom[c] speaks, 'but that you may not merely come.' For as to come on any fashion is very dangerous, so not to come at all is certain famine and death. As he may surfeit and kill himself that is a glutton, so it is most certain that he perishes who fasts and never eats at all. If it be a duty to do this, then there is a punishment annexed to the neglect, as well as to the ill performance of it. There is a danger in not coming, as well as in coming unworthily. God is angry at one sin as well as at another; and if he shall be condemned that doth this ignorantly, or in love to his sins, or in a half hatred of them, so shall he be that stays away, and will not get knowledge, nor leave his sins. He that eats irreverently is guilty by profaning of Christ's body, and so is he that eats not at all by despising of it, and preferring his lusts before him. As he eats damnation to himself, so doth the other by not eating judge himself to be in a damnable condition. For if we cannot partake of his body and blood here, how can we think ourselves fit to feast with him hereafter? Many think that they are safe if they venture not upon these holy things; and it disquiets them to come in their sins: but it never troubles them that they stay away and continue in their sins. These men's consciences are but half informed; and I seriously wish them not to endure in that condition, wherein they judge themselves unmeet society for Christ and the faithful. Remember that you not only live in sin, but add this sin to all the rest, that you do not come to remember Christ, and shew forth his death. He that breaks *one of the least of his commandments*, and lives in the known neglect of it, *shall be called least in the kingdom of heaven*[d], i. e. shall be deemed not to belong to it.

Away then with this supine negligence. *Cleanse your hearts, ye sinners; and purify your hearts, ye double-minded*[e]. Purge your souls by hearty sorrow, by humble confession, by great contrition, by a professed hatred and detestation of all your sins. *Mortify your members that are on the earth: forni-*

[c] Ταῦτα λέγω οὐχ ἵνα μὴ προσίωμεν, ἀλλ' ἵνα μὴ ἁπλῶς προσίωμεν, κ. τ. λ.—Hom. xxiv. in 1 ad Corinth. [§. 5. tom. x. p. 218 D.]

[d] [Matt. v. 19.]

[e] James iv. 8.

cation, uncleanness, inordinate affection, evil concupiscence, and covetousness. Put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one unto another; but put on, as the elect of God, bowels of mercy, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye, &c.[e] And come hither to strengthen your resolutions, and to confirm your purposes. Come and renew your vows of holy living, and protest in the sight of God and his holy angels, and before his faithful people, that you will be the followers of the Lord Jesus. Do not weep and mourn, and afflict your souls for a day; do not banish your sins for a little time, that you may entertain them afterward with a greater kindness; but give them an eternal divorce, and bid them never think to return again. Do not go a little back from your sins, that you may take your rise, and leap into them with a greater violence; but fly from them as from the devil, and the mouth of the pit, resolving never to cast a friendly look upon them any more. And then come to Christ, and cause joy in heaven at the return of a repenting sinner. And if thou takest upon thee his yoke, why should there not be joy on earth too? why shouldst thou not come and praise the Lord for his goodness to thee, and make the faithful rejoice with thee that they have got more company at this holy feast?

But I am very ignorant, will some say, and I dare not come for fear I understand not these mysteries. I answer, that it is very well if thou art sensible of thy ignorance, for then there is hope thou wilt labour after knowledge. And it is not hard to understand the meaning of these things, but very easy; for our Lord hath made his sufferings sensible to us in these signs, that we might more easily remember them, and be more quickly moved by them to due affections to him.

But I am afraid my heart is not right, saith another, and that I am cheated with the shadows of faith and repentance. Let that man who speaks thus tell himself what he means by true faith which he would find in himself. Is it a persuasion that God loves thee? Is it a resting on Christ for salvation?

[e] Col. iii. 5, 8, 12, 13.

A thousand to one this is the mistake which troubles many. But that faith is another thing which the Gospel speaks of, which will be soon understood, if thou understandest what the gospel is which thou art to believe. The gospel is to be considered either as a narrative, relation, and report of what Christ Jesus was upon earth, and of what he hath done and suffered; of what he taught, and what he now is in the heavens: it is an history of his life and death, resurrection, and ascension into heaven, there to sit at God's right hand; and it is a sermon concerning Christ's doctrines, of his commands, promises, and threatenings: or, secondly, it is to be considered as it is a call or proclamation, an offer or tender of pardon, grace, and salvation to all that will accept of them on the conditions that they are propounded. Now faith is first an assent of the mind and heart to that report, a firm persuasion that all is true that is said in the gospel; and, secondly, it is a consent to that offer, an acceptance of that invitation, an embracement of all that is there tendered, by yielding up of ourselves to obey the Lord Jesus in all things. This is receiving of Christ, this is believing in the Son of God. And there are many acts of faith to be in thy heart before thou canst lay hold of the mercy of God, and be confident thou art accepted of him. And proportionably to thy sincere and hearty consent to obey him, will be thy persuasion of an interest in that mercy. If thy confident relying on him for salvation exceed other acts of a lively faith, it is to be suspected of too sudden a growth, and thou hadst best fear that it starts up too high. But consider with thyself, dost thou believe the gospel? Doth thy heart submit to that way of salvation there proposed? Art thou devoted to the service of Jesus? Then be of good comfort, if not confident; come and strengthen thy faith, that thou mayest still do as thou hast resolved. This is one of the commands of the gospel which thou dost believe; and therefore, if thy faith be true, obey it.

But a third saith, that he hath so much business that he cannot prepare himself. But consider, I pray you, in the fear of God, what greater business can there be than to work out our salvation? Had not they business (as they pretended) of great import to whom the Lord said[f], *You shall not taste of my*

[f] [Luke xiv. 24.]

supper? Consider whether thou canst not bring thy business into a less compass, or may it not be let alone till another time? I cannot believe that any man is so employed, that constantly, when he is to receive the sacrament, he must omit it, or be a great loser. It is incredible that his business must be done just in that nick of time, and that none else will serve. But how comes it that men can find time for sports and recreations, for visits and friendly entertainments, and yet can never be found at leisure when Christ comes? And, besides, what do men mean by preparation? Are they so employed that they cannot read, nor pray seriously, nor praise God for his mercies? If they be, they are most dangerously busied; it were good for them they had not half that riches which will not let them go to heaven. But if they be constantly free for such good duties, then they are making a daily preparation for this sort of prayers and praises. There is none need be unprepared by business for this duty who are not unprepared for all other.

But there are wicked persons that communicate, say some other. These, it seems, have time enough both to observe themselves and others also. Then, I hope, they have reproved and admonished their brethren, and they pray continually for them, or else why do they speak of them as so wicked? None is to be deemed so wicked as to be excluded from our society, unless he refuse reproofs, and reject our good counsel, and withstand all the means of amendment. But who made thee a judge of the matter? Canst thou determine who are fit to be debarred all Christian society? If it belong to some other person to judge of him, do not take upon thee his office. If he do not do his office, go and tell him of it: and if he still neglect his duty, do not thou therefore neglect thine. If he will not do what becomes him, do not thou therefore refuse thine own food, and starve thy soul out of I know not what peevishness, that all things cannot be according to thy desire.

But perhaps this case may be thought worthy of particular satisfaction, and therefore I shall bestow a whole chapter upon it. This only I desire, that none would make it a matter of quarrel which I propound, but look upon it as a desire after peace.

CHAP. XX.

The great excuse of many unmasked: which is, that wicked men are permitted to communicate. In which is shewn the process that is to be used before we refuse to communicate with those that are bad.

THE CONCLUSION.

I. And, first, I suppose every sober Christian will take this for a truth, that no man is to judge another so wicked as to refuse his communion, till he be cast out of the society of the faithful for his wickedness. No modest person will be so bold as to pass his censures upon a man whom the church hath not yet censured. It is too much arrogance for a private man to make himself the judge of all his brethren: and such a pride may deserve as severe a censure as that wickedness which he is pleased to condemn.

II. Secondly, I think this will not be denied neither, that they in whose power it is to remove the wicked from communion are not to do it hastily. Two or three thoughts will serve many private men to the refusing of their brethren. Some passionate discourse shall convert them to separate from all those whom an hour before they owned. And if they change their thoughts so speedily, they are very unfit to judge of such a weighty matter. But then they that are judges must take great heed that their zeal do not outrun their knowledge: and they must beware they use not severe medicines when more mild and gentle will cure the disease. Is God hasty in judging of us? Doth one sin make him withdraw his grace? Doth not he *wait to be gracious*[g]? and is he not *slow to anger, and of great mercy*[h]? Doth not he use many means to amend us before he sends sicknesses or such punishments upon us? The ministers of the gospel are then to imitate their Master, and to proceed very slowly unto any sharp courses, though they tend to men's recovery.

III. Thirdly, we must take, therefore, the method which Christ hath prescribed before we judge a man so wicked as to be unchurched; and that is this:

[g] [Is. xxx. 18.] [h] [Joel ii. 13. Jonah iv. 2.]

1. There is an express command or fraternal admonition[f]. Every particular Christian that sees his brother in a fault is bound to admonish him, to open his eyes, to awaken him out of his drowsiness, and stir him up to repentance. It was a barbarous saying of Cain, *Am I my brother's keeper*[e]*?* If we be brethren, we ought to have a charity to each other; and none can be greater than this, to reprove a sinner, and endeavour his amendment. And so our Saviour bids every disciple[g], when his brother trespasses against him, that he should go and tell him of it privately between them two. What a great deal would the devil lose if this were practised as faithfully as many other duties are? Nay, if men were as ready discreetly to reprove as they are rashly to condemn, his kingdom would be in danger to be ruined. For not only those quarrels that are in the church might be hereby reconciled, but a very noisome part of man's life would be sanctified and perfumed. Their backbitings, their evil surmisings, their whisperings, and speaking evil one of another, would at once be amended, together with their uncharitable separations. And I would to God that they who have such a care that there should be no wicked in the church, would not tell others that such a man is wicked before they have told him so and endeavoured his reformation. This would be a great charity to him, by hiding his faults from being more public; and no less charity to ourselves, by converting a sinner from the error of his ways, and saving a soul from death, which will hide a multitude of sins.

2. If this prevail not, he is to get two or three honest men beside himself to do this duty with him. So our Saviour prescribes in that place[h]. We must not presently give a man up for incorrigible, if our single admonition be not received or followed; nor must we divulge his faults, and spread them any further than is necessary for his amendment. And perhaps the fault may be known to more than one; in which case they that are of best knowledge and affections should undertake his cure, and cover his sin that it be not known unto all men.

3. But if he refuse to hearken to these men's good counsel, then let them tell it to the minister whom God hath set over them; and let him privately admonish him that hath offended

[e] [Gen. iv. 9.] [f] 1 Thess. v. 14. [g] Matt. xviii. 15. [h] Matt. xviii. 16.

with all love and gentleness. And as the former was a fraternal, so is this a paternal admonition. And if his fault be known to him before, then he is bound to admonish him, both as he is a brother and as he is a father. And I suppose his charity will be so great as not to think one entreaty to be enough, but he will extend it to repeated beseechings before any course more severe be used. Or he may take, after many admonitions, some few with him, to be both witnesses of what he doth and also to make it more solemn and effectual to the sinner.

4. But then, if after this sort of admonition the party continue unreformed, the highest authority in the church is to be implored against him, that *he may be rebuked before all*, as the apostle tells us[i]. For as the private person was to do it by himself, and then before others, so is the minister likewise to use a first and second admonition answerable unto theirs. He is in the face of the congregation to exhort him to repentance, to pray for him that he may repent, which in all likelihood will amend him, or at least *dum unus corripitur, plurimi emendantur*, many will fear the like correction. He that saith this is to defame a man, doth himself defame the gospel, and finds fault with the method of Christ to do men good. He doth shame himself, *qui facit quod argui debet, non ille qui arguit.* He that reproves another doth not defame him, but he defames himself by deserving of reproof. And it is a greater shame to commit it and continue in it, than to be reproved for it and amend it.

5. And if, after these two admonitions of his and theirs, he do not amend, then let him be rejected and cast from the communion of the church, as the apostle saith[k], i.e. let him speak to all the congregation to avoid such a man as an infectious person, and not keep society and converse with him. Let him charge them to withdraw themselves from his company, and not to maintain familiarity with one so incorrigible. For you must know (which people little consider) that they that you will not hold communion with at the Lord's table, you are not to hold converse with at your own. Now what a desperate sinner must he be that we would thus use? and how long should we wait before this severity be exercised? And yet we

[i] 1 Tim. v. 20. [k] Tit. iii. 10.

cannot satisfy ourselves (as far as my weak understanding can judge) in abstaining from his communion till this course have been taken with him. And let me say it with as much confidence as it hath truth on its side, that the way of the church of God hath not been to gather the godly from among the profane without any more ado, but to cast out the profane from among the godly after all this labour. Believe it, corrupt members are of the body till they be cut off; and no wise man will use such a sharp remedy till he sees it will gangrene and endanger the body. He must first use corroding and healing plaisters, sharp reproofs and mild admonitions. But without any of these, to suppose men ungodly, and gather a select number out of them, is a path which the people of God have not trod, a practice which they have not been acquainted withal. I confess the crime may sometime be so great that all these courses are not to be taken; but an adulterer, a fornicator, or such like, is to be debarred Christian communion without this process, till he have given sufficient proof of his amendment. But because we live *in fæce Romuli*[1], and there is little order amongst us, let me suppose that they to whom it belongs do not do their duty, and take this course.

IV. Fourthly, let it be considered both that it is no part of thy duty to judge concerning the state of other men, and that thou canst not answer the neglect of thy duty because other men neglect theirs. Christ bids thee to *do this in remembrance of him;* if others will not do it so as they ought, that is no just cause for thee not to do it. How can another man's sin be a reason for thy sin? Why should his not being removed be a cause of thy removing thyself? If the minister do not his duty in every thing, do thou do thine, or else you are both alike: he is negligent in not admonishing of them that offend, and thou art negligent in not remembering of Christ's death, and deservest to be admonished also.

V. Fifthly, let it be considered also that when thou dost receive, thy communion is with the rest of the church, and not

[1] ["Tanquam in Platonis πολιτείᾳ, non tanquam in Romuli fæce."—Cic. ad Attic. lib. ii. Epist. 1.]

with him that receives not aright. He only eats the bread and drinks the wine, but receives not Christ; and so thou dost not become one with him. All the communion thou hast with him is only natural, not moral nor spiritual. His bodily presence is there; and as to eating and drinking, thou dost as he doth; but when thou considerest the manner of the action, which is the morality of it, thou dost not communicate with him, nor dost what he doth. For thou dost all in another sort, for other ends and designs than he doth; so that in a right understanding there is no communion between you. And then why shouldst thou sever thyself from communion with the body, for fear thou shouldst have communion with a sinner, which, after thou hast declared thy hatred of his sins, thou canst not have?

VI. Sixthly, but if thou fearest that his bodily presence will do thee any harm, why mayest thou not as well think that thy bodily presence will do him good? Thy goodness may as much avail him as his sin infect thee. You have influence upon each other (as to harm or benefit) both alike, and that is none at all.

VII. Seventhly, but perhaps you fear that your presence with him is an approving of his sin, and you shall be taken to allow his vices. These are mere fears and groundless jealousies; for there is no man that doth so interpret it. It cannot signify so much, unless the congregation so understand it, which no wise man will do. And if you cannot be otherwise satisfied, go to the minister, and profess to him, and as many of the congregation as you please, that you dislike the ways of such a person, and disallow of the sins wherein he lives, and that you intend not to have any communion with him, though he be present with you.

VIII. Eighthly, and if you fear that the sinner himself will make an ill use of it, and think himself to be good, because he is in good company, you have a remedy at hand for that, which is private admonition and reproof. And I desire those that are so scrupulous seriously to consider whether they have, by good counsel and advice, laboured to reform this sinful

neighbour. If not, then what hypocrisy is it to complain of mixed communions, and that he is there, when thou hast not done what thou canst to hinder it by making of him better? He that saith he cannot with any comfort partake with such a person, should rather consider with what comfort he can live in the sinful neglect of such a plain duty as that is of admonishing his brother. It is the part of a Christian not to condemn his brother, but to labour to make him better: not to refuse communion with him presently, but to associate himself with him to persuade him to amend.

IX. Ninthly, but if thou hast performed this duty carefully, then he cannot presume thou lovest his sin, though thou lovest him; nor will any sin which he afterward commits be imputed to thy neglect; nor will the sin of his receiving unworthily be laid to thy charge, because thou didst what thou couldst to prevent it. It can only be matter of thy compassion and sorrow, but not thy burden and trouble that another doth not do his duty when thou hast done thine. All God's servants, in all ages of the church, have received comfort in such mixed communions, and have patiently waited till Christ's course was taken with men for their reformation. And it is to be feared that such objectors seek for too much comfort in outward things, and discomfort themselves in their own fancies; whereas their true comfort lies in doing of their duty faithfully to God and to their brethren, and in the mercy of God in Christ. And if they look for other comfort, they will be deceived, for the net of the gospel brings both good and bad to the shore; and where there is wheat, there are tares many times also.

Let no man therefore plead this or that in excuse for his not coming to the Lord's table, but resolve hereafter carefully to perform so necessary a duty. Let the sinner quit his state of sin and death, and so come and eat of the bread of life. Let the ignorant come into the school of Christ, and proceed till they come to the highest form, to the upper room where this feast is prepared. Let those that are in enmity with their neighbours also come; let them only first go and be reconciled to their brethren, and so let them offer their gift. Let those that have a multitude of worldly employments come, only let them leave them as Abraham did his asses at the bottom of the

mount [m], and so let them ascend to heaven in their thoughts, and converse with God. Let the weak come that they may grow in strength; and let the strong come that they may not grow weak. Let them who have fears come, that their hearts may be settled by the acts of a more lively faith; and let them come who have hopes, that they may rise to greater degrees of an humble confidence. Let those who have leisure accept of this invitation, because they have no excuse; and let those who have but little leisure entertain it also, that they may the more sanctify their business and employments. Let the sad and sorrowful approach, that their hearts may be filled with the joys of the Lord; and let those that *rejoice in the Lord always* [n] approach, that their joy may be full. Do not send your excuses when you are called, but resolve that a necessity lies upon you, unless you will be guilty of the foulest neglect of your duty, and the greatest disrespect to God's love. If any man can be content to stay away after all these entreaties, or to come but seldom when he may be so welcome; let him consider what a wrong he offers to his own soul, how he robs it of its food and nourishment, and how he pineth the most noble and excellent creature in the world. And let him consider what an affront it is to God to despise the choicest of his cheer, the most costly provision made by the expense of his Son's blood, and the most kind and gracious invitations to it. O foolish people and unwise! Do we thus requite the Lord? Do we thus slight the dying of our Saviour? Are we no more affected with his singular love? Is this to commemorate the death of Christ, to come once or twice in a year to this feast? The Lord have mercy upon us, and help us. How are we degenerated from the primitive practice! How cold is our love to God, and to his Son, grown! Unless we blow it up by a frequent remembrance of Christ, it is to be feared it will quite go out. The ashes and dust of this world will bury all the remaining sparks of it which are not yet extinguished. Let Christ, I beseech you, see that you love him, by taking all occasions to come to him; by binding yourselves faster with the cords of his love to all obedience and dutifulness toward him. And let me but tell you these two truths, and I shall put an end to this discourse: The way to have reformed us would

[m] [Gen. xxii. 5.] [n] [Phil. iv. 4.]

not have been to leave off communions, but to make them more frequent. Nor, secondly, to unite and consolidate parishes, but to make more pastors in greater parishes, that, by more personal instruction, men might be better fitted for frequent communion. But so it is that zeal ofttimes hath too much passion in it, and too little knowledge. The good Lord pardon us, and be gracious unto us. Amen.

THE CHRISTIAN SACRIFICE.

A TREATISE

SHEWING

THE NECESSITY, END, AND MANNER OF RECEIVING

THE HOLY COMMUNION:

TOGETHER WITH

SUITABLE PRAYERS AND MEDITATIONS

FOR EVERY MONTH IN THE YEAR, AND THE PRINCIPAL FESTIVALS IN MEMORY OF OUR BLESSED SAVIOUR.

IN FOUR PARTS.

Οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ.—Matt. xxvi. 39.

Σός εἰμι, Χριστὲ, σῶσον ὡς αὐτὸς θέλεις.—Greg. Naz. [Carm. lxx. 7. tom. ii. p. 968.]

Transfer ad magnum sacrificium male peritura.

Hic verus est cultus, in quo mens colentis seipsam Deo immaculatam victimam sistit.—Lact. [Inst. Div. lib. vi. cap. 2. tom. i. p. 434.]

TO THE PIOUS READER.

The reasons that moved me to write this book, together with its design, I have declared in the beginning of it; and given directions also in their proper places how to use it. I have little therefore here to advise the reader of, but that I am much indebted for what I have writ in the second part, about the nature and end of this holy sacrament, to a treatise called *Mensa Mystica*, unto which I refer those that desire a larger discourse on that subject. It is possible that I may not only have followed the sense, but used also some of the expressions which you find there. But if I have it is more than I know, for I have not read it of many years, nor had either that or any other book on this argument by me when I composed these meditations. And, to say the truth, since I comprehended as I thought what belonged to this matter, I was not willing to look into any, merely lest they should hinder the free conceptions of my own mind, and their very words should cleave too much to my imagination.

I hope the reader will think fit to bring the like free and unprejudiced mind to the perusal of what I have writ, especially an heart seriously desirous to have holy devotion wrought in it to our Creator and Redeemer, and then neither of our pains, I presume, will prove unprofitable. But I do not mean by devotion only some transient thoughts and passions arising at certain seasons, when we more solemnly address ourselves to God our Saviour; but a settled love to him, disposing us to present him alway with an heart humble, pure, just, and charitable; which is the oblation that all our other sacrifices are to prepare for him, and the greatest honour that we are capable to do him.

For herein we express the high esteem we have of him, that we study above all things to become like him. We shew, indeed, that we think there is none better than he, when we prefer his wisdom, goodness, holiness, and truth, before all the pleasures that riches and honours can raise us unto; nay, when we choose, with the loss

of whatsoever is precious to us in this world, to conform ourselves to his blessed nature and will.

This is truly and substantially to glorify him before men; to magnify his name, and to exalt his praise. This proclaims him to be the most excellent Being, and that it is the supreme happiness and dignity of human nature to be one of his friends. But all the praises and doxologies we can bestow upon him without this are no better than flatteries. They are but good words and religious compliments, which we revoke and unsay again when we cross his commands.

If we would make God therefore an acceptable sacrifice, "there is nothing," saith Minutius[a], "like to a good mind, a pure intention, and a sincere conscience. He who highly esteems and reverences innocence supplicates the Lord: he that hath justice in great veneration sacrifices to God: he that abstains from fraud, atones heaven and makes it propitious to him: and he that rescues a man out of danger kills the fattest sacrifices. These are our sacrifices, these are the holy things of God; thus, among us, he is most religious who is most just."

"Would you know," saith Origen[b], "who it is now that offers to God the sacrifice of salvation and the sacrifice of praise? Truly, none but he that in all his actions makes God be praised, and by whom those words of our Lord are fulfilled, Let them *see your good works, and glorify your Father which is in heaven.* This is the man, I say again, who offers the sacrifice of praise; for whose actions, for whose doctrine, word, manners, and discipline, God is praised and blessed." With which agree those famous words of the son of Sirach[c], *He that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a peace-offering. He that requiteth a good turn offereth fine flour: and he that giveth alms sacrificeth praise.*

It is senseless to think that the Lord of heaven and earth should be pleased with any thing but the very best we have to give him. And what is that but ourselves? *a living sacrifice*, as the apostle speaks, *holy, acceptable to God*[d]? because it is properly a continual oblation, and remains still to be offered in more and more actions of a godlike life.

And for this end, Christ instituted this commemoration of the sacrifice which he made of himself to God, that we might be moved thereby to offer up ourselves freely and cheerfully as he did, to do

[a] In Octavio. [cap. 32.]
[b] Hom. 5. in Levit. [§ 7. tom. ii. p. 210 D.]
[c] Ecclus. xxxv. 1, 2.
[d] Rom. xii. 1.

and suffer what our heavenly Father pleases. For it is rank hypocrisy to commend and praise his obedience to the death, whilst we live in open opposition to God's commands, and will forego our own desires in nothing for his sake. The Scribes and Pharisees were of this religion, who did their own wills, and admired Abraham, Moses, and the Prophets, who were altogether governed by the will of God. They magnified those virtues in their ancestors, which they themselves not only wanted, but perfectly hated. They applauded their noble and generous actions, which they abhorred to imitate; and delighted to tell long stories of that faith and patience, which in themselves they would have held ridiculous. They had a catalogue at their fingers' ends of all the hardships they endured, and made themselves believe they loved those worthies with all their heart, for leaving their own country, refusing of great dignities, and abandoning many of the pleasures of this life; whilst they remained wretchedly covetous, and were full of ambitious and aspiring thoughts, being lovers of wealth, honours, and pleasure, more than lovers of God. Such is the devotion of those now who extol our Saviour, and speak great things in his praise, but do not think fit to tread in his steps, by making themselves an hearty entire oblation to God, and living in absolute subjection to all his commands.

This is the best way to *shew forth the Lord's death*, and to make the most acceptable commemoration of this sacrifice. It is the purest, the most sincere and honest expression of our love to him and his service, to which we should always stir up ourselves when we remember Jesus.

And that is the scope of this treatise, to excite those that read it to worship the Lord with holy worship; that is (saith one of the ancients) "by purged thoughts and reasonings, right and true opinions, composed passions, and quiet affections; and by likeness to God in virtue, to the utmost of our power." They are the words of Eusebius[e], who was very well aware that God is to be worshipped not only with external actions, but especially with our minds: because he is the inspector of our mind and heart, as David tells his son Solomon, 1 Chron. xxviii. 9, where he gives this reason why he should *serve God with a perfect heart, and with a willing mind;* because *he searches all hearts, and understands all the imaginations of the thoughts.* A thing which all men ought to think of frequently, but especially kings and princes. For "the most excellent Being," as Grotius[f] there observes out of Diogenes the Stoic, "ought to be

[e] Lib. iii. Præpar. Evang. c. 13 [p. 122 C.]

[f] [Inter Critic. Sacr. ad loc. tom. ii. part. 2. col. 245.]

honoured with that which is most excellent; and the Governor of the world with that which governs and rules in us." David also adds another reason, I observe, in that place, to enforce the forenamed exhortation; because God is not tied to any man but only upon the condition of his hearty obedience and affectionate service: *If thou seek him*, says he, *he will be found of thee; but if thou forsake him, he will cast thee off for ever.*

I shall add to this only the words of Lactantius: "There are two things that ought to be offered to God, a gift and a sacrifice; the gift for ever, the sacrifice for a time: and both the one and the other is incorporeal. The gift is integrity of mind; the sacrifice is praise and hymns. Therefore the most excellent manner of worshipping God, is praise directed to him out of the mouth of a just man[g]." The eucharist consists of both, as you will find in this book. The help of which if the reader will be pleased to use till he hath made himself such a thankful oblation to God, he will not want a reason why I call it THE CHRISTIAN SACRIFICE: nor fail to grow in wisdom and spiritual understanding. For, as the son of Sirach saith, *The love of the Lord passeth all things for illumination: he that holdeth it, whereto shall he be likened*[h]? He will delight to be repeating this oblation of himself, and of his praises and thanksgivings to God our Saviour, with higher devotion of spirit, and greater purity of heart and life. He will not stand in need of many exhortations to do this, or the rest of his Christian duty; for the love of God will be instead of all reasons and motives to make him good. He will think continually how much he is bound to his infinite goodness; that he would take care, by this familiar representation of the unparalleled love of Christ, in dying for us so freely, to continue and quicken in Christian souls a most ready and cheerful disposition to obey him in all things.

And there is no doubt but it proceeds from a great decay of their love to our Saviour, that his family (who are called by his name) remember him so seldom in this manner. And the decay of their love is certainly the cause of that impiety which hath overspread the Christian world: as this impiety again makes them still more negligent and unwilling to commemorate Christ's love; which would be but a reproach to their ungodly life. It was truly observed by Petrus Blesensis[i], about five hundred years ago, that "in the first church, as many as were present in the Christian assemblies every day communicated in the eucharist. But after the number of the

[g] Lib. vi. Instit. Div. c. 25. [tom. i. p. 508.]

[h] Ecclus. xxv. 11.

[i] [Serm. xvi. p. 354.]

faithful was increased, and they could not all so conveniently come to it daily, it was ordained that at least every Lord's day they should communicate. But when the tares, growing up very high, began to overtop and hide the wheat; and when the charity of many waxed cold, and iniquity abounded, so that few were found fit to receive the cup of salvation; it was decreed, that at least upon the three solemn feasts of the year, Easter, Pentecost, and the Nativity, they should all dispose themselves for it. But now, because the days are evil, and almost all are gone aside and become unprofitable (I dare not say, by the precept of the church, but yet by its silent permission), the custom is introduced of assembling once a year in the church to communicate; which is not lawful for any man to omit." If he had lived now in our days, he would have found the state of affairs grown much worse among us, and complained that some in many years never partake with our Saviour at all. The reason certainly is, because their love to him is not only grown very cold, but quite frozen. It is not only weak and languishing, but like to die; which must needs increase iniquity, and make the days exceeding evil. It is the duty therefore of every good man to endeavour to amend them, and to restore the ancient warmth of love and zealous affection to our Saviour, by persuading Christian people to frequent and serious reflection upon the greatness of his love, and to solemn commemoration of it in such manner as he hath appointed.

Let me beseech therefore all those who are not in condition yet to be moved by love, that they would consider and weigh so long the danger of this neglect wherein they live, till it make them afraid. Aben Ezra, a learned interpreter of the Scripture among the Jews, writing of the *Cereth*, or 'cutting off' (i. e. sudden death by the hand of God, or the loss of their children, and extirpation of their family, not to mention other opinions of the meaning of it), which is threatened to divers offenders against the law, hath left us this memorable observation[j]: that whereas God hath prohibited three and twenty things, under the penalty of being cut off from their people if they did commit them; there are but two things that he hath commanded in the whole Scripture, for the neglect of which a man becomes obnoxious to this extermination. They are Circumcision, and the right observation of the Passover; when they eat the 'typical lamb,' as Petrus Blesensis calls it in the place abovementioned. Which may very well be for this reason, that God might shew what place and esteem he would have these ceremonies hold

[j] [Teste Paulo Fagio in Exod. xii. 15. inter Critic. Sacr. tom. i. part. 2. col. 204.]

among his people; so that none who called himself his should dare to neglect them, but they should rather be observed by all with the greatest care and diligence. And hence comes that saying of their wise men; "He who contemns the feasts, or the sacred conventions (of which the passover was the chief), and he who makes void the covenant of Abraham our father (which was circumcision), there is no portion for him in the world to come." Which should be studiously noted by those Christians who neglect or despise things sacred, whether the holy assemblies, or the holy sacrament; as P. Fagius (upon Exod. xii. 15.[k]) well applies this observation. For if God would heretofore have those ceremonies, which were but shadows, continue in such high esteem, and be so regarded among the Israelites; how carefully and how reverently would he have us attend upon those holy mysteries which he hath instituted by his well-beloved Son Jesus Christ, in which he truly communicates himself to us unto eternal life! There is more danger than is vulgarly imagined in not commemorating the death of this *Lamb of God, who takes away the sins of the world*, by receiving the holy eucharist, which he hath appointed for a memorial of him. It is next to the disowning Christianity, or not professing ourselves to be Christ's disciples. It is a cutting off ourselves from the body of Christ, an open declaration that we have no communion with him; and therefore as plain a confession that we deserve to be rejected and cast off by him, for whom we have so little regard.

If this seem too harsh a sentence, let it be considered, that not I, but they pronounce it against themselves, by refusing to acknowledge Christ after that manner which he hath prescribed. And therefore, instead of quarrelling with so severe a denunciation of the Divine displeasure against all wilful neglecters of this holy rite (whose souls are in as much danger of the stroke of heaven now as the bodies of the Hebrews were heretofore), let the guilty study to avoid it by becoming strict and devout observers of this precept. Let them acknowledge Jesus to be the Lord, and testify their love and affection to him, and tie themselves fast to dutiful obedience towards him, by doing this in remembrance of him. And whosoever shall receive any benefit by this admonition, or anything else contained in this book, as they will bless God, no doubt, for such helps to devotion, so they will candidly interpret, I hope, every expression, and charitably pass by the defects which, it is possible, they may espy, in a work well intended. But if the humour of any

[k] [Inter Critic. Sacr. ad loc. col. 204.]

shall lead them to do otherwise, and there shall those be found who will dislike the design itself, or slight my performance, I shall not much concern myself, I think, in their censures, but rest contented in this, as well as other cases, with the comfort which the wise man, whom I mentioned above, hath left us; and they may do well to consider it:

Ecclus. xiv. 2.

Blessed is the man whose conscience hath not condemned him, and who is not fallen from his hope in the Lord.

Ecclus. xi. 26.

For it is an easy thing unto the Lord in the day of death to reward a man according to his ways.

Ecclus. xiv. 20, 21.

Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.

He that considereth her ways in his heart shall also have understanding in her secrets.

THE

INTRODUCTION.

When I consider whence it is that they who otherwise frequent the Christian assemblies are generally so negligent in communicating at the table of the Lord, the reasons seem to me to arise from one or other of these four heads.—It is either thought to be no necessary part of a Christian duty, at least not so necessary as others are; or else the meaning, use, and benefit of it is not understood; or men are loath to be at the pains of disposing themselves to be worthy communicants; or, lastly, having sometimes communicated, they found no good by it, and so left it off.

It is the design therefore of this small treatise, which a desire to quicken and promote Christian piety hath brought forth, to shew, as briefly and plainly as I can devise,

I. First, That all those who are called by the name of our Lord have a tie upon them to address themselves to his holy table: and,

II. Secondly, That the ends and purposes for which it is prepared are such as both invite and engage them to come thither.

III. Thirdly, To direct the readers to an easy and familiar way of disposing themselves to do this duty with profit and pleasure: and,

IV. Lastly, To furnish them with some meditations and devotions suitable to the action; for want of which, I conceive, many reap so little good from it.

These are the four parts of the ensuing discourse.

PART I.

Of the obligations we have to communicate.

For the first of these, to make you sensible of the necessity and weight of this duty, there are these six things to be considered.

I. That we have an express command for it from our Lord and Master, to whose service we were solemnly devoted when we were baptized. And lest there should be any room for shifting and excuses, this command is so ordered, that it hath respect both to the officers and ministers in his church, and also to the people under their care: to the former, that they might prepare this holy table; to the other, that they might come to partake of it. First, he requires his apostles, to *do this in remembrance of him*[a]. Which words, it is plain, refer to what our Saviour then did, who *took bread, and gave thanks, and brake it, and gave it unto them, saying, This is my body which is given for you: this do in remembrance of me.* And therefore it is as much as if he had said, "Do ye take bread, give thanks, break it, and give it to all my family hereafter."

Now if they were bound to give it, then all Christians, no doubt, must be bound (though here had been nothing more said) to receive and eat it. But the more to enforce the duty, they are required so to do, according as St. Paul hath declared the mind and intention of our Lord in this business, (and he is the only person, beside St. Luke, who makes mention of these words, *Do this in remembrance of me;* though two other evangelists mention the institution of this sacrament.) He tells us[b], that when our Lord had given thanks, he brake the bread and said, *Take, eat, this is my body which is broken for you: do*

[a] Luke xxii. 19. [b] 1 Cor. xi. 24.

this in remembrance of me. Here these words, *do this,* immediately refer to *take, eat;* which are not in St. Luke. And therefore, *do this,* in his gospel, immediately refers, as I said, to "taking bread, giving thanks, breaking it, and giving it to them." In that the apostles and their successors were more peculiarly concerned; and none can *do this* (i. e. take bread, give thanks, break it, and give it), but they. But in the other "taking, eating and drinking," all Christians are concerned, and are bound to *do this* as long as the world lasts. Which appears sufficiently from the whole discourse of St. Paul to the Corinthians, who were, as he tells them[c], to *shew forth the Lord's death,* as often as they did eat that bread and drink of that cup, which the ministers of our Lord gave to them. As they were not to neglect their duty in making ready this holy food, inviting the Lord's people to partake of it, offering it and giving it to them, so it behoved them who were called to be careful not to neglect theirs, but to come, and eat and drink at the table of the Lord: that by the whole action, performed by both, the Lord's death might be declared and solemnly commemorated with thanksgiving and praise. And to make this command appear more weighty, let me cast in two or three considerations more, before I proceed any farther.

1. That our Lord not only gave it to the twelve apostles, but to St. Paul also after he was added to the number. From which we may clearly gather his intention of having this duty every where performed, not only by the Jews, but all others. For when he appeared to this person, and revealed his whole mind to him that he might be an apostle and preach to the heathen world, he left not out this precept, but gave him particular instructions about it. *For I have received of the Lord that which also I delivered to you, that the Lord Jesus, the night in which he was betrayed, took bread,* &c.[d] He had not this from the apostles, nor was taught it by man, but Christ himself delivered it to him, as he had done to the rest of his apostles, that he might teach men to do this, if they had any regard to the express command of their dearest Lord. And it is very hard if they have not a great reverence to it, considering,

2. That it is the very last commandment which he gave

[c] 1 Cor. xi. 26. [d] Verse 23.

before his death[e]. When he was parting with his disciples, and taking his farewell of them, (till he should see them again after his resurrection,) he left this charge with them, that they should do as they had seen him do just before he went away. Read the verses going before those now mentioned out of St. Luke[f], and you will find the sense of our Saviour's whole discourse to be this:

"This is the last supper we shall eat together in this world; I shall keep no more feasts with you till we meet in heaven. But I would have you meet often and feast together upon my broken body and my blood shed for you, according to the pattern which now I set before you. As you see me take bread, give thanks, break it, and give it to you, so do ye. This is my will and testament: if you have any respect to the words of a dying Master and Saviour, if ye love me, and bear me in mind when I am gone from you, do not forget to *do this in remembrance of me.*"

And what he said to them we are to take as said to us: for,

3. St. Paul saith this is to be done *till his coming again*[g]. It is not a temporary command, like those given to Moses, but lays a perpetual obligation upon us; till Christ, who appeared to put away sin by this sacrifice of himself (which we commemorate) shall *appear the second time without sin unto salvation*[h]. From whence it necessarily follows, that not only the apostles, but all the ministers of Christ to the end of the world, have power to *do this;* and that the people are bound to do their part, when the minister hath done his. How they will excuse themselves from an open breach of our Saviour's commandment, who do not this in remembrance of him, I cannot imagine. There is nothing that he enjoins with more solemnity and particular care than this action; and therefore the same necessity lies upon us for the performance of it that there doth for obedience to other of his commands. If there be any difference, it is such as should rather make us exceeding careful about this duty than otherwise. For,

II. It is a command whereby our love and affection to Jesus Christ, our ever-blessed Redeemer, is more than ordinarily

[e] See S. Chrysost. 27 Hom. on 1 Cor. [tom. x. p. 245.]

[f] Ch. xxii. 16, 17, 18, &c.

[g] 1 Cor. xi. 26. [h] [Heb. ix. 28.]

tried and proved; there being no other reason for performing it, but merely our respect to his will and pleasure. To most other duties in our religion there is something in nature to prompt us, or to shew us the reason of them. That we should be just, and merciful, and sober, and grateful, &c. we can derive from a reason within ourselves. But this duty, to which I am exciting you, is one of the things for which there is no other ground but his divine commandment and appointment. We have no other reason why we should *do this*, but because he would have us. And therefore the doing of it is a piece of pure obedience, arising wholly out of our respect and affections to him and his injunctions. It being, indeed, designed for the keeping him in memory, his appointment of it for that purpose hath added a good reason to it; which doth mightily enforce our duty, if we have any love to the memory of so dear a Saviour, and desire to perpetuate the story of so rare a love, and make it known to all succeeding generations.

By this it is apparent that the thing which makes men most negligent of this duty is that which, if they were understanding believers, should make them most zealously affect it. Natural conscience not reproving them for not *doing this*, as it doth for injustice, cheating, lying, and such like sins, they live securely in the neglect of it. And this is the very reason why the people known by the name of *quakers* have so little or rather no regard to it. But if Christian faith were planted and deeply rooted in men's hearts, they would upon this very account be the more forward to do it. Because it is the peculiar mark of a Christian, a work proper to him alone who is moved to this, not by nature and the common light of mankind, but purely by his religion and devotion to his Saviour. For there is no piece of divine service in which he is interested so much as this. It is more properly Christian worship than any other. All the world think their religion binds them to pray to God, to praise him, and give him thanks; but to acknowledge him, and render thanks to him by *doing this*, belongs only to believers in Jesus. And that was one cause, I make no question, that the first disciples of Christ made this so great a part of their devotion, which is the next consideration.

III. Primitive use and practice upon this command of our

Saviour's doth very much explain his intentions and tell us the obligation of it. They who were taught by the apostles of our Lord best understood the weight of this commandment. And truly they understood it so that they did constantly *do this*, as they did publicly meet together to pray or hear, and as oft as they did eat and drink together in token of their love and friendship. Both which they did very frequently. In the church of Jerusalem every day, as we read, Acts ii. 46, *they continued daily with one accord in the temple, and breaking bread at home, did eat their meat with gladness and singleness of heart.* That is, after they had daily performed their common devotions with the Jews in the temple service, they went to their own houses to render a more particular service to our Saviour: by *doing this in remembrance of him*, and keeping feasts of charity for the poor and indigent. At those meals, it is manifest, they forgot not this[h], which they took to be an exact imitation of Christ, who after the paschal supper instituted this holy sacrament. And that it accompanied other parts of divine service and Christian duties is as manifest from Acts ii. 42, where you find they *continued steadfastly* or unweariedly in *hearing the apostolical instructions*, in *communicating to each other's necessities*, in *breaking of bread, and in prayers.* The word we render *continued steadfastly*[i] denotes both the frequency of the action and that they were not tired with it. But the principal time for it seems to have been on the Lord's day, according to what you read in the place just now mentioned, that *the disciples were assembled on the first day of the week to break bread*[k]; and the Syriac translation of those words[l], which run thus, *When ye meet together, ye do not eat and drink as becomes the day of our Lord*[m]; which it is the most likely was the "set day" on which (Pliny[n] saith) they were wont to assemble before it was light, "to sing a song of praise together to Christ, as God; and to bind themselves by a sacrament not to do any wickedness; but that they would not commit theft, nor robberies, nor adulteries, nor break their words, nor deny anything that was deposited with

[h] 1 Cor. xi. 20, 21, &c. Acts xx. 7, 11.

[i] Προσκαρτεροῦντες.

[k] Acts xx. 7. [l] 1 Cor. xi. 20.

[m] As if they had found in their copy κυριακὴν, not κυριακόν.—[Walton, Bibl. Polyglott. tom. v. p. 706.]

[n] Stato die,—l. 10. Epist. 97.

them in trust when it was demanded." This done, "their custom," he adds, "was to depart, and to meet together again to partake of a common but innocent meal." Which assembly, it is plain from the Scripture, was in the evening, as the other was held before the morning light. So that it should seem, in some places they remembered our Lord by doing this twice in a day, both morning and evening. "In their assemblies before day," as Tertullian's words are[o], "as well as in the time of meat;" which we know was supper-time, when they held their feasts of charity. This is sufficient to shew what a great affection they had to this duty, and in what high account it was among them; in that no assembly of Christians, of whatsoever sort it was, could pass, wherein Christ's death was not remembered with thanksgiving and praise.

IV. And, indeed, it is part of the food which our Lord hath appointed for his family, and which his stewards (as I have shewn you) are to provide for them and give it unto them. It ought therefore to be thankfully received, and constantly used when we are invited to it, unless we mean to starve ourselves, and provoke our Lord, by refusing this, to withdraw his blessing from other means of our spiritual growth and nourishment. The very names, as you shall hear, whereby it is called, suppose it to be food. And since for the body it is not intended, it must be Christian food; part of the plentiful provision which Christ hath left in his house, for the souls of his faithful servants, that they may be well maintained and able to do their work. And truly, as long as we have any need to grow in the grace of our Lord Jesus Christ, to increase in strength and power, to master all temptations and do our several duties, to renew the sense of our obligations to God, and bind ourselves faster to him, to heighten our love and gratitude, and to stir up delight and joy in God our Saviour; so long will there be a necessity of *doing this*, which serves for all these ends and purposes.

V. And did we but seriously consider this one thing, that a principal end for which both this and the other sacrament was

[o] Cap. 3. de Corona. ["et in tempore victus, et omnibus mandatum a Domino, etiam antelucanis cœtibus," p. 102 A.]

instituted, is, that by these outward signs we might express our hearty consent to the new covenant made by Christ in his blood, and engage ourselves to stand to the terms and conditions of it; we should be extremely afraid to refuse to come to this holy communion, because that is the same with refusing to be of his religion. For he that made the new covenant with us, and is the Author of the Christian religion, hath made these outward rites and solemnities to be instruments of stipulation, whereby they who are willing to enter into that covenant and be of that religion should express their agreement and submission to it, and openly declare that they own Jesus to be the Lord, and will perform due obedience to every one of his commands. Which when they have once done, they are to signify their continuance and steadfastness in that religion to which by these means they have addicted themselves, by the repeated use of the same things. Otherwise, they live as if they repented of the contract which they made, and renounced our blessed Saviour, who hath made the *doing this* to be a special testification of our devotion to him and his service. This is a thing to be sadly pondered, and might prevail much were it laid to heart as it ought.

VI. To which if you add all the other purposes and ends for which it was ordained, they would still make it appear more necessary; if either the will of Christ, his special command, the practice of all Christians, our own wants, our respect to the Christian religion, or the great benefits we may receive by *doing this* in remembrance of him, can make us judge any thing so. And that is the second part of my discourse; to which I now proceed.

PART II.

Concerning the ends and purposes of this holy action.

If the reader be convinced by what hath been writ, that he is as much bound to *do this* as he is to be a Christian, I hope it will have a double effect upon him. First, that he will endeavour to quicken and stir up himself to a serious and constant performance of this duty, by often pressing these considerations hard upon his heart. Secondly, that he will be very desirous to understand the full meaning, end, and use of this holy action; that so he may reap the profit which is therein designed to him. He must stifle his conscience, or else it will move him to the former: and the more resolved he is in that, the more solicitous he will be about the other. Leaving him therefore to attend to the voice of his own awakened mind, I shall give him no further incitements to this duty than will arise from what I am now a going to say about the nature of it. From whence we may draw a great many arguments to persuade him to be ready prepared to this, as well as any other good work.

I. First then, the very words of the institution of this sacrament, and the whole discourse of St. Paul about it, prove that it is to be considered as a divine feast, which our Lord hath appointed in commemoration of himself. That it is to be looked upon as a feast or repast provided for us, the bread and wine, the eating and drinking, sufficiently declare. But it is more fully expressed in the names of *breaking of bread*, and the *supper of our Lord*, which are given to this action. And as it is expressly ordained to be *in remembrance* of our blessed Lord, so (I think it not amiss to add) it was no unusual thing in the world to institute feasts and entertainments to preserve the memory of famous persons. It is recorded by Athenæus[p], that there were such set meetings of several sects of philoso-

[p] L. 5. Deipnosoph. c. 1. Πολλῶν γοῦν εἰσι φιλοσόφων ἐν ἄστει σύνοδοι, τῶν μὲν Διογενιστῶν, κ. τ. λ. [p. 186 a.]

phers in Athens to commemorate their founder. Some on a certain day celebrated the memory of Diogenes, others of Antipater, others of Panætius. And the great philosopher Theophrastus left a sum of money at his death for such a meeting; not that they might there debauch themselves, as his words are, but manage their discourses soberly and learnedly in that *Compotation:* (so the Greeks called their feasts, which took their denomination from the *wine*, as among the Hebrews they took their name from the bread[q]: and so Constantine, I remember, calls the Christian feast in memory of the martyrs[r], where the poor were comforted, and those that had lost their estates mercifully relieved.) At these most sober tables they discoursed of their memorable sayings, their worthy actions, their patient sufferings; and rehearsing the history of their life and death, excited themselves to tread in their steps. For this, as Germanicus said excellently on his death-bed[s], is the principal part of friendship; "not to follow the dead with tears, but to remember his will, and to execute his commands." Which is the general design, I make no doubt, of this most holy feast; where we meet to preserve an eternal memory of our glorious Redeemer, and to fix more deeply in our minds all that he did and suffered for us; that thereby we may be disposed with the greater cheerfulness to perform his will and obey his precepts. For this end I find that the Gothic churches[t] (which long continued in Spain) having comprehended the history of our Saviour under these nine words, *Incarnation, Nativity, Circumcision, Appearance, Passion, Death, Resurrection, Glory, Kingdom*, were wont to divide the holy bread in the sacrament into just so many parts; on which they imposed those nine names. Whereby they have let us know what their conceptions were of this action: and that they thought the breaking, giving, and receiving of that bread, was to commemorate and more strongly imprint on their minds the whole history of our Lord Jesus. Which we are not to reflect upon in an idle and ineffectual manner, but with such passions as we

[q] Gen. xliii. 25. *They heard they should eat bread*, i. e. dine with Joseph: and ver. 31. *he said, Set on bread.*

[r] Σωφρονέστατα συμπόσια,—Orat. ad Sanct. Cœtum, cap. 12. [ad calc. Euseb. Hist. Eccles. p. 692.]

[s] Quæ voluerit meminisse, quæ mandaverit exsequi,—Tac. l. 2. Ann. [cap. 71.]

[t] Casaub. ex Mosar. Liturg. Exerc. 16. n. 38. [p. 529.]

feel when we think of the sweet conversation, the good offices, and the solemn departure of the dearest friend that we ever had: whom no goodnatured man can seriously call to mind without love, delight, gratitude, and a great forwardness to fulfil his will and testament, and to follow his admired example.

Now that we may be made able to do so, in respect to our Lord Christ, he is pleased to set before us this holy food, which the Christian church hath always looked upon as a spiritual nourishment, to strengthen and increase in us all goodness. And for that purpose we are to address ourselves to the table of our Lord; that by affectionate meditation on his condescending kindness in becoming a man for our sakes, and by laying to heart the whole story of his wonderful love from his birth to his grave; and fixing our eyes on the glorious hopes he hath given us by rising again from the dead, and ascending to the throne of God; we may feel a greater strength derived to us from him, enabling us to our several duties, and be enlivened to a greater freedom and cheerfulness, in denying all our own appetites and desires, and submitting them to the will of Christ. Say, therefore, to yourselves before ye come thither, some such words as these:

"We are invited to a feast; our most gracious Lord is the Master of it: yea, he himself is the cheer that is provided for us. With what humility, with what thankfulness ought we to accept of his invitation? Let us fit up ourselves, and make our souls ready to appear before him, in as holy and becoming a manner as we are able. Let us go with such joy, as if we were called to the richest entertainment in the world *Let our meditation of him be sweet; and let us be glad in the Lord.* Let us *mention the lovingkindness of the Lord, according to all that the Lord hath bestowed on us.* And let us *make his name to be remembered in all generations*[u]. Let us resolve to "feed on him in our hearts by faith with thanksgiving," as his minister exhorts us; to ruminate so long upon his love, till we feel our hearts burn with love to him. Let us meditate on his holy life, his bitter passion, his bloody and shameful death, his glorious resurrection and ascension, his power and authority at God's right hand, the great benefits

[u] Ps. civ. 34. Is. lxiii. 7. Ps. xlv. 17.

we justly expect from thence, and the precious promises he hath by these means sealed to us: till we feel all the powers of our souls quickened and stirred up with a mighty heat and zeal to do the will of our blessed Redeemer; even a new life and spirit coming into us, and making us *strong in the Lord, and in the power of his might*[v]."

Which virtue we shall certainly find flowing into us, and spreading itself through our hearts; if we believe and enter into a serious consideration of the more particular intention and design of this holy feast: whose general meaning I have briefly described.

II. Having surveyed therefore in your thoughts the whole gospel of our Saviour Christ, I shall proceed to shew you on what you are more principally to fasten them. You must not consider this holy action only as a feast in remembrance of him; but as a feast upon a sacrifice, wherein you are more particularly *to commemorate his death.*

Our blessed Lord, the High Priest of our profession, was pleased himself to be offered upon the cross, where he *gave himself for us an offering and a sacrifice to God for a sweet-smelling savour*[x]. A kindness that, as it ought never to be forgotten, so it ought to be mentioned with the highest and devoutest praises. And therefore, after the manner of those feasts among the Jews (and Gentiles too) in which the people had some portion of the sacrifice to entertain themselves and their friends withal, he makes us partakers of the sacrifice which he made to God, by admitting us, in these representations of his body and blood, to feast upon it. Which action is a grateful commemoration of his death to his everlasting praise and glory. Therein we set forth that sacrifice of his for us, and signify the thankful sense we have of his love, and our high esteem of those benefits which his bloody death hath purchased to us. This we learn, first, from those words of our Lord and his apostle St. Paul, which teach us to *do this in remembrance of him.* Which praise doth not signify our calling him to mind, but our making mention of his dying love with due praise and acknowledgments: which is best expressed by

[v] [Ephes. vi. 10.] [x] Ephes. v. 2.

the word *commemorate.* We declare by doing this that we indeed bear that remarkable testimony of his kindness, in the remembrance of a thankful heart; and will endeavour to make it be remembered in the succeeding generation. That this is the meaning appears more fully from a second expression of St. Paul's[w], where he saith, as often as they did eat this, they *shewed forth the Lord's death till he came.* We declare and publish by this action his bloody death. We proclaim and abundantly utter the memory of his great goodness: which he would have made known to all, by this solemn feast, till his second appearing. This is the import of that word *shew forth;* only it carries this farther notion in it, (as appears by the use of it in the Psalms[x],) that we hereby publish his mighty acts with praise, extol and magnify his marvellous love, and celebrate the memory of those divine benefits he hath obtained for us, with a desire that they may be acknowledged in the same manner to the world's end.

And here now we may consider that this commemoration and shewing forth looks two ways—towards men and towards God.

First, we shew it forth, and tell it to the world. We openly declare to all those that see or know what we do that the Son of God died for the children of men; that he freely gave his body to be broken and his blood to be shed for our redemption. We proclaim Jesus to be *the Lamb of God that takes away the sins of the world*[y], and shew how *God hath commended his love to us, in that while we were sinners he gave his only begotten Son for us, that we might live through him*[z]. In this riches of his grace we make our boast, and glory a great deal more than if we possessed the treasures of the whole earth.

And, secondly, then we commemorate also, and shew forth his death unto God the Father. We set before him this free-will offering of Jesus as a sufficient sacrifice for the sins of the whole world. We magnify his bounty in this invaluable blessing, and make mention of this which his Son hath suffered for us as a complete satisfaction for all our offences against him.

We must approach therefore to the table of the Lord with

[w] 1 Cor. xi. 26. [x] Ps. cvi. 2, and cxlv. 4–7. [y] [John i. 29.]
[z] [Rom. v. 8; John iii. 16; 1 John iv. 9.]

affectionate acknowledgments of his infinite goodness, extolling and praising his merciful kindness in bestowing on us so great a gift, professing we will never forget the tender love of our Lord, who laid down his life for us, and beseeching the Father of mercies to receive us into his grace and favour, for the sake of his dear Son, whose death we shew unto him. We should resolve to express the sense of our hearts in some such words as these: "*It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O thou most high: to shew forth thy lovingkindness in the morning, and thy faithfulness every night. For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands*[a]. —*Come and hear, all ye people, I will declare what the Lord hath done for our souls*[b];—*For great is his mercy towards us, and he hath delivered our souls from the lowest hell*[c].—*Glorious things are spoken of thee*[d], *O Jesus, thou lover of souls,—the word made flesh*[e],—*the image of the invisible God*[f],—*the light of the world*[g],—*the Lamb of God that takes away its sin*[h],—*the first begotten from the dead*[i],—*the heir of all things*[j],—*the prince of the kings of the earth*[k],—*an high priest who is set down on the right hand of the throne of the Majesty in the heavens*[l],—*who appears in the presence of God, and lives for ever to make intercession for us*[m].—*Who in the heavens can be compared to the Lord?*—*Who among the sons of the mighty can be likened to the Lord*[n]*? For thou, Lord, art highly exalted: thou art exalted far above all gods*[o].

"In this most powerful name, O Father Almighty, we humbly cast down ourselves before the throne of thy glory: give us leave to mention before thee the death of him who said, *Behold, I come, to do thy will, O God*[p]. Behold, O Lord, the bleeding wounds of thy well-beloved Son, in whom thou hast testified, by a voice from heaven, that thou art well pleased. Remember how his body was broken for us, and his blood poured out. In him we believe thou art perfectly satisfied, and there-

[a] Ps. xcii. 1, 2, 4.
[b] Ps. lxvi. 16. [c] Ps. lxxxvi. 13.
[d] [Ps. lxxxvii. 3.]
[e] John i. 14.
[f] Col. i. 15. [g] John viii. 12.
[h] [John i. 29.] [i] Rev. i. 5.
[j] Heb. i. 2. [k] [Rev. i. 5.]
[l] Heb. viii. 1.
[m] Heb. ix. 24, vii. 25.
[n] Ps. lxxxix. 6.
[o] Ps. xcvii. 9.
[p] [Ps. xl. 7; Hebr. x. 7.]

fore are bold to hope that thou art reconciled to us on that account. O hear his dying groans, regard his agony and bloody sweat; by his cross and passion let our sins be blotted out, and by his glorious resurrection and ascension let us feel every evil affection and lust perfectly killed and crucified. We have nothing to plead, if he have done enough and fulfilled all thy will. But since he hath laid down his life in obedience to thee, O let us by virtue of that voluntary sacrifice which now we represent before thee, obtain thy mercy and grace. We cannot be content to lose our share in so great a love. And since thou hast bid us to commemorate it, we hope we shall as certainly partake of it as we do of this feast to which thou hast invited us. *So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise from generation to generation*[i]. *We will extol thee, our God, O King, we will bless thy name for ever and ever. Every day will we bless thee, and will praise thy name for ever and ever*[k]."

In such meditations as these, when we shew forth the inestimable value of Christ's sacrifice, we do, as it were, offer it unto God, or rather make before him a commemoration of this offering. And in this sense the ancient Christians did call this sacrament a sacrifice, and every Christian they looked upon as a priest, and a sacrificer, when he came to the table of the Lord: because Christ not only bade his apostles *do this in remembrance of him;* but St. Paul requires every one of us to do the same, and to *shew forth his death till he come.* There is none mentions this sacrifice more frequently than St. Chrysostom. But to explain himself after he had said, "We do not make another sacrifice, as the high priests of old, but always the very same," he adds, "or rather we make a commemoration of a sacrifice[l]." And in the very same manner Eusebius writes, in his first book of his 'Evangelical Demonstration:' "Christians cannot think fit," saith he, "to return back again to the first and weak elements" (he means the Mosaical sacrifices, which were but symbols and images, not the truth itself): "since they celebrate every day the commemoration of his body and blood, and are made worthy of a

[i] Ps. lxxix. 13.

[k] Ps. cxlv. 1, 2.

[l] Μᾶλλον δὲ ἀνάμνησιν ἐργαζόμεθα θυσίας,—in Heb. x. p. 523. ed. Sav. [tom. xii. ed. Ben. p. 169 A.]

better sacrifice and ministry than the ancients were[m]." And a little after, speaking of Christ's wonderful oblation, and most precious bloody sacrifice to the Father, he adds, that "he delivered also to us a remembrance instead of a sacrifice, to offer up continually unto God[n]." By which words it is manifest he took the remembrance or commemoration of Christ's death to be that sacrifice we make to God. And again he saith in the very next page, "to celebrate the remembrance or commemoration of that sacrifice upon the table by the symbols (or representations) both of his body and saving blood, we have received according to the ordinances of the New Testament." Hither he applies those places out of the Psalms: *Offer to God thanksgiving: Let the lifting up of our hands be as an evening sacrifice: The sacrifices of God are a contrite spirit*, &c. So that they thought of no other sacrifice in those days but that of "praise and thanksgiving," together with the "offering of ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto him;" as it is admirably expressed in our communion-service[o]. With which the author now mentioned perfectly agrees, and delivers his mind almost in the same words. "We sacrifice," saith he[p], "a divine, venerable, and most holy sacrifice. We sacrifice after a new manner, according to the New Testament, a pure sacrifice, &c.; we both sacrifice and offer incense too: celebrating the remembrance of that great sacrifice, according to the mysteries delivered by him to us; and offering thanksgiving for our salvation by godly hymns and prayers to God: consecrating ourselves also wholly to him, and to our High Priest the Word, devoting to him both our souls and bodies." It would be easy to add much more to the same purpose; but I will conclude with the words of Fulgentius[q], which are to this effect:—"In the time of the Old Testament living creatures were offered by the patriarchs, prophets, and priests: now in the time of the New Testament the holy catholic church throughout the world ceases

[m] Τὴν τοῦ σώματος αὐτοῦ καὶ τοῦ αἵματος τὴν ὑπομνήσιν ὁσημέραι ἐπιτελοῦντες, cap. 10. [p. 37 B.]

[n] Μνήμην καὶ ἡμῖν παραδοὺς ἀντὶ θυσίας τῷ Θεῷ διηνεκῶς προσφέρειν. [p. 38 C.]

[o] Prayer after all have communicated.

[p] Θύομεν τὸ ἔνθεον καὶ σεμνὸν, &c. Ib. [p. 40 A.]

[q] Lib. de Fide ad Petrum, c. 19. [inter opp. August. tom. vi. append. col. 30.]

not to offer the sacrifices of bread and wine in faith and charity. For in those carnal sacrifices the flesh of Christ was figured, which he was to offer, and his blood, which he was to shed for the remission of sins. But in this sacrifice there is giving of thanks, and a commemoration of the flesh of Christ, which he hath offered, and of his blood, which he hath shed for us.". . . "In those sacrifices, therefore, what was to be given us was signified in a figure; but in this sacrifice is evidently shewn what is already given. In those sacrifices the Son of God, it was foretold, should be slain for sinners; in this he is declared and published as actually slain for them." This is sufficient to shew what the sacrifice is which we make when we *do this*, and that our church now doth the same which the ancient did. By feasting upon this sacrifice we not only commemorate that oblation of himself, with the sacrifice of praise and thanksgiving, but likewise offer up ourselves to him to be entirely his. As will appear more fully in the next consideration; which is this.

III. By this action we make a solemn profession of the Christian religion, and declare ourselves to be the disciples and followers of Jesus, to whom we join ourselves in fellowship. So much is the rational consequence of what hath been said. For by eating of the sacrifices offered at the altar, both Jews and Gentiles professed themselves to be the worshippers and true servants of that God to whom the oblation was made. And, secondly, it may be rationally drawn from that discourse of our Saviour's with the Jews in the 6th of St. John's Gospel; where *eating his flesh, and drinking his blood*[r], signify nothing else but believing the Word[s], and keeping the precepts which Christ published in our flesh, and sealed with his blood. This is honestly acknowledged by a learned person in the church of Rome; who gives the sense of those verses in these two lines[t]:—"They are nourished with the flesh of Christ to eternal life, who keep the sayings of Christ incarnate;" which he expresses more largely in another place: "The words of eternal life which Peter acknowledged our Saviour had, are

[r] Ver. 51, 53, 54, &c.

[s] See ver. 29, 35, 47.

[t] Carne Christi nutriuntur in vitam æternam, qui sermones Christi incarnati servant. — Rigaltius in Cypr. Ep. 1. [p. 2. ed. fol. Par. 1666.]

the commands," saith he, "which he gave when he was in the flesh among men. For therefore he was made flesh, that in the flesh or body of man he might procure their salvation, and form them to eternal life. Therefore the words which Christ spake in the flesh, the gospel of Christ, is the flesh of Christ. These words, *this flesh, this meat*, Christ would have us eat, ruminate, and digest, that being nourished thereby, we may profit to eternal life[u]." Thus St. Peter understood our Lord, when he answered at the end of that discourse to his question, *Will ye go away? To whom should we go? thou hast the words of eternal life*[x]. And thus Christ explains himself[y], where he saith his discourse was not to be understood so grossly as the Jews apprehended it, but in a more spiritual and divine manner. His meaning was to be conceived as if he had said, Unless ye really receive me, notwithstanding my being crucified, as God speaking to you in flesh, and so conform yourselves to my doctrine, ye cannot be saved. And indeed this eating and drinking which now he called them unto, could be nothing else but receiving him and his doctrine; for the sacrament of his body and blood was not yet instituted. But when it was, then, I make account, they who did eat of this bread and drink of this cup in commemoration of Christ were to look upon it as a devout profession of that faith in him, and obedience to him, without which we cannot inherit eternal life. We declare by this action the entire assent of our minds to the truth of all that he preached when he was in our flesh, and the unfeigned consent of our wills to be ordered and governed according to it. Hence perhaps it was that this action came to be called *the sacrament*, which was the ancient name for our whole religion[z], because here we make the most solemn profession of the Christian religion; as the Jews did of the Mosaical, when they did eat before God of the sacrifices offered on his altar. Thus much I am sure of (in the third place), that the whole discourse of St. Paul is to this sense, when he calls *the cup of blessing which we bless*, the *communion of the blood of Christ*, and *the bread which we break*, the *communion of the body of Christ*, 1 Cor. x. 16: that is, an holy action, whereby we

[u] Idem in Ep. 55. annot. a. [p. 81.]
[x] Ver. 68.
[y] Ver. 63.
[z] As may be seen in S. Cyprian, Lactant., &c. in innumerable places.

declare our society and fellowship with Christ, and that we are of his religion in opposition to all others. Which we shall easily discern to be the apostle's meaning, if we take but the pains to consider what it is that he goes about to prove in those eight verses (from v. 14 to 22). It is nothing but this, that if they did communicate with Christ in the cup of blessing and breaking of bread, then they must flee from all idolatrous services, and not partake in them. The consequence, saith he, is manifest to any understanding person, as I take you to be. For to communicate with him in that manner is as much as to acknowledge Jesus only to be the Lord; to honour and worship him; to profess that ye belong to him; and to join yourselves in fellowship with him. Which he proves, first, from the intention of the feasts upon the Jewish sacrifices; of which whosoever did eat, he thereby became of that religion, and professed to worship that God, at whose altar (which Malachi calls his *table*[a]) that meat was offered in honour of him: and secondly, from the religious feasts among the Gentiles; whose sacrifices being offered to demons, whosoever did eat of them, thereby he made an acknowledgment of their deity, and that he was one of their servants and worshippers. Which instances carry in them this general reason, that the eating continually of any one's meat signifies us to be of his family, or his friends and familiar acquaintance: and so this religious eating at their tables, and of their meat, was a token and declaration of friendship and society with God, or with demons; and by consequence this must be the meaning of our partaking of the table of our Lord. From which premises the apostle concludes, with the greatest force of reason, that all those who made this profession of being members of Christ's body, and belonging to the Christian society or corporation[b], by partaking of Christ's table, and eating of his meat, must have nothing to do with the tables of demons. For this would be to jumble the most contrary and inconsistent things together; to worship God and Baal too; to be the servants of Christ, and the servants of the devil. Whereas in truth, by honouring them in eating of their sacrifices they did in effect renounce Christ, and by communicating with Christ at his table they did renounce them. For he came to *destroy*

[a] Mal. i. 7. [b] Ver. 17.

the works of the devil[c], and idolatry in the first place, wherein that worship and service was paid to the devil which was due to God alone.

Ye must address yourselves then to the table of the Lord, as the friends of Jesus Christ, on purpose to profess that ye believe on him, and are of his religion, and mean to cleave unto him and obey him, renouncing all other masters for ever. Say in your hearts, "O blessed Jesus, I acknowledge thee to be the Lord; thou art *the only begotten of the Father, full of grace and truth*[d]. Thou only art *the way, the truth, and the life*[e]. I humbly adore thee, and here devote myself everlastingly to thee. I believe thy blessed gospel, I own thy supreme authority, and submit myself to thy sovereign commands. Truly I am thy servant, I am thy servant. I look for all blessings through thy hand alone; who hast all power in heaven and in earth. Let it be unto thy servant according to thy word. Yea, deal with me according as I unfeignedly acknowledge thee, and heartily join myself in fellowship with thee, to be thy disciple and follower for ever. I give thee possession of my heart entirely. Do there what thou pleasest. Be the sole governor and disposer of all my thoughts, words, desires, and actions. *I esteem all thy precepts concerning all things to be right; and I hate every false way*[f].

And according to our sincerity in this devoting of ourselves to him, we shall find the powerful communication of his good Spirit to us, to unite us closer to himself. When this outward action declares the inward devotion of our hearts, to knit themselves to him, and to become one spirit with him, without all doubt he will make us feel that he dwells in us by the power of his Spirit, to enliven, help, and strengthen us in a Christian course of life. For this communion is mutual: and the word properly signifies a participation of something from him, by our joining ourselves to him. "We dwell in Christ and Christ in us: we are made one with Christ, and Christ with us" (as the words are in our communion service), and so may expect all those graces and favours which he hath received from God to impart to faithful souls: particularly, it is a pledge of his divine presence with us, and that he will send his heavenly

[c] 1 John iii. 8.
[d] John i. 14.
[e] John xiv. 6.
[f] Psalm cxix. 128.

influences into our hearts. Being knit and joined to him as members of his body, we may be assured he will take care of us as our head. He engages himself to guide, quicken, refresh, powerfully move and assist us in all well doing. This we may humbly wait for, by virtue of our union with him. As the evil spirit wrought in the children of disobedience, who were joined to devils by eating of their meat, so will the Spirit of grace work in those that obey our Lord, being joined to him by partaking of his holy table. And for that end we may come to it, that being knit still faster to him, we may have a more abundant communication of his holy Spirit to us. We may entreat him to be a constant friend to us, to make his abode with us; so that "we may evermore dwell in him, and he in us." He will say *Amen* to it as well as we, if in the uprightness of our hearts we perform this holy action: the meaning of which I shall still further declare.

IV. It is easy to gather from what hath been said, that by partaking of this feast we make such a profession of Christianity and subjection to the Lord Jesus, as to engage ourselves hereby in a mutual covenant with him. So much I told you at the beginning, that sacraments were outward rites and solemnities, to express our consent to the new covenant; and whereby we signify our settled purpose, and engage our faith, to perform the duties of Christians, as ever we expect that Christ Jesus should be a Saviour to us. But this sacrament of the Lord's supper is more particularly designed for that end, that by often doing this we may, with repeated protestations of our fidelity, renew our baptismal vow and covenant, wherein we stand engaged; and in the most sacred manner addict and devote ourselves again and again to that service which we promised when we entered into Christ's religion.

It is well known that eating and drinking together was ever reputed a token of friendship and brotherly accord between those persons who consent to such a meeting. But this was more notorious when there was a feast made on purpose to express this friendship: for this amounted to a covenant, and thereby they entered into a league to be at peace and unity among themselves. Thus you read that king Abimelech and his courtiers came to Isaac and said, *Let us make a covenant*

with thee, that thou wilt do us no hurt, as we have not touched thee; and as we have done unto thee nothing but good, &c.[g] And then it follows immediately, that *he made them a feast, and they did eat and drink*[h]: that is, he entered with them, according to their desire, into a league of love and friendship, by making this solemn entertainment for them. But then it is further to be noted, that when this feast was upon a sacrifice, and they ate and drank of what had been offered to God, it was still a more sacred way of covenanting and making compacts one with another. So when Laban desired Jacob in these words, *Come now, let us make a covenant, I and thou; and let it be for a witness between me and thee*[i]; we are told that this was the manner of it: *Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount*[k]: that is, they remained together in one and the same place, as those that had now no enmity nor suspicion of each other (though they had been at difference before) after they had covenanted to be friends, by eating all of the same sacrifice. By this it is apparent, that it was then a common custom among the several nations of the earth to make contracts and agreements together by eating and drinking, especially upon a sacrifice. Which continued, I might shew you, in after ages, among the Gentiles as well as Jews. But I shall only mention one memorable instance, which we find in Quintus Curtius, who tells us, that when Alexander was so surprised with the beauty of Roxane, that he presently determined to make her his wife, he commanded bread to be brought, after his country fashion: "for setting bread before them was the most sacred pledge of conjugal love among the Macedonians, which being divided with a sword each party tasted of[l].

All that need be added to this is, that there was an oath frequently accompanied these holy covenants, which could never be more solemnly made than when they were in the presence of God, at these feasts upon his sacrifices. You have examples of it in the stories already mentioned. Abimelech not only

[g] Gen. xxvi. 28, 29.
[h] Ver. 30.
[i] Gen. xxxi. 44.
[k] Ver. 54.

[l] Hoc erat apud Macedones sanctissimum coeuntium pignus; quem divisum gladio, uterque libabat. Lib. viii. c. 4. [§. 27.]

desired to make a covenant with Isaac, but said, *Let there now be an oath betwixt us.* And accordingly you read, after they had feasted they confirmed the covenant thereby made, by *swearing one to another* early the next morning[m]. This was a sign they intended to continue friends, and had not made that league in a fit of kindness, when their hearts were warm with good cheer, but seriously and deliberately before Almighty God. Just so you find it in the history of Jacob and Laban: only the oath there went before the sacrifice and the feast. And the consequence of the discourse is this, that when the Jews therefore did eat of the sacrifice of thanksgiving, which was God's meat, being offered or set on his altar or table, they did express thereby that they were in covenant with God. Their feasting with him in that manner was a declaration of peace and friendship with him: and they bound themselves to keep the whole covenant made with their fathers, which every time they came to his altar was renewed and confirmed. And this we are to conceive is the meaning likewise of our eating and drinking of this bread and of this cup at the table of our Lord. Our partaking of his sacrifice is an open declaration that we continue steadfast in the new covenant that he hath made with us and we with him, which hereby we renew and ratify. It is an engaging of our faith again to him, that we will remain for ever in his love; a promise to keep friendship with him, by never swerving from that obedience which we have vowed to him. We pass our words to him, that whatsoever service we owe him shall be punctually performed; that all the articles of the holy covenant which we made with him when we were first received into his society, shall on our part be carefully and duly observed. As hereby he engages himself (you shall see anon) to make us partakers of all the blessings of that covenant, so we engage to perform the duties of it. And accordingly as we acquit ourselves, and honestly stand to the terms of our agreement with him, and make it good, so we must expect, and no otherwise, to enjoy the benefits which he hath promised to the faithful: if we prove not false in this covenant of God, but in the uprightness of our heart keep close to our duty, then, as sure as we take that bread and that cup into our hands, as certain as we taste them

[m] Gen. xxvi. 31.

with our mouths, and receive them into our bodies, will he give us his pardon, grace, and eternal life. And this we do not only covenant with him to perform, but this action looks like an oath which we take, that we will be "Christ's faithful soldiers and servants to our lives end." This is an ancient notion of the word *sacrament* which we now use to express this action by. And thus in Pliny's time they understood the meaning of it: for he tells us, as you heard, that Christians bound themselves at their assemblies, by a *sacrament* (or oath) not to commit any wickedness. When we come therefore to the table of the Lord, we swear fidelity to him, and vow that we will be steadfast in our covenant. We "take the sacrament upon it," as we ordinarily speak, that we will be true to him, and "manfully fight under his banners against the devil, the world, and the flesh." And here I cannot but remember what Josephus[n] writes concerning the Essenes (a sect among the Jews), who would not admit any to their communion, nor eat with them, before they had taken certain horrible oaths that they would worship God, and observe all the rules of justice towards men. But can there be any more dreadful than this, whereby we keep our communion with Christ? Is it not a most terrible thing to swear fidelity to our Lord, by laying our hands, as it were, upon his body and blood; nay, eating and drinking that which represents him to us? This lays the most powerful engagement on us, and binds us in the strongest resolutions to be constant, hearty and zealous in our Christian profession of faith and obedience to him; without which we draw upon ourselves the greatest mischiefs imaginable. For I must observe once more, that this made it such a perilous thing to *eat and drink unworthily*, and brought such judgments on the Corinthians[o]; because in all covenants made in the presence of God, and with appeals to him, there is necessarily understood, though it is not expressed, an imprecation of divine vengeance if we do not keep them. There is nothing more easy to be observed in the leagues among the Greeks, which were confirmed by oath, than such words as these: "I wish perdition to myself and my house if I transgress any of those things which I have agreed unto; as I hope for all good

[n] Lib. 2. de Bello Jud. c. vii. ὅρκους φρικώδεις. [al. cap. 8. §. 7. col. 1062.]

[o] 1 Cor. xi. 29, 30.

things if I keep them inviolable[p]." And if they did not use such formal words, yet it was the sense of all nations, that (having covenanted in God's presence, and made him a witness of their actions) his wrath was to be expected against the unfaithful, which they had burthened themselves withal. And therefore, seeing here we do in such a sacred manner vow to God that we will be at peace with him, and observe the laws of our blessed Saviour, we must remember that we load ourselves with curses, and expose ourselves to the Almighty's displeasure, if we do not faithfully study to make good our word. A consideration that ought not to deter and affright us from this holy communion, but only make us more serious in it, and diligently to frequent it, if we intend to be good Christians, and expect to enter into the blessed society of our Saviour in heaven. It shews us the great necessity of obeying this command of our Lord; because of the security we hereby give him that all the rest of his commands shall be better observed, if we carefully observe this. For who can live always in the midst of meditations of our Saviour's love, and not be sensibly moved to love him above all things? Who can be ever thinking of his obedience to the death, and yet himself be disobedient? Who can endure to lose such blessings as he saith the blood of Christ was the price of? How is it possible that we should continually remember him, and yet quite forget our duty to him? With what face can a man plead his sacrifice, and not himself be wholly offered to him? What an intolerable hypocrisy is it, to be continually professing ourselves Christians, and acknowledging him to be our Lord, if we will not be governed by him, and live in subjection to his commands! Nay, more than that, what desperate profaneness is it, to promise, covenant, and vow to be his servants, and to make no conscience how we behave ourselves towards our Lord and Master! Certainly the serious performance of this action must needs produce other effects, and be of mighty force to make us thoroughly good; and therefore can be neglected by none that understand it, but those who are unwilling to be tied to their duty, and are afraid to be engaged to use their best diligence to keep the commands of Christ. And what such persons think of themselves I cannot tell: it is

[p] Ἐπαρῶμαι ἐξώλειαν ἐμαυτῷ, &c. n. 3. [Works, vol. i. tom. ii. col. 1456.] Vid. Seld. l. ii. de Synedr. c. 11.

like they put away all sober thoughts of other matters, as they thrust by the thoughts of this. But it is certain they are in a most dangerous condition. They have broken their baptismal vow and covenant; and they have no mind to repent, amend their lives, and be bound to keep it better hereafter. They do the works of their father the devil, and will not come and renounce them once more, because they are of opinion, that if they should, they shall return to them. Were their hearts right towards God, they would be forward to come and dedicate themselves anew to him. And they would not, out of fear of breaking these bonds too, refuse to renew their covenant with him: but, in hope to be assisted by the Holy Ghost, make a sincere protestation of their purposes of holy living. And suppose they should be guilty of any failing afterward, it would only move them to make the more haste to sue out their pardon, and to bind themselves more strictly, by renewed vows, to their duty; that at last, by the help of God's almighty grace, in the use of this and all other means, they might get the mastery over their sins, and perform an uniform obedience to Christ's commands.

There is a fable goes among the Romanists concerning a lord in Provence[q], how that he, being extremely sick and earnestly desiring the blessed sacrament, entreated the priest when he brought it to him to lay it upon his breast, because he durst not eat it for fear of vomiting it up. Immediately, saith the legend, his breast opened, and receiving into itself the heavenly food, closed its mouth again. The moral of it, if we please, may be true in every one of us. Did we but come to the holy table with fervent desire and great devotion of spirit; did we apply our thoughts strongly to meditate on our Saviour's wondrous love, and lay our hearts, as I may say, to his, to feel how full of affection it was to us in dying for us, we could not choose but set our hearts (our wills, I mean) wide open to admit him for our Lord and Governor. Our hearts would leap for joy to entertain such a gracious Master; and they would not easily open again to anything else that would rob him of our love and oppose itself to his commands. We

[q] Fr. Sales de l'Amour de Dieu, l. 7. c. 12. [vol. iv. p. 298. from the anonymous 'Miroir des Spirituels.']

should hate that which tempted us to break our faith with him. The world would seem little in our eyes, and we should find all our inordinate affections to it languishing and dying, that we might live to him who died for us.

So St. Basil, I remember, describes the meaning and intention of this sacrament[q]: "What is the profit," saith he, "of those words, *Do this in remembrance of me?* I'll tell you;—that eating and drinking we may always remember him that died for us, and rose again; and so may be taught necessarily to keep, before God and his Christ, that ordinance delivered by his apostle in these words, *for the love of Christ constraineth us; judging this, that if one died for all, then were all dead: and he died for all, that they who live should not henceforth live to themselves, but to him that died for them, and rose again*[r]. He that eateth and drinketh to the indelible memory of Christ Jesus who died for us, and rose again, but doth not fulfil the reason of that memory of the obedience of our Lord even unto death, according to the aforesaid instruction of the apostle—*the love of Christ constraineth us*, &c.—hath no profit at all; according to the declaration of our Lord, who saith, that *the flesh profiteth nothing*." He adds a great deal more to the same purpose; and repeats it over again in fewer words in another place (if the book[s] be his), "The reason of eating the body and drinking the blood of Christ, is for a commemoration of his obedience unto death; *that they who live should not henceforth live to themselves, but to him that died, and rose again.*"

Let us always then have this in our mind when we are making ourselves ready for this holy feast, that we are going to consecrate ourselves again to the obedience of Christ unto the death: to renew our protestations of friendship with him, and confirm the covenant that is between us: utterly to disclaim all enmities and opposition to his will, and to profess ourselves heartily his confederates that will never forsake him: in short, to promise and vow in the most sacred manner that we will henceforth live unto him, and not to ourselves, and remain his servants in truth and fidelity for ever. Let us say to

[q] Lib. 1. de Bapt. c. ult. [tom. ii. Append. p. 650 E.]

[r] [2 Cor. v. 14.]

[s] Ἠθικὰ, c. 3. Reg. 1. [tom. ii. p. 254.]

him some such words as these: "Thou, O Lord, hast redeemed me by thy own most precious blood. I see the wounds thou hast received for my sake. I behold how thy holy flesh was rent and torn for my sins. Oh the agonies, oh the pains and sorrows, which thou hast endured for my salvation! I will never willingly grieve thy heart any more. Far be it from me to pierce thee again by slighting thy commands. I had rather die than wound thee by my unkind unfaithfulness to thee. Rather had I be torn in pieces myself than break thy laws and violate thy covenant wherein I am engaged. I forswear all confederacy with thy enemies, and all opposition to thy will and pleasure. I vow most sincerely that I will endeavour to live in all good conscience towards God and towards all men. So help me God! as I mean to be true and faithful to thee to my life's end. *I have sworn, and will perform it, that I will keep thy righteous judgments. I have inclined my heart to perform thy statutes alway, even unto the end. I hate vain thoughts: but thy law do I love. Depart from me, ye evildoers: for I will keep the commandments of my God. Hold me up, and I shall be safe: and I will have respect unto thy statutes continually*[t]."

V. But the obedience of Christ to the death, which we here remembered, puts me in mind to add another consideration (which we are to have in this action) that belongs to this which I have now handled. It is such a covenant wherein we stand engaged, that, by doing this, we covenant even to die for him rather than deny him. We promise to be obedient to him, as he was to his heavenly Father; so that if he demand our lives to be laid down to do honour to him, we cannot honestly refuse it. For as we offer the sacrifice of praise and thanksgiving in this commemoration of him, so we offer, I told you, and present ourselves, our souls and bodies, to God, to be a lively, holy, and acceptable sacrifice unto him. Now the very life of the beast which was offered in sacrifice was given to God; its blood being shed at the altar. And therefore the complete meaning of this phrase, and of this action, of offering ourselves to be sacrifices to God, is this: that we part with ourselves so

[t] Ps. cxix. 106, 112, 113, &c.

entirely, and are so absolutely devoted to him, that it shall not be in our power afterwards to recall this gift; no, not though we die for it. As the beast that was offered to God was no longer the owner's, and the blood, *which is the life* (saith he himself), became appropriated wholly to his uses; so the grant we make of ourselves to God at his altar is irrevocable: we are no longer our own, but his, and cannot resume ourselves any more into our own disposal; but if he will have our very life, it must be at his service. This was one reason, I make no doubt, of receiving the sacrament so oft in the beginning of our religion, that they might fortify their holy resolution of following Christ to his cross, and dying for the testimony of his truth; to which they expected continually to be called. I have the authority of an holy martyr (St. Cyprian) for it, who tells us (in his book upon the Lord's Prayer[u]) that in his church they communicated every day: which custom remained till St. Hierome's time at Rome and in Spain[x]. One great end of it was, that they might be well appointed against the assaults of their enemies, and have courage, as good soldiers of Christ Jesus, to march after him even unto the death. For the same person, giving an account in one of his letters[y] why he would receive to the peace of the church certain persons that had fallen away in time of persecution, (but now bewailed their fault and resolved to be more constant hereafter,) saith that he saw a new storm arising, and was assured by divine admonitions and tokens that a more serious conflict would be renewed. And therefore it was necessary to receive them into communion again (whom he exhorts to fight valiantly, and play the men), that so "they might not be left naked and unarmed; but be strengthened by the protection of Christ's body and blood. For since the Eucharist is designed for that end, that it may be a defence or safeguard to them that receive it, we arm those with the ammunition of the Lord's fulness[z] whom we would have to be safe from the adversary. For how can we teach and provoke those to pour out their blood in the confession of his name, to whom we deny the blood of Christ when

[u] [P. 147.]

[x] [Epist. lxxi. tom. i. col. 432. Cf. p. 279, supra.]

[y] Ep. 54. Cornelio. [al. lvii. p. 117.]

[z] Munimento Dominicæ saturitatis.

they are about to fight? Or how can we make them fit for the cup of martyrdom if we do not first admit them, by a right of communication, to drink the cup of the Lord in the church?"... "He cannot be fit for martyrdom who is not armed by the church for the war. That heart will fail, which by receiving the Eucharist is not lifted up and inflamed." By which last words it is clear that the minds of believers were raised up by the Eucharist, and had a holy zeal enkindled in them to follow Christ in sufferings. The priests who celebrated the sacrifices of God every day, (as he speaks in the same epistle[a],) prepared sacrifices and victims to be offered to God.

For remembering the blood of Jesus, and being touched with a sense of his love to them, they went away full of heat and courage, as those who had made a sworn agreement to suffer death valiantly, which Christ underwent for their salvation. And in his next epistle but one, which is an exhortation to martyrdom, he calls upon the people of Thebaris[b] "to arm their right hand with the spiritual sword" (speaking according to the manner in those days, when they received the eucharist in their hand, as we do now, and not into their mouth, as the fashion is in the present church of Rome), "that they might never stretch it forth to idolatrous sacrifices: but being mindful of the eucharist, that hand which received the body of the Lord might embrace him and hold him fast; and receive hereafter the reward of celestial crowns." The like we read in his book concerning those that fell away in a time of suffering[c]; when other men's mouths, "sanctified with the celestial meat, after the body and blood of the Lord, refused to taste the profane infections and relics of idols." I shall add no more but the words of another writer[d] under his name, which are very significant: "When we celebrate the sacrament," saith he, "we are admonished to ruminate and chew over and over again the example of our Lord; that his passion may be always in memory, and the punishments of death may not terrify the heirs of the crucified, but they may feed and refresh themselves with the joyful solemnities of a timely resurrection. O how excel-

[a] [P. 118.]
[b] [Epist. lviii. p. 125.]
[c] [De Lapsis, p. 121.]
[d] De Cardinal. Operibus Christi, c. de Cœna Dom. [ad calc. Cypriani, p. 41.]

lent is this cup! how religious is the excess of this drink! by which we are divinely out of ourselves, and forgetting the things that are behind, reach forward to those that are before; and losing the sense of this world, and contemning the delights of the purpled rich man, we cleave to the cross, and suck the blood, and lay our tongues in the wounds of our Redeemer." They were transported, he means, by the thoughts of Christ's death beyond themselves, and thought of nothing but dying for him, if he called them to it; preferring his cross, which they carried always in their mind, before the greatest riches and glory in the world.

And with the same affections should we be inspired when we make the same commemoration of him; professing we had rather die than dishonour him and his religion by denying them; vowing our very life to be expended upon his account, if there be occasion for it. This being a feast, as I told you, upon a sacrifice, we engage, by doing this, that we will become a bloody sacrifice to him, if his will be that we should be offered up for his service. It being a communion, participation, or fellowship with him; if he will have us to partake and have fellowship with him in his sufferings, we here express ourselves to be well contented. We unite and join ourselves to the crucified Jesus; and so profess that if he will have us bear his cross we will not deny him. Nay, we declare that we will glory in nothing so much as in the cross of Christ; that we will rejoice in tribulation, and think it is given to us as an honour to suffer with him. For a feast is a joyful meeting; and therefore our eating and drinking at this feast shews that we will not think he feeds us with gall and wormwood, when we endure anything for his name's sake; but that he gives us the wine of joy and gladness, when the same cup is put into our hand which our blessed Saviour drank of. This is the very height of Christianity; to which noble pitch we should earnestly strive by all means to arrive. Every drop of our blood should be ready to be poured out for that religion which Christ sealed with his own. And, indeed, what better use can we make of our life than to give it for him from whom we received it, and who gave his life for us? And how much better is it not to live at all, than to live with the mark and brand of cowards and fugitives from the Prince of life and the Lord of

glory? Let us say therefore, when we come to the table of the Lord, "Oh, how much do we owe thee, most blessed Redeemer! how great is the price which thou hast paid for the ransom of us, miserable sinners! tongue cannot express it, nor thought conceive it! What shall I render unto thee for the incomprehensible benefits thou hast bestowed upon me? I can give thee no less than myself; which here I resign entirely into thy hands. Do thou dispose of me according to thy pleasure. It is but reasonable I should follow thee whithersoever thou leadest me; though it be to thy cross, I refuse not to obey thy orders. Though I should die with thee, I hope I shall not in anywise deny thee. For there is no better use I can make of my life than to spend it for thee. I esteem all things but loss for the excellence of thy knowledge. *I account not my life dear unto myself, so that I may finish my course with joy*[e]. *It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also makes intercession for us. Who shall separate me from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? as it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter*[f]. *Though all this should come upon me, yet will I not forget thee, nor will I deal falsely in thy covenant. My heart shall not be turned back, neither shall my steps decline from thy way*[g]. *Nay, in all these things I shall be more than a conqueror through him that loved me. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus our Lord*[h]."

And great reason there is that we should cleave to him to the very death, if we consider the inestimable benefits which he by his death hath purchased for us, and by this commemoration of it confirms unto us; especially that of *remission of sins through his blood*, which he for his part covenants to grant us, if we for our part be faithful to the death. For,

VI. We are not to consider this action merely as a feast, or only as a feast upon a sacrifice; but as a feast upon a *sacrifice*

[e] Acts xx. 24. [f] Rom. viii. 34-36. [g] Ps. xliv. 17, 18. [h] [Rom. viii. 37-39.]

for sin. Wherein we agreeing, as I said, to be his constant disciples, profess our belief that God hath *set him forth to be a propitiation through faith in his blood*[g]; and he gives us a part in that propitiation, and promises *to be merciful to our unrighteousness, and to remember our sins and iniquities no more*[h]. It was not permitted to the Jews, you know, (no not to the priests themselves,) to taste of the blood of any beast that was slain in their sacrifices to God; but it was to be poured out at the foot of the altar, after some part of it had been sprinkled thereon. And as for the flesh of the sacrifice, if it was an offering for sin, that was to be wholly burnt also, and they were not allowed the least portion of it at any of their feasts. This is a privilege belonging to Christians alone at the table of the Lord; where they not only eat of the bread which represents the body or flesh of Christ, but drink of the cup which represents his blood. *We have an altar* (i. e. a sacrifice) *whereof they had no right to eat that served the tabernacle*[i]; that is, which the Jewish priests themselves who ministered at the altar could not partake of. We are admitted to the enjoyment of more singular privileges than they were invested withal. As we are partakers of a better sacrifice, which is of greater efficacy and virtue than any of theirs were[j]; so God receives us into a nearer familiarity with himself, and by setting before us not only the body of that sacrifice which was offered to him, but the blood also, (which was his own proper food,) plainly tells us that he intends to make us partakers of the highest blessings, even of his own joy and happiness. Of which he gives us a strong assurance, in that he lets us partake not only of the *blood of the sacrifice* in this figure and representation, but of the *blood of that sacrifice which was offered for the sins of the world.* This bids us rest assured of his abundant grace, and not doubt of our acceptance with him to a participation of his highest favour. There is nothing now to hinder it, nor to make us call in question his merciful kindness towards us. For we have such a token and pledge of forgiveness of our sins by this sacrifice, as the ancient people of God

[g] [Rom. iii. 25.]
[h] [Hebr. viii. 12.]
[i] Heb. xiii. 10.
[j] Nova est hujus sacramenti doctrina, &c. Lex quippe esum sanguinis prohibet; Evangelium præcipit ut bibatur.—Auth. Serm. de Cœna Domini. [ad calc. Cypriani, p. 41.]

had not of the forgiveness of their offences by the blood that was offered at God's altar. They were not admitted to taste of that blood as we are of the blood of Jesus, and so could not have *that boldness and access with confidence to God*[k] which we have *through the faith of him.*

This seems to be one great secret of this sacrament, as appears from the words of St. Luke and St. Paul, who tells, that this cup which we drink of is *the new covenant in Christ's blood, which was shed for the remission of sins*[l]. We are confirmed, by *doing this*, in that gracious covenant, which assures us of forgiveness through his blood. He gives us a right to those benefits (of which that is the first) which he obtained by his obedience to the death. Which is the import also of the word *communion*, used by St. Paul to express the effect of this sacrament, *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ*[m]*?* In its full signification, that phrase denotes, not merely our being made of his society, but our having a communication of his body and blood upon us[n]: of which we partake, by eating this bread and drinking this cup, in remembrance of his death for the remission of sin. And so we beseech our merciful Father (in the prayer of consecration which our church prescribes), "that we receiving these his creatures of bread and wine, according to his Son our Saviour's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood." For after the bread and wine are deputed by holy prayer to God to be used for a commemoration of Christ's death, though they do not cease to be what they were before, yet they begin to be something which they were not before this consecration; that is, they become now to us "visible signs of an inward and spiritual grace:" and do not merely figure to us the breaking of Christ's body and the shedding of his blood, but are a pledge of that inward and spiritual grace which they represent. What that grace is we are taught in our catechism, when it tells us that it is "The

[k] [Ephes. iii. 12.]

[l] Luke xxii. 20, 1 Cor. xi. 25, compared with Matt. xxvi. 28.

[m] 1 Cor. x. 16.

[n] So the word κοινωνέω is rendered in other places. Gal. vi. 6. Phil. iv. 15.

body and blood of Christ, which are verily and indeed received of the faithful in the Lord's supper:" that is, they have a real part and portion given them in the death and sufferings of the Lord Jesus, whose body was broken, and blood shed, for remission of sins. They truly and indeed partake of the virtue of his bloody sacrifice, whereby he hath obtained an eternal redemption for us. This is the meaning, sure, of partaking of his body and blood, which are here communicated; because this bread and wine do not become his body and blood by ceasing to be bread and wine, but by tendering them to us as a spiritual grace. Their efficacy therefore and virtue, by the Divine favour, is made ours. All the effects and benefits of his passion are imparted to us by these, which in themselves are but God's creatures of bread and wine, yet by his appointment become to us the body and blood of his Son. In short, there is nothing which the body and blood of Christ can be to the spirits of men but by these tokens he exhibits it to us, and gives us an interest in it. This is "spiritually to eat his flesh, and drink his blood;" as both our church and the ancient speak. Our souls entertain and feast themselves upon his sacrifice, being really made partakers of whatsoever his body and blood can do for them: which St. Gregory Nazianzen meant, I should think, when he saith that "these oblations are the communication of the incarnation of God, and of the sufferings of God[n]." How doth he communicate to us his incarnation, but by giving us the fruits and benefits of it? And so he communicates to us his broken body, and his blood that was shed. We partake of both in the same manner. "We are admitted to participate of the secret of the sufferings of Christ" (as he speaks in another place[o]), and by means of this sacrament are invested in the merit of them. For it is not merely his body and blood, but his body broken, and blood shed (as I said just now), which we are made partakers of. And that is as much as to say we are partakers of his death; the breaking of the body and shedding the blood being the death of him who suffers in that manner.

[n] In his Ὅροι παχυμερεῖς.—
[Αἱ προσφοραὶ δὲ τῆς Θεοῦ σαρκώσεως,
Παθημάτων τε τῶν Θεοῦ κοινωνία.—vers. 238. tom. ii. p. 622.]

[o] Τοῦ Χριστοῦ πάθεσι τελειούμενος.—Orat. 40. [§ 31. tom. i. p. 716 B.]

And thus indeed the bread and wine are changed, not by abolishing their substance, but by turning them to this divine use (to which they are deputed by prayer according to Christ's institution), to render to us the spiritual grace of the broken body and blood shed of our Saviour; the principal part of which grace is remission of sin. For sin being done away, death the fruit of sin is abolished; he graciously restores us to the privilege of immortality which we had lost; and in order to it, assures he will not fail to communicate the grace of his Holy Spirit to assist and further us in our way to everlasting bliss. We may be satisfied that he will send a living virtue into our spirits, to quicken, excite, and strengthen us to do according to our vows and engagements; that so we may continue in his love, as he continued in his Father's love, by keeping his commandments. For this is the nature and office of all sacramental pledges, to assure us of the good will of God, and of his truth in fulfilling his gracious promises. He engages to be faithful to us by giving them, as we engage ourselves to be faithful to him by receiving them. God bids us believe that we shall be accepted in his beloved; nay, he puts us in possession of all that which the gospel promises, and the sacrifice of Christ on the cross obtained to us: mercy, grace, and peace; remission of sin; the power of the Holy Ghost, and eternal life.

Thus the prayer of consecration runs in the ancient liturgies, into which though many things are foisted suitable to the conceits of later times, yet they contain sundry expressions of Christian devotion worthy of those who are called the authors of them. "Bless this bread and this wine," saith that ascribed to St. Chrysostom[p], "make it to be the body and blood of thy Son, &c. that it may be to all that partake of it for the washing of the soul, the forgiveness of sin, the communication of the Holy Spirit," &c. And a little after[q], "Make us worthy to partake of thy heavenly and dreadful mysteries of this holy and spiritual table with a pure conscience; for the remission of sin, the pardon of our offences, the communication of the Holy Spirit, the inheriting the kingdom of heaven, and confidence before thee, not for judgment or condemnation." In that also which goes under the name of St. James (to mention no more)

[p] [Apud Goar. Euchолog. p. 77.]

[q] [Goar. p. 80.]

we find these words[r]: "Be merciful to us, O God, according to thy great mercy, and send upon us and upon these gifts thy Holy Spirit, ... that it may sanctify and make this bread the holy body of thy Christ, and this cup the precious blood of thy Christ; . . . . that they may be to all those who receive them, for the remission of sin and for eternal life, the sanctification of body and soul, the bringing forth the fruit of good works, and the establishing of thy holy catholic and apostolic church, which thou hast founded upon the ROCK OF FAITH, that the gates of hell may not prevail against it," &c. The meaning of which words, "make this bread the body of thy Christ," &c. are so well expounded in the service of the Roman church, by the addition only of these two words, TO US, as if their forefathers had studied to prevent that gross conceit which now they have entertained[s]. For the prayer there concerning the bread and wine is, "That they may become to us the body and blood of thy well-beloved Son our Lord Jesus Christ." God doth not make them so in themselves by changing their substance, but unto us by their change from the common to this spiritual life. Nor doth the prayer now mentioned for the Holy Spirit to come and sanctify them, and make them his body to us, &c. suggest any such thing as a change of their substance; for the ancient writers frequently say as much concerning the sanctifying of the water in baptism by the Holy Spirit; and yet it remains water still, though it serves to the mystical washing away of sin. So do the bread and wine remain bread and wine after the sanctifying of them and their becoming the body and blood of Christ to us. They are both bread and wine in their substance, and the body and blood of Christ in the spiritual use to which they are appointed. To that use when once they are consecrated, we have no regard at all to the substance of bread and wine, but only to the body and blood of Christ; which, by doing this, are communicated to our souls in the remission of sin, the sanctification of the spirit, and eternal life. To conclude: what Gregory Nyssen saith concerning baptism[t], "Do

[r] [In Biblioth. Patr. Gr. per Front. Duc. tom. ii. pp. 14, 15. fol. Par. 1624.]

[s] Our writers have shown often enough that the fancy of transubstantiation is not countenanced by the service of that church which teaches it.

[t] Tom. 2. in Bapt. Christi, p. 802. [al. tom. iii. p. 369.]

not contemn the divine washing, nor undervalue it as a common thing because of the use of the water; for that which it works is great, and there are wonderful effects of it," we may say concerning the supper of our Lord; bread and wine are but small things: but in this holy use of them they are great, and produce admirable effects. Nay, he himself immediately mentions this very thing, among others, for an example of the great benefit that may be received from common matters when they are applied to a divine use. "This altar," saith he[u], "at which we stand is in its nature but ordinary stone, nothing different from those you tread upon; but being dedicated to God's service, it is an holy table, &c. And this bread also is in the beginning but common bread; but when the minister hath offered it, then it is called and it is the body of Christ. So the mystical oil, and so the wine, which are little worth before the blessing, after the sanctification of the Spirit have another kind of operation. And thus a priest who the other day was a vulgar person, being separated by blessing becomes a guide, a governor, a teacher of piety, &c. And these things he doth without any change at all in his body or form." By these examples, any man may see that he thought the bread and the wine in the sacrament become the body and blood of Christ; with no more change in the substance than there is in the water with which we baptize, or in the priest who ministers there, or at the eucharist: but that they are called the body and blood of Christ, in regard of the use to which they are sanctified; and are his body and blood, in regard of the wonderful effects which are communicated to the faithful in the use of them; viz. "remission of sin, and all other benefits of his passion."

Now what greater favour can we desire at God's hands, than to be admitted into such fellowship with him and with his Son Jesus Christ? What is there of equal power with this, to possess our hearts with the love of God? Was there ever any so treated by him as we are? Did the friends of God in ancient time receive such pledges of his grace and favour? Were they ever made thus one with him and joined to him, by partaking of his Son's body and blood? Who would not give

[u] Tom. 2. in Bapt. Christi, p. 802. [al. tom. iii. p. 369.]

up himself soul and body eternally to him, that thinks of these things? Who can think he makes a dear purchase, if he give his life in exchange for such invaluable blessings? We should go to the table of the Lord and say, "How excellent is thy loving-kindness, O God! *How precious are thy thoughts towards us, how great is the sum of them*[w]? Who would not fear thee, who would not love thee and glorify thy name? For *thou hast given us exceeding great and precious promises, that by them we might be partakers of a divine nature*[x]. Thou hast sealed them with the blood of thy Son, and hast made a new covenant with us in that blood, *to put thy laws in our hearts, and write them in our minds; and our sins and iniquities to remember no more*[y]. Thou hast made him an high priest for ever *to make intercession for us*, and given him power and glory at thy right hand that he may be able to perform all his promises. *Faithful is he that calleth us, who also will do it*[z]. *For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations*[a]. But thou hast given likewise farther assurances of thy mercy and thy truth, by entertaining us at thy table, and making us partake of that body and blood which was offered for our sins. Enough, enough, O most merciful Father! we see the love thou bearest to us. We cannot desire greater tokens and testimonies of it than these thou hast given us. *All thy promises in Christ*, we believe, *are Amen*[b]; certain, faithful, and true. We know and are sure that *we have an advocate with the Father, Jesus Christ the righteous: and he is a propitiation for our sins*[c]. I will never doubt any more of thy good will towards us, for I taste and feel that the Lord is gracious. *The Lord is gracious and full of compassion. He will ever be mindful of his covenant. He hath sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name*[d]. *The mercy of the Lord is from everlasting to everlasting upon them that fear him; to such as keep his covenant, and to those that remember his commandments to do them*[e]. *I wait therefore for thee, O Lord, my soul doth wait, and in thy words do I hope*[f]. Mine eyes shall be ever towards the Lord, that *mercy*,

[w] [Ps. cxxxix. 17.] [x] 2 Pet. i. 4. [b] 2 Cor. i. 20. [c] 1 John ii. 1, 2.
[y] Heb. x. 16, 17. [z] 1 Thess. v. 24. [d] Ps. cxi. 4, 5. 9.
[a] Ps. cxix. 89, 90. [e] Ps. ciii. 17, 18. [f] Ps. cxxx. 5.

and peace, and love may be multiplied unto me[g]*: that I may walk in the light, as thou Lord art in the light, for so shall we still have fellowship one with another, and the blood of Jesus Christ thy Son shall cleanse me from all sin*[h]. Amen."

VII. The natural consequence of what hath been said concerning the love of God towards us, in sending his only begotten Son that *we might live through him*, and he might be the *propitiation for our sins*, is drawn to our hand by St. John[i], *Beloved, if God so loved us, we ought also to love one another.* This is so certain a fruit of an hearty sense of God's merciful kindness to us, that no man ought to think he loves him, or hath any fellowship with him or with his Son Jesus, who doth not feel in himself an unfeigned affection and readiness to do good to all his Christian brethren. *By this we know that we dwell in him and he in us*, (which we pray for at the Lord's table,) *because he hath given us of his Spirit*[k]: that is, endued us with his own kind and gracious nature and disposition. Of which, that we may not fail to be partakers, he hath ordained this sacrament to be a bond of union between all Christians who believe in one common Saviour, and all partake of his sacrifice. There is no doubt but this is one of the ends for which he invites us to this feast, that we may profess charity to all our brethren, and join ourselves in a league of friendship with them, as well as with himself. This was the intention of public feasts in all cities of the world. Athenæus mentions such among the Athenians, Lacedæmonians, and Cretians[l]; whose lawgivers had appointed common entertainments, at which the citizens met in one place, that they might be more firmly linked together and not espouse any private interest. Many other besides these he there remembers, at which they thought it of great import that all should appear and present themselves. For he immediately adds the saying of an ancient poet, who admonished them, that "friends and companions should not long abstain from these feasts, because this was a most lovely commemoration[m]" (the very word

[g] Jude 2.
[h] 1 John i. 7.
[i] 1 Ep. iv. 11.
[k] Ver. 13.
[l] Lib. 5. Deipnosoph. cap. 1, 2. Φυλετικὰ δεῖπνα, Φειδίτεια . . . καὶ Ἀνδρεῖα. [pp. 185 c, 186 b.]
[m] . . . . ἀνάμνησις δὲ πέλει χαραεστάτη αὕτη. [ibid.]

used by our Saviour at the institution of this feast of his). They commemorated, I suppose, the common benefits that had been bestowed on them, the famous acts of their ancestors, and the marvellous victories and deliverances which they had obtained; whereby they were engaged to love and unity, without which they could never hope to remain so happy. Such meetings (besides those ordained by the law) there were among the Jews that lived in the same neighbourhood; who maintained society and friendship by eating of the same food in the evening of the Sabbath. Which was as much as to say (as Maimonides his words are[n]), "We are mingled together, or associated; there is one food for us all: no man intrenches on his neighbour's property. But as there is one equal right to us all in this common place, so there is a several right to every one in the place which is peculiar and proper to himself." Thus our companies and fraternities have their common halls and feasts also; which were appointed for nothing else but that they might the better maintain love and kindness among the brethren of the society. In like manner this divine feast of our Saviour's institution was attended with that of charity, in which the poor were entertained as Christian brethren together with the rich, for the continuing and promoting of friendship, unity, and peace among them all. Nay, this feast itself was designed, without all question, for this purpose, as well as others, that all those who met at the same communion might be joined together in the strictest bond of holy friendship, by partaking all of one bread, and drinking of one cup. So St. Paul teaches us[o], *For we being many are one bread, and one body: for we are all partakers of that one bread.* As the bread was broken to commemorate the sufferings of Christ, whose body was broken for our sins, so it was broken also to be distributed among all the communicants, in token that they were but one body, members of the same Christ, and members one of another. As it was a feast, their eating at the same table declared their friendship and charity; but their eating there of one and the same loaf (which represented the body of Christ) more effectually declared it, and

[n] Mentioned by Dr. Lightfoot, in 1 Cor. x. [Works, vol. xii. p. 510.]
[o] 1 Cor. x. 17.

engaged the holy brotherhood to greater unity and entireness of affection. It is well observed by St. Chrysostom[p], that it was not lawful for the people among the Jews to partake of that part of the sacrifice which was given to the priests: but they had their portion to themselves, and the sacrificer, with his friends, another portion different from the priests. "But now it is not so," saith he: "one and the same body and one and the same cup is given to all, to teach us that we are one body; differing no more one from another than member doth from member in the same body. And therefore we are not to throw all upon the priests, but every one is to take care of another; and contrive, as much as he is able, the good of the whole church." I will only add the words of St. Cyprian[q], who saith. "The Lord's sacrifices declare the Christian unanimity, knit together in a firm and inseparable charity. For when our Lord called the bread, which is kneaded together and made up by the union of many corns, his body, he denoted Christian people. And when he calls the wine, which is pressed out of many grapes and gathered together in one, his blood, he signifies also his flock, coupled by the mingling together of an united multitude." From whence it is manifest to all that will not shut their eyes, that he took the bread to be Christ's body, not only as it represents Christ, but all the faithful together with him. Which appears more fully from the long discourse he makes in another place[r], concerning the mixing of water together with wine in the cup of the Lord, as the custom then was. "Waters," saith he, "in the holy Scripture signify many people and nations[s]; which we behold also contained in the sacrament of the cup. For since Christ bare us all, who likewise bare our sins, we see the people to be understood by water, as the wine shews us the blood of Christ Now when the water in the cup is mingled with the wine, the people is made one with Christ; and the multitude of believers is coupled and joined together with him in whom they believe. Which conjunction of water and wine is so mingled in the cup of the Lord, that they cannot be separated one from the

[p] Hom. 18. in 2 Cor. p. 647. [tom. x. ed. Ben. p. 568.]

[q] Ep. ad Magnum, p. 151. edit. Regal. [Epist. 69. p. 182. ed. Fell.]

[r] Ep. ad Cæcil. 63. p. 103. [p. 153. ed. Fell.]

[s] [Apoc. xvii. 15.]

other," &c. "So that in sacrificing the cup of the Lord, the water alone cannot be offered[t], no more than the wine alone. For if one offer wine alone, it begins to be the blood of Christ without the people; if water alone, it begins to be the people without Christ. But when both are mingled and joined together by such an union that they cannot be known one from the other, then the spiritual and heavenly sacrament is perfected. It is just so likewise in the other part: the body of the Lord cannot be meal alone, or water alone, but both must be made one and coupled together, and make up one solid loaf. By which sacrament also our people is shewn to be made one: that as many corns being gathered together in one, and kneaded and mixed together, make one loaf; so in Christ, who is the bread from heaven, we may know there is one body, to which our number is joined and united." From which words we may clearly discern (that I may touch on this, by the way) that he did not believe the wine in this sacrament was turned in substance into the blood of Christ, but only in representation and use. For it began to be his blood when it was offered to God, just as the water began to be the people and flock of Christ. He uses the same words of both. And therefore, if we say he thought the wine was changed from its own nature into the very substance of Christ's blood, we may as well say he believed the water to be changed from being water, and to be made the very substance of his church or people. In the like manner we may discourse concerning the bread; which, in his opinion, is so made Christ's body that it is also the body of the church. For that is represented, he saith, together with Christ, by the flour and water made into one bread.

But not to trouble ourselves any farther with disputes, let us therefore, when we partake of the table of the Lord, think, that as thereby we are made one with Christ, so we are joined in the closest union one with another. And let us remember, when we are making ourselves ready for this heavenly feast, that as we are going to commemorate the dearest love of our Lord and to profess our love to him, so to engage ourselves to the heartiest love towards all the members of the same

[t] He is disputing against those who used only water in this sacrament.

body; to enter into a covenant one with another (as well as with him) by eating of the same bread and drinking of the same cup, that we will never fall out any more, much less hate, malign, or do despite and injuries one to another; but live for ever in the peace of God, in unity, and godly love. Oh, that this holy use of this sacrament were more seriously regarded and laid to heart! It would make a marvellous change in the face of Christ's church if all that did partake of his table did cordially embrace as loving friends, and resolve to remain in an inseparable affection. For *love* or brotherly charity *is the fulfilling of the law*, and would certainly secure all those duties which we owe to our neighbour, as St. Paul shews[u]. If our hearts were filled with it, we should not only be preserved from doing of him harm, but it would make us do him good; by giving and communicating to his necessities[x], and by forgiving him, and passing by his injuries, trespasses and offences; under which two heads are comprehended all the offices of brotherly charity. We have our Saviour's word for it, that if this heavenly virtue were but planted in our breasts, all other Christian virtues would presently shine in us, and adorn our souls. For he compares this loving and kind disposition, free from all base selfishness and covetous desires, (which look only at their own particular profit,) to the eye in our head, which, when it is clear and pure, *the whole body is full of light*[y]. And, therefore, the oftener we come to the Lord's table with this end, among other, in our aim, the better Christians we shall grow. We shall preserve this light that is in us from growing dim; and renewing our friendship at this feast (to which the Lord invites both high and low, rich and poor) we shall neither despise, nor envy, nor bear ill-will, nor be hard-hearted one to another any more. Nay, our *light will so shine before men, that they, seeing our good works, will glorify our Father which is in heaven*[z].

It is a maxim (I observe) among politicians, that a great person or governor should feast or entertain but seldom, upon some special occasions; because it is uncertain whether he shall procure by it favour or envy. Some may think them-

[u] Rom. xiii. 8–10.

[x] Which is joined with breaking of bread, Acts ii. 42, and rendered by us *fellowship*.

[y] Matt. vi. 22.

[z] [Matt. v. 16.]

selves neglected, and others think themselves disparaged who are not able to give the same entertainment. But our Lord, upon the quite contrary reasons, invites us frequently to his house and table, because he invites all, and makes no difference upon account of men's outward estates, and expects nothing at all again, but that all his guests would love one another with a sincere heart and unfeigned affection. The great he would engage not to scorn the meaner sort, and the meaner sort not to envy the great. He would oblige the rich to be merciful and liberal, and the poor to be thankful and contented: the weak in knowledge not to judge the strong, and the strong not to despise the weak; but all to live together as loving brethren and members of the same body: that so they may *have the same care one for another: and whether one member suffer, all the members may suffer with it; or one member rejoice, all the rest may rejoice with it*[w]. And whatsoever differences may arise, he conjures them, by all that is sacred and dear to them, that they fall not out, nor make any quarrels, much less divide and separate themselves one from another; or do any thing that may spoil the harmony and consent of their affections, together with the comfort of their lives, and the beauty of his church. "*Oh, how good, how pleasant it is* (should every one say when he is at this feast) *for brethren to dwell together in unity*[x]*!* Heaven and earth are pleased with this happy agreement and sweet accord. *Here the Lord commandeth a blessing, even life for evermore.* Never will I make any jars in this heavenly concert. Nothing but love, nothing but affection shall possess that heart in which thou, O Lord of love, art pleased to inhabit. I willingly enter into these holy bonds of friendship and peace. I tie myself here inseparably to all my brethren. I embrace them all in every place with an open and enlarged heart. I will ever endeavour to *keep the unity of the Spirit in the bond of peace*[y]*;* and will *love, not in word, nor tongue, but in deed and in truth*[z]. And, O that we could see that Holy Spirit which gathered so many nations, and tongues, and people of sundry sorts into one body of the church, descending once more to join together all Christian hearts! Come, Holy Ghost, and

[w] [1 Cor. xii. 26.]
[x] Ps. cxxxiii. 1, 3.
[y] [Ephes. iv. 3.]
[z] [1 John iii. 18.]

draw us all to unity, concord, and peace: that as there is *one Lord, and one Spirit, and one baptism, and one hope of our calling*[a]; so *the multitude of believers may be of one heart and of one soul*[b]. O blessed Jesus, who, when thou ascendedst up on high, *gavest gifts to men*, yea, to the rebellious also, renew thy ancient bounty to thine universal church. Visit our minds, and inspire us with heavenly grace, *that we may be like-minded, having the same love, being of one accord, and one mind*[c], that so at last there may be but one voice also: *that we may all speak the same thing, and that there be no divisions among us; but that we be perfectly joined together in the same mind and in the same judgment*[d]. *Now the Lord of peace himself give us peace always by all means*[e]. *Now the God of patience and consolation grant us to be like-minded one towards another after the example of Christ Jesus: that we may with one heart and one mouth glorify God, even the Father of our Lord Jesus Christ*[f]. *And the Lord make us to increase and abound in love one towards another, and towards all men: to the end he may stablish our hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints*[g]. Amen.

VIII. Now what is there that will more certainly accomplish our wishes, and make us love our brethren, do them good, and forgive them, than a grateful sense of all God's benefits to us who are less than the least of them? This will *provoke us to love and to good works*[h], and make us not to be *weary of well-doing*[i]. It will press our hearts to render something back again to him from whom we have received all; and what he needs not himself, to bestow on his members, who were as dear to him as his life. And therefore St. Paul, I observe, after he had made a passionate exhortation to the Colossians, to *put on bowels of mercies, kindness, longsuffering, forbearing and forgiving one another, if any man had a quarrel against any: and above all, to put on charity, and to let the peace of God rule in their hearts, to which they were called in one body*[j].

[a] Eph. iv. 4, 5. [b] Acts iv. 32. [c] Phil. ii. 2. [d] 1 Cor. i. 10.
[e] 2 Thess. iii. 16. [f] Rom. xv. 5, 6. [g] 1 Thess. iii. 12, 13.
[h] [Hebr. x. 24.] [i] [2 Thess. iii. 13.] [j] Col. iii. 12, 15.

immediately adds in the close of all, *and be ye thankful;* as if he thought that this would secure all the other, as they do the rest of our duty. And for this very purpose hath our Saviour instituted this holy feast, that our hearts may be raised to praise and give thanks to the Father of mercies with the devoutest affection; not only when we are there, but at all times and in all places. This is a thing that cannot be omitted at this feast without spoiling the very nature of it: it is not what our Lord appointed it to be, if this be wanting. With this we begin, with this we continue, and with this we conclude this holy action. Nay, it is thanksgiving, with prayer to God, by which the bread and wine are sanctified, that they may become to us the body and blood of Jesus Christ. And (to say no more) it is so much of the essence, as we speak, or being of this action, that it hath been the name of it for many, if not for all ages. We find this sacrament called the *eucharist*, that is, 'thanksgiving,' in the most ancient writers: which would make one think this was the name belonging to it in the apostles' time. And indeed St. Paul calls it *the cup of blessing*, which is the very same with thanksgiving. For if you observe it, the evangelists use these words indifferently when they speak of the institution of this holy feast. St. Matthew and St. Mark say that he took the bread, and *blessed*, and he took the cup, and *gave thanks*. St. Luke and St. Paul only say, he took bread, and *gave thanks*, and the cup in *like manner*. And thus they speak also in another matter, concerning common food; which will help to explain this business. St. Luke saith, Christ *looked up to heaven*, when he took the five loaves and two fishes to feed the multitude, and *blessed them*[i]. St. Matthew and St. Mark say only that, looking up to heaven, *he blessed*, viz. his Father who is in heaven[k]. And St. John's words are that he distributed them, *when he had given thanks*[l]. From whence we may conclude these two things: first, that *blessing* and *giving thanks* are the very same in their language, or include one the other; which may be further confirmed from 1 Cor. xiv. 16: secondly, that though this blessing or speaking good of his name, and thanksgiving, be directed immediately to God, yet the creatures for which we bless and

[i] Luke ix. 16. [k] Matt. xiv. 19. Mark vi. 41. [l] John vi. 11.

thank him partake of the blessing, and become the better to us. For so the loaves and fishes were blessed by our Saviour's blessing God; and so we say, in common speech, that before we eat we should bless the table (or those good creatures that are before us), because by thanking God for them he grants them to our use, with his good will and blessing[m]. And in like manner, at the last supper of our Lord, he blessed the bread and wine, by giving thanks and blessing God, to be to his disciples the divinest blessings and pledges of his singular love. And thus we are to conceive it is at this day; by the blessing and thanksgiving of him that ministers at this holy feast, to which all the people say *Amen*, and join their hearty consent, those creatures of bread and wine are sanctified and blessed to those excellent uses which I have already named[n]. For thanksgiving and blessing suitable to this occasion (if nothing else were added) include the most powerful prayer to God, that by receiving this bread and wine in remembrance of his Son Jesus, he would make us partakers of all the benefits which he procured by dying for us. And therefore you ought to be very careful of this, as a principal part of your duty here, to "lift up your hearts," when the minister calls upon you, "unto our Lord God," and "to give thanks and praises together with all the heavenly host, to the Father Almighty, who of his tender mercy gave his only Son Jesus Christ to suffer death upon the cross for our redemption," &c. And be sure to say *Amen* to that prayer which presently follows in our service (for the clearer understanding of the use to which the bread and wine are deputed, and of the means whereby they come to be so; which is the Divine blessing), "that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood." Nay, all the time of this holy solemnity, praise and thanksgiving are to be intermixed with every part of the action, to make it the more effectual to us. We cannot commemorate him, as I told you, without extolling and magnifying his name, and making our acknowledgments to him.

[m] See 1 Tim. iv. 4, 5.

[n] Thence Justin Martyr calls them εὐχαριστηθεῖσα τροφὴ, in English, 'thanksgiving food,' or 'food hallowed by thanksgiving.'—Apol. 2. [al. 1. §. 66. p. 83 B.]

And how can we remember his making his soul an offering for sin, without special thanks unto him for so great a kindness? We ought to profess ourselves Christians with the height of joy and gladness of heart; to bless him for the gracious covenant into which he receives us; to vow ourselves unto him with the most solemn thanks, that he will accept such poor things as we are to be his servants; and to make a grateful mention of all the benefits he hath bestowed on us, and intends to us and to all our Christian brethren, whose concernments should be very dear unto us, as well as our own. And truly the ancient church were so much in love with this duty, that they gave thanks to God for all good things, the benefits we enjoy by all his creatures, as well as for our redemption by his Son Jesus; because this feast accompanied that of charity, in which their bodies were fed, as in this their souls; and because of the offerings they then made of some of the fruits of the earth (as we do now of money in lieu of them), for an acknowledgment to God that he was the Author of all the blessings which they enjoyed. But this always made the principal part of their acknowledgments, that God had sent his Son into the world to save sinners. And therefore (as our church teaches us, in the exhortation just before the communion), "above all things, we must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life."

It is certain that it was not common bread and wine which the ancient Christians prayed might become the body and blood of Christ to them; but bread and wine first sanctified by being offered to God with thanksgiving, and presented to him with due acknowledgments that he was the Lord and Giver of all things[o]. After which followed a thankful mention of the great love of God in sending his Son to redeem mankind by his death, represented by that holy bread and wine broken and poured out in commemoration of his passion. This was

[o] Irenæus, lib. iv. cap. 34. . . . . Offerens ei cum gratiarum actione ex creatura ejus. [p. 326.]

the principal thing of all, which our church therefore expressly puts us in mind of in the words now recited, and distinctly acknowledges in the prayer of consecration. As for the other, that also is to be understood when you see the bread and wine set upon God's table by him that ministers in this Divine service. Then it is offered to God; for whatsoever is solemnly placed there becomes, by that means, a thing dedicated and appropriated to him.

And if you observe the time when this bread and wine is ordered to be placed there, which is immediately after the alms of the people have been received for the poor, you will see it is intended by our church to be a thankful oblation to God of the fruits of the earth. And accordingly all that are there present, when they behold the priest thus preparing the bread and wine for consecration to an higher mystery, should secretly lift up their souls to God in hearty thanksgiving, and offer him the sacrifice of praise, for these and all other such benefits; desiring him to accept of these gifts, as a small token of their grateful sense that they hold all they have of him, as the great Lord of the world. And so we are taught to do in that prayer which immediately follows in our Liturgy, "for the whole state of Christ's church," and wherein we humbly beseech him to accept not only our "alms," but also our "oblations." These are things distinct; and the former (alms) signifying that which was given for the relief of the poor, the latter (oblations) can signify nothing else but (according to the style of the ancient church) this bread and wine presented to God in a thankful remembrance of our food both dry and liquid (as Justin Martyr speaks), which he, the Creator of the world, hath made and given unto us. But above all, we must be sure to offer our devoutest acknowledgments for that gift of gifts, the Son of God dying for us; without which thanksgiving, to speak the truth, we do not do that which Christ commanded, and so cannot hope for the blessing he hath promised. Hear St. Chrysostom (instead of all that treat of this matter), who excellently declares the manner and reason of thanksgiving, in a sermon of his upon the eighth chapter of St. Matthew[p]. "A perpetual memory," saith he, "and thanksgiving for a good turn, is the

[p] Homil. 25. in Matt. p. 178. ed. Sav. [tom. vii. ed. Ben. pp. 310, 11.]

best way that can be found to secure and preserve it to us. And therefore the dreadful mysteries, and full of salvation, which we celebrate in every assembly, are called the eucharist, because they are a commemoration of many benefits, and shew forth the principal piece of Divine Providence, and dispose us always to give him thanks. For if to be born of a virgin was a great wonder, what was it to be crucified, to shed his blood for us, and to give himself to us for a feast and a spiritual banquet? What shall we call this? where shall we place it? We can do no less than give him thanks perpetually. Let this precede both our words and works; and let us give him thanks not only for our own good things, but for those of others: for by this means we shall destroy envy, and bind charity faster, and make it more genuine, and of a kindly nature; for a man will not be able to envy them any more for whom he gives thanks unto his Master. And therefore the priest, when this sacrifice is in hand, bids us thank God for the whole world; for what is past, and what is present, and for those things that are to come. This sets us free from the earth, and translates us to heaven, and of men makes us angels: for they, making a choir, gave thanks to God for the good things he bestowed on us, saying, *Glory be to God in the highest, on earth peace, good will towards men*[p]. Thou wilt say, perhaps, What are they to us? they live not upon the earth, nor are men like unto ourselves. It is all one for that; this signifies very much to us; for we are taught hereby to love our fellowservants so as to account their happiness to be our own."... "Let us do so then; giving thanks perpetually for our own blessings, for others'; for little, for great: or rather, there are none little that come from God. And that I may pass by other things, which are more than the sand for multitude, what is there comparable to this dispensation? For that only-begotten Son of his, who was more precious to him than all things besides, hath he given for us enemies: and not only given him, but after that gift set him before us on our table; doing all things himself for us, both to give, and then to make us thankful for his gifts. For mankind being generally ungrateful, he undertakes throughout, and doth all things for us himself. And what he did for the Jews, putting them in mind of his benefits from

[p] [Luke ii. 14.]

places, and *times*, and *feasts*, that he hath done here from a kind of sacrifice, casting us into a perpetual remembrance of the good he hath wrought for us. None labours so much that we should be approved, and great, and ingenuous, as God who made us; and therefore he doth us good ofttimes even against our will, and gives us many good things which we know not of."

It is but reason then, that *whatsoever we do in word or deed, we should do all in the name of our Lord Jesus Christ, giving thanks to God and the Father by him*[q]. Which Theodoret refers to this business: "There being those," saith he[r], "that required them to worship angels, the apostle enjoins the contrary; that they should adorn their words and deeds with the memory of our master Christ, and send up thanksgivings to God the Father by him, and not by angels." To him we should address all our services in a grateful remembrance of his love in Jesus; and, as our communion-book excellently expresses it, "we should give him (as most bounden) continual thanks, submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life." But especially when we go to this holy communion, we should *enter into his gates with thanksgiving, and into his courts with praise:* we should be *thankful unto him, and bless his name*, saying: *Great is the Lord, and greatly to be praised; his greatness is unsearchable*[s]: *Great and marvellous are thy works, O Lord God Almighty; just and true are thy ways, thou King of saints*[t]. *Who can utter the mighty acts of the Lord? Who can shew forth all his praise*[u]? *He made us and not we ourselves; we are his people, and the sheep of his pasture*[x]. *He holdeth our souls in life*[y], *and keepeth our eyes from tears, and our feet from falling*[z]. *Thou, Lord, preservest man and beast*[a]; *thou givest food to all flesh. The eyes of all wait on thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing*[b]. *O magnify the Lord with me, and let us exalt his name together*[c]. *O give thanks unto the Lord; for he is good: and his mercy*

[q] Coloss. iii. 17.
[r] [In loc. tom. iii. p. 496.]
[s] Psal. cxlv. 3. [t] Rev. xv. 3.
[u] Psal. cvi. 2. [x] c. 3.
[y] lxvi. 9. [z] cxvi. 8.
[a] xxxvi. 6. [b] cxlv. 15, 16.
[c] xxxiv. 3.

endureth for ever. O give thanks unto the God of gods: for his mercy endureth for ever[d]. *Who remembered us in our low estate: for his mercy endureth for ever: and hath redeemed us from our enemies: for his mercy endureth for ever*[e]. *I will praise thee with my whole heart*[f]: *the high praises of God shall be in my mouth*[g]. *Who hath raised up a mighty salvation for us*[h]: *and hath not spared his own Son, but delivered him up for us all*[i]. *Who hath obtained for us an eternal redemption*[j]: *and given us all things that pertain unto life and godliness, through the knowledge of him that hath called us by a glorious power*[k]. *Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thy iniquities; and healeth all thy diseases; who redeemeth thy life from destruction; and crowneth thee with lovingkindness and tender mercies*[l]. *I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation*[m]. *While I live will I praise the Lord: I will sing praises unto my God while I have any being*[n]. *My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever*[o].

Thus I am come to a conclusion of the second part of my discourse concerning the nature, end, and use of this holy sacrament. The sum of what hath been said is this: It is an holy feast in commemoration of our Lord Christ, especially of his death: in which we, for our part, make a solemn profession of his religion, and tie ourselves in the strictest covenant to follow him unto the death, and to live in love and charity with all our Christian brethren: and he, for his part, makes a representation of his dying love to us, and confirms the continuance of it, giving us pledges that he will make us heirs of all the blessings which were the purchase of his body broken, and blood shed for us. So that when the minister gives the bread and the cup to us, we should think that Christ by him gives us tokens and assurances of his continued and everlasting love and kindness. And when we take, eat and drink that which he gives us, we should look upon it as expressing our consent

[d] Psal. cxxxvi. 1, 2.
[e] cxxxvi. 23, 24.
[f] cxxxviii. 1.
[g] cxlix. 6.
[h] [Luke i. 69.]
[i] Rom. viii. 32.
[j] Heb. ix. 12.
[k] 2 Pet. i. 3.
[l] Psal. ciii. 1, &c.
[m] cxi. 1.
[n] cxlvi. 2.
[o] cxlv. 21.

to continue his faithful disciples, in hope of that eternal life which God, that cannot lie, hath promised to us.

In short, the whole action is the renewing of a covenant between Christ and us. He by giving, we by receiving, engage ourselves to perform our mutual promises: he his promises of giving us pardon, power to do well, and immortal bliss; and we our promises of loving God with all our heart, and soul, and strength, and our neighbour as ourselves. All which we are led to reflect upon, with the greatest love to God and our Saviour; with thanksgiving, blessing and praise; and with an humble confidence that it shall be to us according to his word.

To promote which ends, I have concluded every particular head of this discourse with a brief meditation, which may be used in this manner.

The first of them may serve to excite our devout affections before we go to church; or, when we have placed ourselves conveniently, just before the communion begin, or while the company are making their oblations to God. The second will be proper immediately after the consecration, while the minister is receiving himself, and giving the communion to the other ministers that may be there present with him. The other six, half of them may be used after we have received the bread, and the other half after we have received the cup. Or if any desire a more compendious form of devotion, wherein to lift up their souls to God immediately after their receiving, they may reserve those till they retire from the holy table to their seats again: and in this manner address themselves to him just after the receiving of the bread.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort[o]*: who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead*[p]*. Who hath reconciled us in the body of his flesh through death, to present us holy and unblamable and unreprovable in his sight*[q]*. Blessed be God who hath delivered us from the kingdom of darkness, and translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of our sins*[r]. I love thee, O Lord, I love

[o] 2 Cor. i. 3. [p] 1 Pet. i. 3. [q] Col. i. 22. [r] 13, 14.

thee. I devote myself most unfeignedly unto thee. I will ever cleave unto thee and unto all my brethren with settled purpose of heart: *Search me, O God, and know my heart: try me, and know my thoughts: see if there be any wicked way in me, and lead me in the way everlasting*[s]. *Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy power and thy care of thy flock they comfort me.... Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever*[t]. *I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord*[u]. *And let all the people praise thee, O God; let all the people praise thee*[x]. *O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing*[y]. *For his merciful kindness is ever more and more towards us: and his truth endureth for ever. Praise ye the Lord*[z].

Or thus:

Lord, what is man, that thou art so mindful of him? or the son of man, that thou thus visitest him? Thou hast made him a little lower than the angels, and crowned him with glory and with honour. Thou hast given him dominion over the works of thy hands; and hast put all things under his feet[a]. *Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered*[b]. *Sacrifice and offering thou wouldest not, but a body hast thou prepared for thy Son Jesus*[c]*; who hath done thy will, O God, and made himself an offering for sin; and made us one body with himself. Blessing, and honour, and glory, and power, be unto thee, O Lord God Almighty, and unto thy Son, for ever and ever. I offer up myself entirely, both soul and body, unto thee. I consecrate myself here most faithfully to thy service. I delight to do thy will, O my God: yea, thy law is within my*

[s] Ps. cxxxix. 23, 24.
[t] xxiii. 4, 6.
[u] civ. 33, 34.
[x] lxvii. 3.
[y] cvii. 21, 22.
[z] cxvii. 2.
[a] viii. 4—6.
[b] xl. 5.
[c] Heb. x. 5.

heart. Withhold not thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me[d]. *Unite my heart to fear thy name. Fill me with all thy fulness, O God, and above all things with fervent charity. This I pray, that my love may abound yet more and more in knowledge and in all judgment; that I may approve things that are excellent; that I may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto thy glory and praise*[e]. *I am thine; save me*[f]. *Multiply grace, mercy, and peace upon me, unto eternal life. For it is thou, O God, that givest strength and power unto thy people. Blessed be God*[g].

Immediately after the receiving of the cup they may lift up their hearts and say,

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded towards us in all wisdom and prudence[h]. *O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches: and so is the great and wide sea, wherein are creatures innumerable. These wait all upon thee; that thou mayest give them their meat in due season. Thou openest thine hand, and they are filled with good*[i]. *But eye hath not seen, nor ear heard, neither did it enter into the heart of man, the things which thou hast prepared for them that love thee*[j]; *and hast now revealed to thy holy apostles and prophets, by the Spirit; according to thy eternal purpose in Christ Jesus our Lord*[k]. *Who for us men, and for our salvation, came down from heaven; and was manifested in flesh, to destroy the works of the devil*[l]; *and died for our sins, rose again for our justification*[m]; *ascended up on high, to give gifts unto men*[n]; *and is at the right hand of God, to make intercession for us*[o]: *angels, authorities and powers being made subject unto him*[p]; *and sent forth to minister for them who shall be heirs of salvation*[q]. *O*

[d] Ps. xl. 8. 11. [e] Phil. i. 9—11. [k] Eph. iii. 5, 11. [l] 1 John iii. 8.
[f] [Ps. cxix. 94.] [g] Ps. lxvii. ult, [m] Rom. iv. 25. [n] Eph. iv. 8.
[h] Eph. i. 3, 7, 8. [i] Ps. civ. 24, &c. [o] Heb. vii. 25. [p] 1 Pet. iii. ult.
[j] 1 Cor. ii. 9, 10. [q] Heb. i. ult.

the unsearchable riches of Christ[r]*! in whom are hid all the treasures of wisdom and knowledge*[s]*. I submit myself unto thee, O thou Prince of life, and Lord of glory: unto thee I will live henceforth, and not unto myself: and if for thee I must die, the will of my Lord be done. Thy favour is better than life: in thy presence is fulness of joy, and at thy right hand are pleasures for evermore*[t]*. Lord, increase my faith*[u]*; strengthen my hope; raise my love to a greater height, and make patience to have its perfect work: that I may not love my life unto the death*[x]*; but the trial of my faith, though it be tried by fire, may be found unto praise and honour and glory at thy appearing*[y]*. And O that our hearts may be comforted, being knit together in love*[z]*, that we may be ever kind, tender-hearted, forgiving one another, as thou, O God, for Christ's sake hast forgiven us*[a]*. That so with united minds and affections, we may be still praising thee, and saying, Blessed be the Lord of heaven and earth, who only doth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen*[b]*.*

Or thus:

O the breadth, and length, and depth, and height! O the love of Christ Jesus our Lord, which passes knowledge[c]*! who made himself of no reputation, but took upon him the form of a servant: and humbling himself, became obedient unto death, even the death of the cross, for us miserable sinners*[d]*. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing*[e]*. For he hath washed us from our sins in his blood, and hath made us kings and priests unto God*[f]*; to offer up spiritual sacrifices, acceptable to God by Christ Jesus*[g]*.* Behold, O Lord, an heart that offers up itself unto thee in love unfeigned. I absolutely resign my will to thy holy will and pleasure. *Not my will, but thy will be done. And praised be God who hath made a new covenant with us in the blood of Jesus: who hath by him reconciled all things to himself, both in heaven and in earth: and hath now renewed unto us the assurance of his con-*

[r] Eph. iii. 8. [s] Col. ii. 3. [b] Ps. lxxii. 18, 19.
[t] Ps. xvi. ult. [u] Luke xvii. 5. [c] Ephes. iii. 18, 19.
[x] Rev. xii. 11. [y] 1 Pet. i. 7. [d] Phil. ii. 7, 8. [e] Rev. v. 12.
[z] Col. ii. 2. [a] Ephes. iv. ult. [f] i. 5, 6. [g] 1 Pet. ii. 5.

tinued love[h]. *Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thou art near unto us thy wondrous works declare*[i]. *The Lord remember all our offerings, and accept our sacrifice. Grant us according to our hearts' desire, and fulfil all our petitions*[k]. *That we may be filled with the knowledge of his will in all wisdom and spiritual understanding; and may walk worthy of him unto all pleasing, being fruitful in every good work, and increasing in knowledge; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks continually to the Father of mercies, who hath made us meet to be partakers of the inheritance of the saints in light*[l]. *Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever*[m]. *And let all the people say, Amen*[n].

Some perhaps may still desire a more compendious sort of address to God our Saviour immediately after they have communicated, for whose sake I shall add these two following. As soon as the minister hath pronounced those words, "Feed on him in thy heart by faith, with thanksgiving," they may say,

"I believe, O blessed Jesus, that thou art the Lord of heaven and earth, the Prince of life, and the King of glory. I most heartily thank thee that thou wast pleased to stoop so low as to visit us poor dust and ashes, yea, vile and miserable sinners. Blessed be thy goodness, which moved thee to do a great deal more; to humble thyself to the death, even the death of the cross, that we might be lifted up to immortal life. I devote myself everlastingly to thy love and obedience. I consent to all thy holy gospel, desiring that all the dwellers upon earth would praise and serve thee. Let all nations come and worship before thee. Let all generations call thee blessed, and shew forth thy dying love while the sun and moon endure, to the glory of God the Father. Amen, Amen."

At the giving the cup, let them attend to those words, "Drink this in remembrance that Christ's blood was shed for thee, and be thankful:" and say,

"I do remember with all thankfulness thy most marvellous

[h] Col. i. 20. [i] Ps. lxxv. 1. [l] Col. i. 9—12. [m] 1 Tim. i. 17.
[k] Ps. xx. 3, 4. [n] Ps. cvi. ult.

love, O my gracious Lord and Saviour, and the remembrance of it is dearer to me than the possession of thousands of gold and silver. I will never forget thy merciful kindness, which is so great towards us, but be always shewing forth thy praise, and giving thanks to the Father of mercies, who hath raised up such a mighty salvation for us. Blessed, for ever blessed, be his incomprehensible love, which gave his only begotten Son to die for us, that we might live through him! Henceforth I will not live to myself, but unto him that died for me. Behold and accept, O God, an heart that entirely vows itself unto thee, and delights to do thy will. Preserve me unchangeably in thy love, and in unfeigned love to all my brethren. Let thy mercy, O Lord, be upon me, according as my hope is in thee. Amen."

But when you have eased your hearts a little in these expressions of faith, love, and grateful remembrance of our Saviour's kindness, you will still find room for more devout effusions of your souls in some holy passion or other while you are at this feast. Either before or after you have been at the table of the Lord, (while the rest of the company is communicating,) there will be time to entertain yourselves with sundry pious thoughts and meditations, which I shall briefly suggest unto you in the next part of this treatise that now follows. The intention of which, I told you in the beginning, should be to instruct you in a plain and easy method, how to partake of this holy food with the greater fruit and delight also.

PART III.

Containing a familiar way of disposing ourselves to communicate with profit and pleasure.

Having shewed you what is the nature and use of this feast, you will expect perhaps that I should tell you who are the persons whom our Lord invites and calls unto it; which is a question so easy to be resolved from what hath been said, that I have assigned no part of this discourse for the discussing of it. If you are baptized into the name of the Lord Jesus and seriously believe his religion; if you take upon yourselves to make good that promise, vow, and covenant which was made in your name when you were baptized; if you understand the ends of this holy communion (which I have named) and are willing and desirous to perform them; if you lie not under the censures of the church, for any violation of those sacred vows which you have made to our Saviour: you are the persons whose company he waits for, and would gladly see at his table. Nay, he will take it ill, and account it a neglect of him and of your duty, a breach of your promise to obey all his holy commands, if you accept not of his kindness in inviting you thither: because this is one of his commands, as I have proved, that you should *do this in remembrance of him.* Do not entangle yourselves therefore in endless doubts and scruples about the qualifications that are required in those that come to this supper of the Lord, but only examine your hearts by this plain and certain rule: "Do you believe the gospel of Jesus Christ to be the truth of God? Do you consent to be governed by his laws? Do you remember, and will you stand to the vow that was made in your name when you were baptized? Are you desirous to renew that covenant in the manner that I have described? Do you value his favour and grace, declared in his precious promises, above all earthly things? Would you partake of this

holy communion, that you may commemorate your Saviour's dying love: that you may own and acknowledge him to be your Lord; that you may devote and unite your hearts unto him in stricter friendship; that you may bind yourself in the bond of peace to all your brethren; and that you may receive more of his grace, and greater assurance of his love, as the most invaluable blessing? Then lay aside all your fears, and humbly approach unto him; to render him the sacrifice of praise and thanksgiving, and to receive fresh tokens and pledges of his unchangeable good-will and affections to you." I shall make no more words of this matter; but only add, that you may know sufficiently by the invitation which the minister makes to you at the communion, in Christ's name, (according to the order of our church,) who are persons qualified for this feast. And it is expressed in such plain and pregnant words, that better cannot be devised for your direction and satisfaction. They are these:

"Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this holy sacrament to your comfort."

Which that you may be able to do, I shall now proceed (according to the method I have propounded) in my endeavours to put you into such a temper of mind, when you are at this holy sacrament, that you may perform all that which hath been said with more ease and edification also to ourselves. And that I may the better raise those affections in you which are suitable to this action, it will not be amiss to remember you a little of the excellency and dignity of the feast to which you are invited.

To make a true feast these four things (in the opinion of the most learned of all the ancient Romans) must conspire and meet together. "Chosen and select persons, a choice and delicate place, a choice time and season, and choice provision[a];" proportionable to the quality both of him that makes it, and of those that are invited to it. Now in all these regards, if we reflect a while on them, this supper of the Lord which he makes

[a] Varro: "Lectis viris, lecto loco, lecto tempore, lecto apparatu." [apud Aul. Gell. Noct. Att. xiii. 11. §. 3.]

for us will be found to be incomparably beyond the noblest entertainment which the world ever saw.

For as concerning the persons that here meet together, they are our blessed Lord, the Master of the feast, and those *that believe on his name:* to whom he hath given the right or privilege to *become the sons of God*[b]. A company of souls that are larger than the world: *heirs of a kingdom; rich in faith*[c]; as full as they can hold of love and charity towards each other, and towards all men. So that there cannot either be more honourable or more sweet society found under heaven.

Then for the place, you see it is prepared in the house of God: where we *give unto the Lord the glory due unto his name; and shew forth his salvation from day to day*[d]: where we *pay our vows unto him in the presence of all his people; and make a joyful noise unto him by singing of his praises*[e]: where the angels (as I may say) are waiters, and the heavenly host are glad to attend upon us: according to those words of the apostle, (in that very chapter where he treats of the sacrament,) *The woman ought to have a covering on her head because of the angels*[f].

As for the time, you see likewise it is commonly the Lord's day: on the day when he rose from the dead, when he trampled under his feet the great enemy of mankind; when the angels, not so glistering as he, brought news that he had accomplished our redemption; when the host of heaven was at a gaze to see mortal man made immortal, and restored to the state of paradise again; when we have nothing else to do but to rest and rejoice; to *declare the works of the Lord; to give thanks to his holy name, and triumph in his praise*[g].

And lastly, for the provision itself, I have told you already what it is: the body and blood of the Lord of life: bread that excels the angels' food: a cup of blessing of which those sons of glory never tasted. To these our Lord calls, nay, beseeches and entreats us to come; that we may feast ourselves on his sacrifice of himself, and be filled with his love, and satisfy ourselves with his joys and everlasting consolation.

Now what soul is there that can be willing to lose his share in such divine food? that would be shut out from such society,

[b] John i. 12. [c] [James ii. 5.] [d] [Ps. xcvi. 2, 8.] [e] [Ps. cxvi, 18, xcv. 2.] [f] 1 Cor. xi. 10. [g] [Ps. cxviii. 17, cvi. 47.]

or absent from such a place, or desire to spend his day better than in near communion with our Lord? Either men do not believe these things, or they do not reflect on them, and lay them to their hearts; for otherwise there is none that reads this writing but will be moved to make one at this holy feast. But then as you cannot choose, if you seriously consider, but judge it very desirable to be admitted to it, so you cannot but think in what manner it becomes you to be adorned, and how you should behave yourselves in so great a presence. If a mean subject should receive a message from his prince to come and bear him company at his own table, would he not wonder and be astonished at the favour? Would it not busy every thought in his heart to know the cause? And would he not lay aside all other employment, that he might prepare himself to appear there after a decent and seemly fashion? He could not be so stupid as not to study to form himself to a comely behaviour, and to learn to comport himself with all the reverence and fear, the caution and circumspection that his soul could possibly be master of. No marvel then if we see good Christians so curious and exact, so diligent and laborious, to understand the meaning of our Lord in this invitation; to dress up their souls in the best manner they are able when they go to his table, and to suit their behaviour to the height of the solemnity! since to approach unto majesty on such an occasion with negligent thoughts, and after a careless fashion, is to slight both the greatness and the grace of him who grants us the honour of his society. To gratify therefore the pious desires and endeavours that are in any souls, to render themselves fit company for our blessed Lord at this feast, I shall spend a few pages of this book in directing them how to demean themselves before him, and dispose their hearts to enjoy most sweet and fruitful communion with him.

And that I may make my discourse more easy and affectionate withal, I shall take the rise of it from one of those things just now named. Much of the contentment of a true feast consists in apt and good discourse, according to the old saying, "A supper without discourse is a crib, and not a table[d]." And therefore the old Roman I mentioned gives his description of the chosen persons, of whom he would have his guests con-

[d] Δεῖπνον ἄνευ λόγου φάτνη, οὐ δεῖπνον.

sist, that they should be such as know how to speak in a decent manner, and are "neither talkative, nor altogether dumb[e]." Our Lord then maketh a feast here for us; and presenting himself unto us in this broken bread and wine poured forth, we are not to look on these as dumb signs, but as things that speak most significantly and distinctly to us. Though we hear never a word with our ears, yet our minds are to conceive, when Christ crucified is set thus before our eyes, that we hear him discoursing to us of his love, of the ends of his death, of all the great blessings that he hath bought for us, and of all those things which he justly expects from them that profess themselves his disciples. And accordingly it becomes us to make such replies unto him, and to answer in our hearts with such expressions of our affection as may shew that we understand and are very sensible what he says unto us. Of both these I shall treat a little, leaving it to every man's own devotion to enlarge them, as he sees occasion, in his private meditations.

I. First then, when you see these symbols of Christ's body and blood, think that you behold the crucified Jesus represented to you; that you stand in his sight, and are in his company, yea, and hear him speaking graciously to you, and calling you by the name of his chosen guests, his dear friends, and beloved brethren. Into what a trance would it cast you, if you really saw the Lord of life and glory, and heard him thus saluting you? How ready would you be to fall into a swoon of love and joy at the very mention of these few words, *My brethren?* and yet for such he esteems us, saying, *I will declare thy name among my brethren*[f]. And so he called his disciples after he rose from the dead, saying, *Go tell my brethren that I go into Galilee, and there shall they see me*[g]. And again, *Go to my brethren, and say unto them, I ascend to my Father and your Father, to my God and your God*[h]. And we may well conceive that in such terms of grace he receives us at this holy feast; and make account we hear him say: My brethren, I sent my ministers to call you to my house, and bid you to my table, which here you see spread for you. It is well done that

[e] Nec loquaces, nec omnino muti.
[f] Heb. ii. 12.
[g] Matt. xxviii. 10.
[h] John xx. 17.

you are come; and I take it kindly to see you here. The reason of my invitation is, that I may remember you of my love, and that you may shew yourselves my friends by a joyful commemoration thereof. I have no other end in sending for you, but to make you more sensible of your happiness, and to lay obligations on you, by doing my will, to continue in it, and likewise to impart unto you new tokens of my love; the very greatest pledges that I can bestow on you, to assure you that I will be your eternal friend. You may think, perhaps, that this is but a little bread and wine which here you see before you, and that it is but poor cheer which I have provided for you; but open the eyes of your mind, remember and believe what I have taught you, and you will see that *this is my body which was broken for you*, and *this is my blood which was shed for you;* and on these I would now have you feast together. Behold here, how the spear pierced my side. See the hole which was made by the lance when it ran to my very heart. Do you not discern how my hands were wounded, how my feet were bored when I was nailed to the cross for you? How despitefully was I used! how cruelly was I martyred and tormented! besides all the mockeries and abuses, the shame and reproach, the agony and bloody sweat which I endured to do you service. Did I not love you, think you, when I suffered thus for you? Can you choose but read the greatness of my affection, which is writ in my most precious blood? Can you doubt that you are dear unto me, whom I have purchased at so high a rate? Let these wounds speak for me, and tell you what a passion I was in for your sake. Look into them, and see what a vehement desire I had to accomplish your salvation. What sorrow was there ever like unto my sorrow? Or what love was there ever like unto my love? This broken bread, and this wine poured out, tells you that I have died once for you already; and I am now come, by giving them to you, to let you know that I do not repent me of it; but if it were needful, I would die for you the second time. What greater assurance can your heart wish of my love, than this which I now offer you? What more would you have me do to testify that my heart is still towards you, and that I will be ever mindful of you? *As the Father hath loved me, so have I loved you:* and all that I desire of you is, that you would *continue*

in my love. If you keep my commandments, you shall abide in my love: even as I have kept my Father's commandment, and abide in his love[i]. This is the token I would have of your kindness to me. *Ye are my friends, if ye do whatsoever I command you.* Nothing else do I request of you, but that you would not hurt yourselves by sinning against my love: that you would henceforth live unto me, who died for you. Come, I beseech you now, and assure me that you love me. Renew your covenant of friendship with me, by taking, eating and drinking this that I give you; plight me your faith that you will be ever true unto me. And then I will be your security against the curse and the condemnation which you dread; I will undertake for you, that all your sins shall be pardoned: nay, I will present you fair and beautiful before my Father, as if you had been always innocent. Take my word for it, that I will deliver you from the wrath to come, and give you the blessing of eternal life. If you doubt at all of it, come hither, take this bread, and drink this cup; as sure as you now receive these, your sins shall be blotted out, and never remembered in the great day of judgment. By these tokens I give you an interest in my death and sufferings. I oblige myself by these sensible signs to perform all my promises. I seal to you that gracious covenant which was made in my blood. As certainly as I died, I assure you that you shall live for ever. Only, as I said, do not deny me your hearty love. Grant me this small request, to correspond with me in sincere affection: and by eating and drinking here at my table, tie yourselves to be my faithful servants. Then I allow you to begin now the joys of heaven. Nay, I require you to rejoice in my salvation; to comfort yourselves in my promises; to solace yourselves in the hope of my glory; and to sing the song of angels, which shall end and be completed in eternal hallelujahs. *Praise ye the Lord.*"

It is no dream and mere imagination, I assure you, Christian readers, no vain fancy that you entertain yourselves withal, if you conceive our Lord thus discoursing to you at his table. For all this is, in effect, pronounced by the bread and wine, which represent his precious body and blood. When they are broken and poured out before your eyes, and offered to you to

[i] John xv. 9, 10. 14.

eat and drink in commemoration of his death, they report unto you his great love, and declare the agonies and pains which he endured; and give you assurance, by authority from him, that he will never cease to bless you and do you good. And therefore you cannot better affect your hearts and raise your devotion to him, in my opinion, than by expounding their meaning to yourselves, and thinking you hear him uttering by them such words unto you as I have now mentioned.

II. And will it be possible then that you should be altogether silent, and answer never a word unto him? Can you find nothing to return to so kind and gracious a declaration of the bowels of his mercy towards you? Or, will it be hard to tell him your heart who hath so freely opened his unto you? No man, sure, can be mute, unless he be astonished and struck dumb at the power and mightiness of his incomprehensible charity. This may, indeed, justly strike us all with the greatest admiration, and hold us a while in wondering thoughts that we should be thus beloved of God. It will well become us to be amazed and lost in our thoughts; to be unable to do any thing at the first hearing of all these things, but only marvel that he should be so kind to such wretched sinners. We cannot begin this action better than in a soul full of thoughts not to be expressed; in a silent admiration that the God of heaven should thus graciously visit us; manifesting himself in our flesh, giving his Son to die for us, and inventing so many ways to make us rest assured of his love towards us.

But when you have recovered yourselves out of this passion, how many others shall you feel struggling in your souls which shall first present themselves unto him? Do but stay and pause a while upon every part of the foregoing words, and you will find all sorts of resentments in your heart, which you may cast into this order, and thus address your reply unto him.

1. You may be very much ashamed that you should give him so great trouble, and put him to such pains; first to die, and then to find out so many ways to remember you of his death, and persuade you of his never-dying love. You may say to him, in your heart, "O my Lord, I blush to see my soul so foul that nothing less than thy precious blood would serve to wash and cleanse it. I am confounded to see thee in such

a case for us who cared not how vile, and base, and miserable we were. What have we done that we should bring thee to a cross? O what wretches were we that we should understand the love of God no better than to stand in need of such an instance of it! With what confidence can we behold thee thus battered and bruised, thus wounded and bloody, thus full of pain and anguish as thou representest thyself unto us? I am ashamed to think that we have exposed thee to such ignominy and shame. I am grieved at the heart that we have made thee a *man of sorrows*[j]. And our infidelity, O how great is it! that after thou wast pleased to endure all this for us, we should stand in need of such frequent remonstrances of it; and be in danger to forget thee or distrust thee, unless thou didst continually thus present thyself unto us, and assure us of thy good-will towards us. O my Lord, how shall I present myself before thee; who am one of those that have occasioned all this care and pain; this agony and passion; this sweat and this blood? I sigh to remember the many groans which we have made thy heart ache withal. It wounds my ears to hear those words, *My God, my God, why hast thou forsaken me*[k]*?* I am ready to ask thy pardon, even that thou art come at such a rate to pardon us. It is too much, too much, but that thou art love itself, to spend all this love and kindness upon such insensible and ungrateful sinners!"

Thus, having begun to make your addresses to him, you may proceed in the second place,

2. Humbly to acknowledge your unworthiness to be guests to so great a person as he is. Though we cannot, if we understand the nature of this feast, but come with as thirsty a desire to it as the chased hart to the streams of water; with as hungry an appetite as a poor man to a full table, or a covetous man to an heap of gold: yet still we must remember that we are but beggars, and those desires must be tempered with much modesty, lowliness, and humility of spirit. Though our Lord say to us as David to Mephibosheth[l], *Thou shalt eat bread at my table continually:* "Thou shalt always feast with me:" yet it becomes us to bow down ourselves, and say as he there did, *What is thy servant, that thou shouldest look upon such*

[j] [Isa. liii. 3.] [k] [Ps. xxii. 1; Matth. xxvii. 46; Mark xv. 34.]
[m] 2 Sam. ix. 7.

a dead dog as I am? "It is too high a favour to sup with thee, since I am not worthy to pick up the crumbs that fall from thy table. The least offal of thy common mercies is too good for me; how shall I dare to approach to this fulness of heavenly blessings to which thou invitest me? I have sinned, I have sinned, and am not worthy to be called thy son, or to bear thee company; in my very best attire I am so ragged that I am ashamed to see myself; and, therefore, how shall I appear before thee? O my Lord, I come merely in obedience to thy call. I should not have presumed to appear in thy presence, but that thou hast bidden me; and been afraid to be seen in this condition, but that I was more afraid not to be seen here at all. My comfort is that thou wilt not be angry with us when we obey thee, nor be offended that we shew ourselves ready to execute thy commands." And here,

3. You may call to remembrance those sins which are the causes of your fear, and brought our Saviour to his cross. Excite in your heart an unfeigned sorrow and grief that he hath been so affronted and wronged by you and all the world. Declare freely the sense of your heart to him, and let him know by an humble and ingenuous confession how the case stands with you. Say to him, "O my Lord, thou dost but call to mind, by this remembrance of thy dying for us, the foulness and pollution of all mankind. All our iniquities stare me in the face, as the people gazed and stared on thee. I see our deformities by seeing thee thus vilely and despitefully used. It was our covetousness that stript thee naked; our pride that crowned thee with thorns; our intemperance that gave thee gall and vinegar to drink; our contempt of religion that put upon thee all those scoffs and taunts; our coldness in devotion which put thee into that agony and sweat; our want of love to God that made thee hated and rejected of men. I see as in a glass, now that I look upon thy blood, the abominable state of sinful men, which never seemed so foul as now. How shall one of that wicked race be bold to look up unto thee; especially since that I have known thy love, I have so little valued it, and sinned even against thy precious blood[m]? Canst thou endure to enter into familiarity with such a soul as this that here presents itself unto thee? May I hope to be admitted

[m] Here you may remember your particular offences.

into thy holy fellowship, and to dwell with thee? I abhor, I loath, I am weary of myself; desiring nothing more than to be made like to thee, in purity and holiness, in truth and justice, in love and charity, in lowliness and humility, in meekness and patience, in compassion and forgiveness, in entire resignation to the will of God." From hence,

4. Proceed to stir up in yourselves the greatest hatred against your sins, and all the wickedness that hath overspread the world: which nothing can so effectually demonstrate to be odious and intolerable as this, that it hath made the nature of man capable to act such a villainy as to put to death, after a most shameful manner, the most innocent and harmless, nay, the most loving and kind, the most obliging and charitable person that ever was. Continue your addresses to him, and represent your extremest detestation of that covetousness and worldly-mindedness, that pride and vainglory, that ambition and love of the praise of men, that envy and ill-will, that wrath and bitterness of spirit, that hypocrisy and partiality which betrayed and killed him, the Prince of Life. Shew him how much you abhor these and all that is evil, resolving to cleave to that which is good. "Destroy, O Lord," may you say, "all these thine enemies, and root them perfectly out of my heart. Pierce through all these evil affections by a stroke from thy cross and passion. I have brought them to be slain by thine hand, for they are too strong for mine. If there be any life remaining in them, O that they may be quite mortified, and never able to stir any more! They are offensive to me as well as unto thee. Would I might never see them more, but crucified and dead. Would I might never behold them, unless it be drowned in thy blood." And then,

5. Excite in your heart the mightiest sense of his love; which, as it is never to be forgotten, so here it is more particularly to be pondered, and affectionately commemorated. You may say to him, "O my Lord, *what manner of love is this wherewith thou hast loved us, that we should be called the sons of God*[n]*!* How great was thy goodness, which brought thee down from heaven, and made thee one of us! And was it not enough that thou shouldst come to dwell among us in the likeness of sinful flesh, but thou wouldst also lay down thy life

[n] [1 John iii. 1.]

for us? Would nothing serve to testify the height of thy affection to us, unless thou sufferedst the death of the cross to redeem us? O love! O the infinite riches of thy grace! For a friend one might be content to die; but what should make thee so in love with enemies, with the very worst of enemies, with idolaters, with us Gentiles who were without God in the world; yea, with us, who, now that we know the greatness of thy love, have so little or no love to thee? What am I, O Lord, that thou shouldst command me to love thee; nay, shouldst take such a course to deserve my love? What am I to thee, that thou shouldst so much desire me, and now thus graciously visit me, and come to entertain me? What made thee, being in heaven with them who know so well how to love and serve thee, descend to us who know so ill how to do either? Couldst thou not be satisfied unless we enjoy thee; nor be contented to be without us, who have such low thoughts of thee and of thy love? Is it possible that thou shouldst still continue it to such illnatured and insensible wretches? Art thou still desirous of our friendship, and come to give us new assurances of thy grace, by making us partakers of thy body and blood? Oh, how precious are thy thoughts to us; how great is the sum of them! I can do no less, most blessed Saviour, than set my soul wide open to thee, and accept thy kindness with the most enlarged affection of my heart. How glad should I be if it were a thousand times larger, to correspond with such a love! how happy should I think myself if I could think of nothing, and delight in nothing, but only thee! Oh that a perfect image of thee, in all divine virtues, may be formed in me, and be ever dearer to me than life itself! that *I may live no longer, but thou*, O blessed Jesus, *mayest live in me: and the life which now I live in the flesh, I may live by the faith of thee, the Son of God, who lovedst me, and gavest thyself for me*[n]." And then,

6. Feeling the flames of his love in your heart, it will be a fit time to offer up yourself entirely, in the greatest devotion, to his service. Pray him to accept of a poor sacrifice now at your hands: though it be worth nothing at all, yet entreat him to receive it, since it is the oblation of the heartiest affection to him. Say to him, "O sweet Saviour, *I have known*

[n] Gal. ii. 20.

and believed the love that thou hast to us[o]: I see here the excessive greatness of thy dying love: no heart is able to hide itself from the heat thereof: one cannot come near it and not be made like the whole burnt-offerings to the Lord. Never was anything bought so dearly as this sinful soul; never was so great a price paid for any creature as thou hast laid down for my sake. If I were as big as the highest angel, I should be an oblation too little for thee: the flames of those heavenly fires are not strong enough wherewith to offer to thee. But that I may be just (for it is no more), I humbly lay myself here at thy altar, and present thee with all I have: I sacrifice soul and body, without any reserves, to thy holy will and pleasure; though I must be beholden to thy great love, and not my own, to procure acceptance for me. I know how vile and unworthy I am that thou shouldst have any respect to my oblation: all that I can say is, that I offer myself for this end, that I may be made better, and so have every day more and more to return unto thee."

7. For that purpose engage yourselves in a covenant to him that you will never rob him any more of that which you have so solemnly offered to him. "I look, O Lord," (may you say,) "upon myself as an holy and devoted thing. I have consecrated myself to thy service, and so I will ever remain. Never will I be so sacrilegious as to employ myself to any other uses, but only thine. Thou hast been pleased to make me thy temple, and therefore I will not willingly suffer thy holy place to be defiled. I am sealed to thyself, and have thy mark upon me. I will never consent my soul should be broken up by any temptation, and stolen away from thee. I promise thee my faithful obedience. I bind myself by these presents in a firm and everlasting tie of duty to thee. *I am not my own, but bought with a price: therefore will I glorify God in my body, and in my spirit, which are God's*[p]. *I will love the Lord my God with all my mind, and with all my heart, and with all my soul, and all my strength, and my neighbour as myself*[q]." And then,

8. Humbly beg leave of him that you may believe in his name for the remission of sin. Continue to say to him: "Since

[o] 1 John iv. 16. [p] 1 Cor. vi. 20.
[q] [Matt. xxii. 37; Mark xii. 30, 31; Luke x. 27.]

thou hast so graciously died for me; since thou hast invited me hither to represent thy death and sufferings to me, and assured me of thy love; since thou hast bidden me to commemorate it at this holy feast, be not angry if I call thee my Lord and God. Suffer me to claim an interest in the merits of thy precious blood, which was shed to be a propitiation for the sins of the whole world. Look on me, O thou that sittest at the right hand of God, with the favour thou bearest to thy people: join thy powerful intercession with my humble suits to the Father of mercies, that for thy sake I may be accepted with him. I believe thou appearest in the presence of God for us, and as we shew forth thy sacrifice of thyself here on earth, presentest it in the most high and holy place before the mercy-seat. Bless me, O Lord, from that throne of thy glory; and raise up such a holy hope in thee, as if I heard that voice sounding from thence, *I am thy salvation.*" And here,

9. Beg of him his mighty grace, to confirm you in your resolution; that so you may alway maintain in your soul this hope of his pardoning love. "Since thou, O Lord," (may you say to him,) "art so forward to do us good; to bestow thy blessing unasked; to die for us when we desired it not; to institute this feast which we never expected; to send thy ministers to call us to it: let me take the boldness now to ask something of thee. O do not deny me the continuance of thine almighty grace. Take not thy Holy Spirit from me; but let it be my constant companion, my guide, my helper, my comforter for ever. Is it not the purchase of thy blood? is it not thy own promise? hast thou not received it of the Father? and art thou not possessed of it, and of glory and power to bestow it on us? Thou thyself hast told us, that *it shall be given to those that ask it*[q]; and that *because thou livest, we shall live also*[r]. O do not lose what thou hast done already for want of doing something more. *Perfect that which concerneth me; and forsake not the work of thine own hands*[s]. *Hold me up, and I shall be safe: and I will have respect to thy statutes continually*[t]. *Order my steps in thy word: and let not any iniquity have dominion over me*[u]. *I entreat thy favour with my whole heart: be merciful unto me according to thy word*[x].

[q] Luke xi. 9. [r] John xiv. 19. [s] Ps. cxxxviii. 8. [t] cxix. 117. [u] Ps. cxix. 133. [x] cxix. 58.

10. Now because there must always be some mirth and joy at a feast, conclude all in praises to our Lord, and rejoice in his holy name. As he said to his disciples when he washed their feet, (John xiii. 12.) so think you hear him speaking to you now, *Know you what I have done to you?* Are you sensible what grace it is that I have bestowed on you? Do you know what I did for you upon the cross, and what I have done unto you at my table? "O, dear Lord, that a man could but understand and conceive what thou hast done for us! it would melt and dissolve our hearts, and make them burst out into the highest expressions of joy and gladness: all that is within us would be roused up to bless thy holy name: we should be filled with triumph and exaltation of spirit in thy love; and the very furthermost parts of our soul would feel that it is a most blessed thing to be thy servants. All the music and songs and melody that the feasts of sensual men are attended withal are not worthy to be named with the joys of those that sing continually, and say, *Blessed be the Lord our God for ever: blessed be thy glorious name, which is exalted above all blessing and praise. Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is in them, and thou preservest all; and the host of heaven worshippeth thee*[y]. *Thou art the Lord, the God and Father of Jesus Christ, who hast chosen us in him before the foundation of the world, and redeemed us by his blood*[z]; *raised him from the dead, and given him glory; that our faith and hope might be in thee our God*[a]. *Thine, O blessed Jesus, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. In thy hand is power and might; and in thy hand it is to make great, and to give strength to all. Now therefore, our God, we thank thee, and praise thy glorious name*[b]. *We will bless the Lord from this time forth and for evermore*[c]. *Yea, bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening to the voice of his word. Bless ye the Lord, all ye his hosts; ye*

[y] Nehem. ix. 5–7. [z] Eph. i. 3, 4, 7. [a] 1 Pet. i. 21.
[b] 1 Chron. xxix. 11–13. [c] Ps. cxv. 18.

ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul[d]."

Thus if we did converse with him, and such holy communication did heartily pass between us, it would be so pleasant and delightful, that we should cry out with the Jews in another case, (John vi. 34.) *Lord, evermore give us this bread.* We should long for such another repast, and be desirous every day to wait on him at his table. At least, we should greedily embrace the next invitation that he gives us to come unto it: and because we cannot every day do this in remembrance of him, we should secretly retire unto him in our own heart, as into his holy temple, and there call to mind what he hath done unto us, commemorate his love, maintain our acquaintance, preserve our friendship, and renew to him our vows; that by all these ways we may prepare ourselves for his fellowship and society in the eternal world.

It may happen, indeed, that there may be but a few communicants at the table of the Lord, and so you may not have time there to do all this. In which case, you may use only some part of it; or thus, in brief, open your heart to him, when you see how he declares his love to you:

"Adored be thy condescending love, O merciful Saviour, to thine unworthy servant, who blushes to lift up his eyes towards thee, even when thou invitest me unto thee. For, besides my other guiltiness, this most gracious representation which now thou makest of thyself to me doth but little move my dull and heavy affections to love and rejoice in thee. I am heartily ashamed of myself; only I desire and resolve to become better. And here I prostrate myself before thee, as an humble worshipper of thee; presenting thee with a poor oblation of my soul and body, which I dedicate again, with the most dutiful affection I am able to excite, unto thee. Do thou, O Lord, excite a greater; that when I shall appear before thee again, I may present thee with a soul more pure, humble, meek, merciful, and improved in all other fruits of thy Holy Spirit. In thy mercies alone are all my hopes. *For as the heaven is high above the earth, so great is thy mercy towards them that fear thee. As far as the east is from the west, so far hast*

[d] [Ps. ciii. 20–22.]

thou removed our transgressions from us[e]. *O be merciful unto me, be merciful unto me; for my soul trusteth in thee*[f]. *Look thou upon me, and be merciful unto me, as thou usest to do to those that love thy name*[g]. *Thou art my portion, O Lord: I have said that I would keep thy word*[h]. *Let thine hand help me; for I have chosen thy precepts*[i]. *Strengthen me with might by the Spirit in the inner man*[k]; *that denying all ungodliness and worldly lusts, I may live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and thee our Saviour Jesus Christ*[l]. *Now unto him that is able to keep me from falling, and to present me faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen*[m].

But when there is time to do the whole, you will not spend it, I hope, in any thing else but such meditations as these. Which, that they may be disposed to such order as every one of them may come in its season, you may make use of in this manner: Think you hear our Saviour speaking to you by the bread and the wine, when you see the one broken and the other poured out: then you may immediately employ your thoughts in the four first (together with the second meditation set down in the second part) while the minister is communicating himself and others with him. The fifth and sixth will be seasonable after you have received the bread, and the seventh and eighth after the cup; together with those mentioned before in the same place. And the two last in like manner after you have withdrawn yourself from the holy table, or before, according as you can find room for them. And if your spirit be not able to hold out so many thoughts and expressions of the inward sense and affection of your heart, you may single out those which you find to give you the most lively touch, and lift up your heart highest toward the Lord. And at some opportunity the rest perhaps may be as acceptable, or more welcome meditations: nay, you may feel your soul enlarged and run out in more pious thoughts and affections than I can suggest or excite by all that I am able to say on this subject.

[e] Ps. ciii. 11, 12. [f] lvii. 1. [i] cxix. 173. [k] Eph. iii. 16.
[g] cxix. 132. [h] Ver. 57. [l] Tit. ii. 12, 13. [m] Jude 24, 25.

But I desire you never to omit one meditation when you behold the rest of the company receiving; which is, that all those, and the whole church, who partake of this holy communion, are your brethren: to whom you must stir up (as I directed you before) the most fervent charity, and the readiest disposition to relieve, counsel, assist, comfort, or admonish them, as there shall be occasion; and with whom you must resolve to live in the strictest unity and peace as those who are members of the very same body. When you think, therefore, that our Lord tells you there is nothing he desires of you but that you would *continue in his love and friendship by keeping his commandments* (as he said to his disciples, John xv. 9, 10, &c.), remember that he adds presently, *This is my commandment, that ye love one another as I have loved you,* ver. 12; which he repeats again, ver. 17, *These things I command you, that ye love one another.* And so take them all into your heart with as much affection as if the embracing each other in our arms and giving the holy kiss of charity were still in use among us. And let the memory of Christ's death for his enemies, and of his divine feast, together with him and your brethren, ever kill all your enmities, extinguish your anger, compose your differences, sweeten the harshness of your spirits, &c. and make you live together as loving friends, that hope to live in endless love and immortal joys in the highest heavens. Of which you may also look upon this feast as an earnest, and begin those joys in such thoughts as these at the holy communion—that one day you shall keep an eternal feast with our Saviour, in the happy company of the saints and angels, who will all join in the cheerful praises of the *blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen*[n].

[n] 1 Tim. vi. 15, 16.

PART IV.

Containing several other meditations, together with prayers suitable to this action.

By this time, I hope, you see that *it is good for you to draw near to God*[a] at his holy table, if you have any desire to be good Christians, or any savour of spiritual pleasures. You must wholly cast away all remembrance of your duty, and be lost to all rational satisfaction, or else be strongly inclined (considering what hath been said) to take the pains to prepare yourselves, or rather to keep yourselves in a constant preparation, for frequent communion there with our blessed Saviour. An innocent, holy, and useful life cannot but commend itself to you, if it be but on this score, that you may be entertained with such a comfort as to know the love of God in Christ to you, and be fit to be feasted continually with such delightful pledges of it. How is it possible for any considerate persons to despise or neglect such means of their contentment? The table of the Lord, methinks, should be more acceptable to them than a stage, and they should run more greedily to this divine feast than they do to the theatres; he should have more guests and a greater crowd to attend upon him than those so much frequented places. For what do they see represented there but some of the follies of mankind; the passions and misfortunes of a miserable lover; the wiles and subtle contrivances of some ingenious person; or such like things, some of which never were? But here is represented the great wisdom of Almighty God, the manifold wisdom of our Creator, into which the angels desire to look, and of which they are gladsome spectators; the incomparable kindness of our blessed Saviour; that ardent love which offered him up to God upon the cross, and which he still continues now that he is in the

[a] [Ps. lxxiii. 28.]

heavens, as we see by these remembrances which he hath left us of it; the rare method of our salvation; the wonderful way which heaven hath contrived to bring lost souls again thither; the glorious conquest which the Saviour of the world hath made over sin, the grave, and hell: all which we here behold his captives, and ourselves the prize which he desires to win by all his labours. Do not men then extremely betray their infidelity? Is it not plain that Christian piety lies languishing and dying, when such numbers will spend a great deal of time to prepare and dress themselves to be seen in the theatre, and we cannot prevail, in some places, with any considerable company to meet us at this glorious representation which we make at the table of the Lord? They that will be at the pains to go to the former every day, content themselves, nay, think it a great trouble to put their souls in a posture to come to this holy place once in a whole year. And God knows how many there are that will not put themselves to that pains neither; who rarely appear before God at this holy solemnity, and whose faces are scarce ever seen in the presence of our Saviour. O shameful ingratitude! which you that read these things, if you are believers, can never endure, I should think, to be guilty of. If you give any credit to this history of the love of God in Christ Jesus, recorded in the gospel, you will spend some time, sure, to dispose yourselves to make frequent acknowledgments to him by receiving these holy mysteries. You will be ashamed that so much time should be consumed in trimming up yourselves to see and to be seen in other places; and little or none that you may come before God, and behold the great things that he hath done for your souls. For the love of God consider at what charge he hath furnished this table for you; how often he hath invited you to it; how desirous he is that you would shew him so much love as not to refuse him your company there. Think how ill he must needs take it if you will not accept of his singular kindness; nay, that you yourselves will not be pleased when you reflect and consider of how much joy you have deprived your souls by denying him so much of your duty. For there is no comparison between all the jollities in the world and this one single pleasure of giving hearty thanks to God for his unspeakable mercy to us in Christ Jesus. Do but come and see; satisfy your-

selves by waiting on him at his table with such thoughts as become his presence. If you have the least spark of goodness you will find it shine, and glow, and spread itself to your infinite joy and contentment of heart. Among all the various degrees and conditions of Christian people there will none be found that come hither with sincere affection to do this in remembrance of our Saviour but may go away rejoicing, loaded with many divine benefits.

For we may apply to this heavenly nourishment what the Jews say of their manna sent down by God from heaven to them; which contained in it (as their tradition affirms) all the tastes that any man desired and longed for: it being so suited to every palate and constitution that none could fail to be both fed and pleased, though they were of never so different tempers. This is not only a common story in the books of the later Hebrew doctors, but we meet with it in one of the Apocryphal writings, which is very ancient: *Thou feddest thine own people with angel's food* (saith the author of the Book of Wisdom, chap. xvi. 20, 21), *and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste. For thy sustenance declared thy sweetness to thy children, and serving to the appetite of the eater, tempered itself to every man's liking.* And in the great comment upon Exodus they endeavoured to prove it thus: "It is said, Exod. xvi. 4, *Behold, I rain bread from heaven for you;* and ver. 31, *The taste of it was like wafers made with honey;* and Numb. xi. 8, *the taste of it was as the taste of fresh oil.* How can all these agree that it should be like bread, and like honey, and like oil? The answer is, the young men tasted in it bread, the old men honey, and the infants oil." Accommodate this now to that divine food which our Saviour hath ordered to be prepared for us, and you will find it true that he hath *declared therein his sweetness to his children,* by making it suitable to every complexion of mind and temper of spirit; who may meet with what is agreeable to their wants, and will give content to their desires. The infant Christians are hereby marvellously cherished and encouraged; it pours on them the oil of joy and gladness, and sets them forward in the ways of God by the sweetness of its pleasures. It gives strength and power to the young men, and is the

bread of life unto them, that they may *overcome the wicked one*, as St. John writes to them (1 John ii. 14), and never yield to the temptations of the world, the flesh, and the devil. And to the fathers or more aged Christians, to those who have had long experience of the service of God, it gives a singular relish also, and makes them say that his commandments are *sweeter than the honey and the honeycomb*, and that *in keeping of them there is great reward*[a]. Their hopes of immortal bliss are hereby exceedingly advanced, and they receive the foretastes of it, as the Israelites did of the land flowing with milk and honey. For therefore the Hebrews say well, the manna had the taste of honey, that it might be a representation and earnest of that pleasant country to which they were going, and which was so described by Moses to them. Young and old, weak and strong, if they do but, in such a manner as hath been now directed, "feed on Christ in their hearts with thanksgiving" (as the minister of this sacrament exhorts them) will feel all the graces of God's holy Spirit plentifully nourished and increased in them to their great satisfaction. Their faith, their hope, their charity, both their love to God and to their brethren will all be raised to an higher pitch. From every one of which, it would be easy to shew, there must needs flow abundance of divine joy, and the last of them will be an eternal spring of pleasure. If a man had only an assured confidence wrought in him, that almighty wisdom and goodness will take a fatherly care of him, and provide for him as long as he lives, what a satisfaction would it give to his heart? In what peace, freedom, and contentment would he enjoy himself? Now no man can understand what he doth at this holy communion, and doubt of this. If God hath given us his Son, as here we profess to believe, we may well conclude *how shall he not with him give us all things?* If he gives us this holy bread, the bread of life, will he not give us the common bread of every day? Will he invite us to such a rich, such an heavenly feast, and not bestow on us our ordinary food? Will not he, that at so vast a price hath provided for us this spiritual cheer, give us that which is so cheap, that every raven, every crow and cormorant, hath plenty of it? I can never question this, will every pious soul say. I will never in the least distrust his

[a] [Ps. xix. 10, 11.]

tender care and providence more. Our heavenly Father knows that we have need of all these things, and will not deny them to us.

By this you may judge how much strength and life every other part of divine faith may derive from hence; and with what joys likewise the hearts of true believers offer up themselves in love to God; and wait for the consummation of his love at his second coming, when they shall *see him as he is*[b].

But it is not the business of this treatise to demonstrate these things, which you may find done in other books. I only conclude from hence, that this is a great reason why many that have some good desires, some good purposes at certain seasons, yea, begin to do well, remain so weak and feeble, so languishing and dull in their devotion, nay, grow cold and indifferent again; because they do not come to this holy feast, that they may cherish, encourage and confirm what God hath wrought in their hearts. They are easily overcome and drawn away by the flatteries and violent temptations from abroad; and so bring a reproach upon the ways of God, breed an ill opinion of them in themselves and others, persuade themselves they cannot do better, but that there is a necessity of sinning, because they will not use the means which God hath appointed for the strengthening their inward sense of spiritual things; or because they will not frequently use them when they are invited, and have opportunity to come to the table of the Lord. This would mightily quicken and enliven; it would bind and tie them fast to their duty; it would make it a pleasure to them to do the will of God; it would engage the power from above to come to their assistance; and being full of faith and love, no temptation in the world would be able to enter when it made its assaults. The devil himself would flee away from them: according to that of St. James and St. Peter, *Resist the devil, and he will flee away from you*[c]: *Whom resist steadfast in the faith*[d].

And here I might represent the sordidness of those souls that perfectly imitate the stupid Israelites, who preferred the onions, the garlic, and the cucumbers, before the heavenly manna, even after they had tasted it: that had rather, I mean, enjoy the delights of sense, than these spiritual pleasures; and after they have been at this feast, call it (as they

[b] [1 John iii. 2.] [c] James iv. 7. [d] 1 Pet. v. 9.

did manna) light bread, a thing which hath no solid satisfaction in it. Which can be imputed to nothing else but a careless, negligent and superficial use of this holy nourishment. They do not excite their appetite and stir up their desire; they do not employ their faith, and raise their hearts to a due esteem of the divine benefits; or having tasted how gracious the Lord is, they do not often reflect upon his goodness, and remind themselves of their promises and their hopes: for otherwise they would increase in knowledge and judgment, and grow strong in the grace of the Lord Jesus, and be furnished to every good word and work. They do with this as St. James saith many do with the gospel, who *like a man that beholds his natural face in a glass,* and taking but a short glance of himself, *goes away and straightway forgets what manner of man he was.* Whereas if he would not only *look into the perfect law of liberty, but continue* to look *therein, being not a forgetful hearer, but a doer of the work,* he would *be blessed in his deed*[e].

It is the design therefore of this last part of my discourse to furnish you with some apt matter for your meditation, and with suitable prayers; whereby you may both quicken yourselves in your private closets when you are preparing to go to the table of the Lord, and likewise preserve alive those godly affections and resolutions which are excited there, after you are come home again. That so by continuing to look upon what you have done, and what your Saviour hath done unto you, and beholding, as in a clear mirror, the great love of God in Christ Jesus, and your great obligations to him; you may never forget him, nor the duty you owe him, but be blessed in a faithful observance of both.

And that no man may have the excuse which the wanton Israelites pretended, who were cloyed with the same thing, repeated over and over again, I have taken the pains to compose variety of meditations and prayers (some longer, some shorter) for every month in the year, and the principal festivals in remembrance of our Saviour. Which you may either make use of if your infirmity require it, or else stick constantly to such as you like best, and find most apt to move your hearts. No man's thoughts are always alike, neither his that writes

[e] James i. 23, &c.

nor his that reads; and therefore sometimes one may be most agreeable to you, sometimes another; but there will be no time, I hope, wherein you may not be able, among them all, to fit yourselves with a meditation and a prayer that may stir up and further your devotion towards God. And he that will be at so much pains with himself, as to follow some such method as this, will never be able to say hereafter, as too many wretched fools have done, that they have frequented this holy sacrament, but were never the better for it.

JANUARY.

Meditation before the sacrament.

CONSIDER with yourself, some time before you intend to communicate, that you are invited to come, not only into the presence, but unto the table of God; to be one of the guests of the Lord of the whole world. What a grace, what an honour is this? Shall any business, any pleasure on earth put by the thoughts of it? It is impossible, if you remember what the great God is who calls you to him, and that he sets the body of his Son before you upon your table, and that your cup is filled with his blood, that the angels think it not below them to wait on you and minister to you, and the divine Spirit will be ready to breathe upon you, and fill you with such holy love that you shall send up your soul in joyful hymns of praise and thanks to God our Saviour. With what admiration should you receive the news of this invitation? With what reverence ought you to approach him? With what forwardness of love, with what gladness of heart should you go to meet our blessed Lord? Was there ever any kindness (should you think with yourselves) like unto that of his? Did there ever such a furnace of love (if I may so represent it) burn in any heart? Could he do more than die the bloody and shameful death of the cross for to save sinners? How is it possible that the remembrance of this tender love and compassion should ever die? or that any heart should freeze over such a fire? Unless we be wil-

fully careless, I see that he will have our love; he will not suffer any thing to rob him of the purchase of his blood. For lest we should prove so ungrateful as to let him slip out of our mind, he hath left himself still among us in sensible signs and representations. By these he shews us his bloody death and passion; he makes himself present to our faith, and we may see that he is desirous to do more than die for us, having contrived a way to live for ever in us, and be firmly united to us.

What manner of love is this that heaven hath manifested unto us? Who can refrain from tears of grief and sorrow to think of his own ingratitude, and from tears of joy to think of the wonderful kindness of the Lord? Can you look on him who was pierced for our sins, and not lament and mourn? Can you see his bleeding wounds and not be troubled? No pious heart can be so hard. And yet when you consider that by those stripes you are healed, and that he hath washed us from our sins in his blood, that faithful souls may take sanctuary in his wounds, and be secure and safe; you cannot choose but rejoice in the Lord, and be glad in his salvation.

Call to your soul, then, and bid it awaken in itself the liveliest thoughts of him, and the devoutest affections to him. Call to it to put itself in tune, to string (as I may so speak) the instruments of joy and praise, and stir up all the graces of the Holy Spirit; that so you may go with a deep humility, a godly sorrow, a perfect hatred of all sin both of the flesh and of the spirit, a strong resolution against them; with a lowly faith, and in the heights of love; with enlarged desires, and great longings to this holy feast. Ask your soul, What dost thou think of? what dost thou love? what dost thou long for? with what intention art thou going to the Lord's table? Are the treasures of Christian wisdom and knowledge more in thine account than thousands of gold and silver? dost thou heartily believe the holy gospel of Christ Jesus, and love him and his religion in sincerity? is all sin already bleeding to death in thee; and hadst thou rather die than willingly offend thy Saviour that died for thee? art thou going to hang all remaining affection to them upon his cross, that there they may be perfectly crucified, and never taken down till, by continued meditation on it, they be quite dead? Resolve then to go and tell him as much: to declare and shew to him that this is the

sense of thine heart. Only ask thyself again, What appetite dost thou feel in thee? Art thou going as a thirsty man to his drink, or a hungry man to his food, or a bride to the marriage of a chosen soul, dearer than all the world beside? Or dost thou feel something like these things in thine heart?—What is it that thou hungerest and thirstest after? is it the tastes of the love of God? is it his divine grace and Holy Spirit? dost thou long to be more like him, and made partaker of his divine nature? art thou going to make a new resignation of thyself to him, to be made one spirit with him, never any more to depart from him? Then think how the Bridegroom will welcome thee; how our Saviour, I mean, will declare and set forth his love to thee, and give thee assurances that his mercy endureth for ever, and bid thee rejoice and be exceeding glad in what he hath done already, and in the hopes thou hast of what he will do hereafter.

And here you may call to mind how *the Word was made flesh, and dwelt among us*[f]; how he manifested forth his glory by his wonderful works; how he taught us the way to eternal life, and at last was betrayed and delivered into the hands of sinful men, and was crucified and died for us, with all the rest that concerns the knowledge of Christ: that so you may have it more ready in your thoughts, when you come to his table to do this in commemoration of him.

In this manner also you may bewail the sins of your former life, sue for a pardon of what is past, and beseech the grace of his Holy Spirit to assist your resolution of well-doing for the time to come.

The prayer some time before.

O eternal and most blessed God, the Fountain of being and bliss, infinite in perfection, and highly exalted above all our words or thoughts; I am astonished at the thoughts of the brightness of thy glory, and justly afraid to present myself before so great and holy a Majesty. Even that abundant grace which invites me to thee abashes me too, when I reflect upon my shameful ingratitude to such undeserved love. It becomes me to lie down in dejection of spirit and mournful silence, rather than confidently to lift up mine eyes towards heaven to speak

[f] [John i. 14.]

unto thee: but since thou art so rich in mercy as to require repenting sinners to draw nigh to the throne of grace, I prostrate myself in the humblest reverence before the Searcher of all hearts; not to excuse, thou knowest, but to aggravate my faults; to acknowledge the justice and equity of thy laws; to condemn myself for opposing thy sovereign authority; and to vow to thee the most sincere and hearty obedience for the rest of my life.

I have done so much evil, and so little good; been so eager in the pursuit of the things of this world, and so cold and unconcerned, many times, about those of eternity; so unmindful of my promises, unthankful for thy benefits, and unfruitful in the knowledge of the Lord Jesus; that it is a wonder of thy patience that I am still alive, and not cut down like a barren tree that cumbers the ground. For ever adored be thy sparing mercy, which hath borne so long with an unprofitable servant, who hath so many ways offended, "in thought, word, and deed, against thy Divine Majesty[a]." I have not given thee that honour, worship, and service which I owe to my almighty Creator; nor laid to heart, as I ought, thine infinite love in Christ my Redeemer; nor duly followed the godly motions of thy Holy Spirit, which thou hast sent to renew and sanctify my affections, and draw me to thine obedience. I have not lived according to the faith which I continually confess; but behaved myself, too oft, as if I dreaded not the threatenings and valued not the promises of my Lord Christ; as if I feared not his vengeance, nor cared for his glorious rewards; and as if he would not come to judge the world, and render to all men according to their works.

The stupid insensibleness of mine heart, even now that I remember these things, brings new accusations against me: it testifies that I know not, as I ought, the terror of the Lord, but am apt rashly to mention thy name, without any awful and considerate regard to thy infinite greatness, power, and holiness, before which I approach. I am no more worthy to be called thy servant, much less to present thee with any offering, or receive the least of thy blessings. Nothing but shame and confusion of face belong to me; and it is only of thy tender mercy that I am not lamenting those follies in weeping, wail-

[a] Here reckon up those particular sins you are conscious of.

ing, and gnashing of teeth, which I speak of now with so little grief and bitterness of spirit. Mercy, mercy, still more mercy, good Lord, I most humbly beseech thee! O that a greater fear and dread of thee may now fall down mightily upon me, and overspread me! O that I may feel such a strong sense of thine incomprehensible majesty pressing upon my heart, that may bear down all other thoughts, and sink me low, and make me abhor myself in thy sight! I know, *the sacrifices of the Lord are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise*[b]. And Jesus hath also offered himself a sacrifice for us, in whom thou hast declared that thou art well pleased. For Jesus his sake dispose me now to offer unto thee that acceptable sacrifice: and give me grace ever to fear thee, and to walk humbly with thee; to preserve a tender sense of my duty towards thee, and conscientiously to obey thee; that so, by virtue of his sacrifice of himself, all my sins may be done away, and remembered no more. Blessed be God that I have any hope of that great mercy; blessed be God, who by him hath given us everlasting consolation, and good hope through his grace. By him I will offer up to thee continually the sacrifice of praise, giving thanks to thy name: yea, the mercies of thee, my God, move me to present my body a living sacrifice, holy, and acceptable unto thee, which is my reasonable service. I dedicate myself absolutely to thy obedience; I vow that I will never willingly depart from thy precepts. Assist and strengthen me mercifully with thy grace, that I may perform my vows, and never be so unreasonable as to return to those sins which are the burden of my heart, and grieve thy Holy Spirit; which rent the flesh and shed the blood of the Lord Jesus; and which I have so often and so solemnly protested against.

And now that I am going to thine holy table, to commemorate the sacrifice of my Saviour, to give thee further testimonies of my love to thee, and receive new tokens of thy love to me; O Lord, vouchsafe to make thyself powerfully present to my mind: represent thyself and thy Son Jesus so lively to my thoughts, in all thy wisdom, power, goodness, holiness, and truth, that I may never forget thee any more, but most seriously reverence thee, and love thee, and rejoice in thee, and

[b] [Ps. li. 17.]

trust thee, and obey thee, all the days of my life. Imprint the very image of thy Son upon me, that I may carry him ever in mine heart, and have his life and death continually before mine eyes, and in all things conform myself to his will, and fashion myself after his holy example. Come, Lord Jesus, and possess thyself of my whole man; purify me from all remaining filthiness, either of the flesh or of the spirit; bring in all thy heavenly graces along with thee into my soul; and be my perpetual defence, by giving me a fuller communication of thy Holy Spirit, and more mighty aids to do my duty towards thee and towards all men.

And, for that end, compose mine unsettled thoughts before I approach to receive thy holy mysteries: that I may attend thee with a full and clear conception of their meaning; with an actual belief of thy whole gospel; with most sensible love to thee, and desire to be more like thee; with thy high praises in my mouth, and joy unspeakable in mine heart. May I presume, most gracious Father, to ask such tastes and relishes of thy wondrous love, that I may never be able to delight in anything so much as in the remembrance of it; but mine eyes may be ever towards the Lord, and I may hunger and thirst perpetually after thy righteousness, till I am perfectly made partaker of thy divine nature, and rendered meet to be translated to that high and holy place, where I shall see thee (not as now, in mysterious representations, but) openly, and face to face. Amen, Lord Jesus; who art able to save to the uttermost all them that come to God by thee. In thy most blessed name and words I continue my humble prayers. Our Father, &c.

A meditation after the sacrament.

When you come home, or some time after, ask your soul, What wentest thou out to see? where hast thou been? and what hast thou been doing? Bid it never forget, that thou hast been with the Lord of life; and that before God, angels and men, thou hast acknowledged him, and devoted thyself to his obedience: that he hath vouchsafed to represent unto thee his marvellous love, the pains he hath taken for thy salvation, and the great desire he hath to see thee with him in immortal glory. Of which he hath given thee such earnests and pledges, by making thee partaker of his body and blood, that

thou mayest say of that place where he was pleased to meet thee, *This is no other than the gate of heaven*[a], I have been in the porch of his dwelling-place, and begun to enter into the joy of my Lord. [Here you may read over again that which I said our Lord might be conceived to speak unto you there: and then go on and say], How shall I escape if I should neglect such great salvation! God forbid that I should receive this grace in vain. *As I have received Christ Jesus the Lord, so will I walk in him*[b]. I will endeavour to keep myself holy and unblamable before him in love, and to have my conversation as becomes the gospel. There are no joys like to the joys of God; no pleasures comparable to those of Christian piety. All his commandments are sweeter than the honey and the honeycomb, and in keeping of them there is great reward. Shall I cease then to delight myself in the Lord, and to do good? Shall I leave off to do the rest of his will, now that I have done this in remembrance of my Saviour? Shall I go away from him, now that I am gone from the place where his honour dwelleth? Alas! whither shall I go? *Thou, Lord, hast the words of eternal life*[c]. *Thou art the author of eternal salvation to all them that obey thee*[d]. *I will go in the strength of the Lord God: I will make mention of thy goodness, even of thine only*[e]. *As I have received how I ought to walk and please God, so I will abound more and more*[f]. *I will grow up into him in all things, who is the head*[g], till I perfectly resemble him in righteousness and holiness of truth.

Here you may meditate upon all the parts of his holy life, and the complete example he hath set us of all divine virtues, more especially those which shone at his death; and, as I have known some do, you may single out one or two for your daily meditation all this month. That you may bring yourself to an habitual imitation of him [suppose in his great humility], *and tread in his steps who did no sin, neither was guile found in his mouth*[h], say to yourself often: Was there ever any creature so humble and lowly in heart as my blessed Saviour? how reverently and thankfully doth he acknowledge God in every thing, assuming nothing to himself, but giving all the glory to his heavenly Father! How easily doth he condescend to the

[a] [Gen. xxviii. 17.] [b] Col. ii. 6. [c] Ps. lxxi. 16. [f] 1 Thess. iv. 1.
[c] John vi. 68. [d] Heb. v. 9. [g] Eph. iv. 15, 24. [h] 1 Pet. ii. 22.

poorest condition and the meanest offices, for the divine honour and the welfare of the world! O how contented was he to be despised by some; and how little concerned in the praises and applauses of others! How desirous to exalt us by debasing himself; and to wave his own esteem on earth, so he might but bring us into the favour of heaven! I admire the evenness and equality of his spirit, in his constant devotion and submission to God; and in his stooping so low, to minister unto and serve the good of men. What other ambition can I reasonably have, than to be made thus like to Jesus? I will always live in a sense of my Creator, and humbly acknowledge him in all my ways. To him I give the glory of all I have, or can ever do; and resolve most gladly to do all I can to serve my neighbours. There is nothing I will think below me to submit unto for their greater good. It is honour enough to be truly humble; it is sufficient glory to be the follower of such a master as the Son of the Blessed. None other praise and commendation will I seek, like that which he the Judge of the world shall give at the day of his appearing.

And thus, having begun the new year well, so resolve you will continue it, and become a new man, by leading a more exactly holy course of life. *Watch therefore and pray, that you fall not into temptation*[i]. And often represent to yourself the great love of Christ, that *it may constrain you, because you thus judge, that if one died for all, then were all dead: and that he died for all; that they which live should not henceforth live unto themselves, but unto him which died for them and rose again*[k].

The prayer of thanksgiving at home.

O most holy, holy, holy Lord God Almighty; heaven and earth are full of the glory of thy majesty. I most heartily join with all the saints on earth, with the angels in heaven, and the holy ones that are above, in giving blessing, honour and praise unto thee. Glory be unto thee, O God most high, thou great creator and possessor of heaven and earth, thou preserver of all things, thou spring of all eternal mercy; who hast made angels and men to know thee, and acknowledge thee, and praise thee, and love thee, and be beloved of thee for ever:

[i] Matth. xxvi. 41. [k] 2 Cor. v. 14, 15.

who hast so loved mankind, that thou hast opened thy bosom, and sent thy dear Son to convey thy charity to us. All laud, and praise, and thanksgiving be to thee, O Father of mercies, who hast now made me taste how gracious and good thou art.

And glory be to the Son of God, who took on him the form of a servant; who died for us upon the cross; who purged away our sins by his blood; who hath left us so many remembrances of his love; and given us his body and blood, to preserve our souls and bodies to eternal life: who lives for ever to make intercession for us, and hath promised to come again and take us up unto himself.

And blessed be the Holy Spirit, the mighty power of God; the author of all good thoughts; the inspirer of all heavenly desires; the light and comfort of our minds; the purifier of our hearts; the guide and strength of our life; who hath given us the earnest of the eternal inheritance.

Thus will I praise thee whilst I live[l]. *I will sing of the mercies of the Lord for ever*[m]. *My lips shall greatly rejoice when I sing unto thee; and my soul which thou hast redeemed*[n]. *For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee*[o]. I have now tasted of the abundance of thy grace and dearest love; the savour of which, O that it may remain fresh for ever in my heart; that I may live for ever in thy love, and be ready to die for thy love; that I may delight to do thy will, O God, and be content to suffer it as the blessed Jesus did. And O that I may never forget to feed on him daily by faith and love, till he indeed live in me and I in him; and all the powers of my soul and body be employed by his counsels, and not my own. O that my life may be an exact imitation of him, and express his perfections, and show forth his virtues, and declare to all how much I love him. Especially endue me with great humility and modesty of spirit, that I may live in a constant remembrance of thee my Creator: and considering that thou art the author of every good gift, may never be puffed up, nor *do any thing through strife and vainglory; but in lowliness of mind esteem others better than myself. O that the same mind may be in me which was also in Christ Jesus: who, being in*

[l] Ps. lxiii. 4; lxxxvi. 12. [m] Ps. lxxxix. 1. [n] Ps. lxxi. 23.
[o] Ps. lxxxvi. 5.

the form of God, made himself of no reputation, and took upon him the form of a servant, and humbling himself became obedient unto death, even the death of the cross [p]. That so thou mayest exalt me in due time to glory and honour, as thou hast highly exalted him; and after thou shalt call me from this delightful employment of worshipping, praising, and serving thee here on earth, I may pass into the company of angels and saints, whose work it is with eternal joy to glorify thee our Creator and Redeemer.

Let thy way be known upon earth, and thy saving health unto all nations. Let the people praise thee, O God; let all the people praise thee [q]. *Let the earth rejoice, and the multitudes of the isles be glad* [r], because the Lord Jesus reigneth, and governs the world in righteousness and truth. O that all the *kingdoms of the earth may become the kingdoms of the Lord and of his Christ* [s]. That Turks, Jews and infidels may be converted unto thee: and that all who name the name of Christ in every place, may depart from all iniquity. Communicate especially to all Christian kings, princes, and governors, a large measure of wisdom, justice, and goodness; that they may think it their greatest crown and glory to be thy faithful ministers; and imitate the charity of our Lord Jesus, by employing their power in doing good to all that are under their charge. O that thy priests may be clothed with righteousness, and thy saints shout aloud for joy: that the poor may be satisfied with bread; the fatherless find mercy with thee; the widows be comforted and protected; the disconsolate refreshed; the sick eased and restored; the prisoners delivered; the captives redeemed; the oppressed supported and relieved; and all men, in every estate and condition of life, contented, bettered, and amended. *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto him be glory in the church by Christ Jesus, throughout all ages, world without end* [t]. Amen.

[p] Phil. ii. 3–8. [q] Ps. lxvii. 2, 3. [r] [Ps. xcvii. 1.]
[s] [Rev. xi. 15.] [t] Eph. iii. 20, 21.

FEBRUARY.

The meditation at home sometime before the sacrament.

THINK with yourself, It is now a month since our Lord did me the honour to entertain me at his table. Where have I been ever since that happy time? What have I been doing? Have I never gone to return him thanks for that grace bestowed on me? Have I been a perfect stranger to him who loves me so much, who spake so kindly then unto me? and gave me such assurances of his everlasting kindness? O shameless ingratitude! how shall I be able ever to look him in the face any more? I shall sink and die under the load of such a fearful guilt.

But I hope the case is not altogether so bad with me. Have I not sometimes reflected on his incomparable love? Have I not endeavoured to preserve some memory of the benefits he hath done unto me? Is there not still a little sense of them remaining in my heart? I would fain encourage myself to wait again upon my Lord. Pardon me, O God, if I presume again to *enter into thy gates with thanksgiving, and into thy courts with praise;* to eat of the bread which came down from heaven; to shew forth the Lord's death; to represent to my God the sacrifice he made for the atonement of our sins; and by virtue of it humbly to expect the continuance of his pardon; to renew my covenant with him, and to receive new confirmations of the truth of his promises to me. Awake, awake, O my soul, all thy holy thoughts, thy faith, thy love, and every other grace, till thou canst say with David, *My heart is fixed, O God, my heart is prepared: I will sing and give praise*[u]. Go, and shew him how thy heart hath been wounded with the thoughts of his love; how all thy sins have been bleeding to death; how ready thou art to offer up thyself again in sacrifice to him. Shew him how resolved thou art to walk on still more steadily in his holy ways, to employ all the

[u] Psalm lvii. 7.

renewed strength thou shalt receive in his hearty service; and to go forth in the joy of the Lord, to do his will with greater humility, freedom, and cheerfulness of spirit.

Then thou mayest think thou hearest that voice of wisdom, which saith, *Come, eat of my bread, and drink of the wine which I have mingled*[t]: or that of the divine lover: *Eat, O friends, drink, yea, drink abundantly, O beloved*[u]. *Let your soul be satisfied as with marrow and fatness, and your mouth praise him with joyful lips*[x]. For Christ himself saith, *Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven*[y]. As he will one day say to such, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world,* so now he authorizes his ministers to say, Come, ye blessed souls, receive the tokens of his love, some earnests of future bliss; and rejoice in hopes of his heavenly kingdom. He hath not only prepared for you a kingdom, but, as the Psalmist speaks in another case, he hath *prepared a table for you, and anoints your head with oil,* (that gladness wherewith our royal High Priest is crowned,) and *makes your cup* (his celestial blessings poured on us) *to run over.* Let us go, then, and humbly receive that *cup of blessing* to which he invites us. Let us bless the Lord, and speak good of his name; desiring *that all mankind may be blessed in him: all nations may call him blessed*[z].

To the wicked, indeed, *God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee*[a]. *They that are in the flesh cannot please God*[b]. *And the works of the flesh are manifest, which*

[t] Prov. ix. 5. [u] Cant. v. i. [x] Ps. lxiii. 5. [y] Matt. v.
[z] Ps. lxxii. 17. [a] Ps. l. 16, 17. [b] Rom. viii. 8.

are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like[c]. For them that do such things *there is a cup in the hand of the Lord, and the wine of it,* saith the Psalmist, *is red*[d], but it is *the cup of indignation, and the wine of the fierceness of his wrath*[e].

True, my soul; but let us go therefore and renounce all ungodliness and worldly lusts. Let us crucify the flesh with all the affections and appetites thereof. Let us engage our heart in that covenant which we have often taken into our mouth, and protest and vow that we think it our happiness to be his most obedient servants. Then make no doubt but that he will accept thee, and send thee away with his blessing. Address thyself as cheerfully to him as if thou heardest a voice from heaven saying, *Rejoice in the Lord alway: again, I say, Rejoice*[f]. *For God hath done great things for you: he hath declared his salvation, and openly shewed his righteousness in the sight of the heathen*[g]. *He hath so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life*[h]. *And therefore be glad, O ye righteous: be joyful, all ye that be true of heart*[i]. *Rejoice in God's marvellous love, and wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered you from the wrath to come*[j].

The prayer at home sometime before the sacrament.

O most holy and ever-blessed God, who art brighter than the sun in its greatest strength; and dwellest in that light which no man can approach unto; whom no man hath seen, nor can see: but in thine infinite goodness hast condescended to shew us thy glory by manifesting thyself in our flesh, so that our weakness may look upon thee and live: I, thy poor creature, encompassed with darkness, adore, as I am able, that unspeakable love; though I have just reason to tremble even at the presence of my humblest Saviour, and to be afraid when I have before mine eyes the tokens of his dearest love. For I

[c] Gal. v. 19, &c. [d] [Ps. lxxv. 8.] [e] Rev. xiv. 10; xvi. 19. [f] Phil. iv. 4.
[g] Ps. xcviii. 2. [h] John iii. 15. [i] Ps. xxxii. ult. [j] 1 Thess. i. 10.

have not duly weighed his infinite kindness, nor rejoiced in the light of his blessed Gospel, nor loved his commandments, nor feared his threatenings, nor settled my hope and satisfaction in his precious promises as I ought to have done. A great part of my life, I acknowledge, hath held but little conformity with the faith which I profess. I have not remembered, so frequently as becomes me, my dependence upon thee as my Creator, and my subjection to thee as my sovereign Lord. I have strangely forgot thy fatherly love in sending thy Son to dwell among us; and his tender love to us in all his agonies, and sweat, and wounds, and bitter passion for our sake. O the folly I have been guilty of in listening to the inordinate desires of the flesh, rather than to the motions of thy Holy Spirit! How many neglects [if not injuries[k]] have my brethren to accuse me of? How little have I been concerned for the honour of religion, and the good and enlargement of thy church? I have not glorified thee with body and spirit as if I believed the resurrection of the dead, and expected from Christ Jesus forgiveness of sins and everlasting life. How shall I stand in that great day of judgment which I have so little thought of? Whither shall I go, when the remembrance of my Saviour is now so astonishing, and the remembrance of thy love so sad and afflicting? It is some small comfort to me that I am something confounded and ashamed in my own thoughts. Thou hast not taken, I hope, thy Holy Spirit from me. *Thou wilt not forsake the work of thine own hands, but perfect that which concerneth me*[l]. *As thou hast begun a good work in me, so thou wilt finish it,* I humbly hope, *to the day of Jesus Christ*[m]. Pierce my heart with a more mortifying sense of what I utter with my mouth. Work in me a deeper sorrow for all my sins, a godly sorrow that worketh repentance never to be repented of. Turn my heart, good Lord, turn me quite away from them, that I may loathe and *abhor that which is evil, and cleave to that which is good*[n]. I expose my soul here unto thee as an object of thy tenderest pity and compassion. I spread my wounds before thee, that thou mayest

[k] Here you may mention that envying, wrath, contention, uncharitable censurings, &c. you may have been guilty of.

[l] Ps. cxxxviii. 8.

[m] Phil. i. 6.

[n] Rom. xii. 9.

cleanse and heal them. It is not thy pardon alone which I desire, but that I may be thoroughly renewed and changed in my mind, will, and affections. I long for a strong and settled apprehension of thee, to overawe and rule me in every thought, word, desire, and action of my whole life: for a steadfast love to thee, that may move me willingly and cheerfully to obey thee; and for an active hope in thee, which may constantly excite me to purify myself, even as thou art pure. Great, O Lord, is the levity of my mind, and the fickleness of my thoughts, which makes me afraid lest all these holy desires should presently vanish. Wretch that I am, how often have I started from my purposes and forsaken mine own resolutions? I am going therefore once more unto thy altar to offer my soul and body to thee; to renew my covenant with thee, and to put myself into thy hands, that thou mayest preserve these thoughts and purposes in my heart for ever. Accept, most loving Father, of these holy intentions. Meet them there again, and visit me from above with a more plentiful effusion of thy holy Spirit, to confirm and strengthen me in all goodness. I beseech thee, by the precious blood of Jesus Christ, the price of our salvation, by thy wondrous and ineffable love which gave him for us, to pour down upon me the abundance of thy grace, that I may ever hereafter walk before thee with a perfect heart in newness of life. As thou hast invited me to that holy feast in remembrance of him, so dispose my soul to approach unto it with such reverence and holy fear; with such pure devotion and fervent love; with such spiritual gladness and heavenly joy: that, tasting the pleasures of thine house, I may never thirst for any thing so much, but delight myself always in the Lord, and do good. Lord, what wait I for? Truly my hope is in thee: that I shall increase in the faith, and be rooted and grounded in love, and stick unto thy testimonies with my whole heart, and run the ways of thy commandments till I have finished my course with joy.

Come, Lord Jesus, and seat thy faith in my mind and will, as in its throne. Establish thy laws and government there, reign and rule in me for ever: that, armed with thy power, all thy enemies may flee before thee, and no evil thing may dwell in thy sight: but I may overcome the world, the flesh, and the devil, and serve thee without fear in righteousness and holiness

all the days of my life. *Hear my words, O Lord, consider my meditation*[o]. *Give ear unto my prayer, that goeth not out of feigned lips*[p]. And make me to know and feel that Jesus who died for me *is alive from the dead, and liveth for evermore*[q]: and that he is an eternal fountain of life and strength, of comfort and refreshment, to all those that *by him believe in God, who raised him from the dead, and gave him glory, that our faith and hope might be in God*[r]. In his most powerful name I sue unto thee for all that is comprehended in his own holy words, saying,

Our Father, &c.

A meditation at home afterward.

Sometime that day, and as often as you can after, reflect upon your own thoughts, resolutions, and vows; and consider that there may be but a few days, perhaps hours, remaining, before you must appear at the tribunal of him who hath now entertained you at his table. The next sight you have of him may be upon his throne, as one *that is ready to judge the quick and the dead*[s]. Put your soul in mind of the great account you must then give of all that you have done in the body, and of your sacred actions, no question, as well as of the rest. And therefore ask yourself in the most serious manner, and bid your soul tell you, with what affection hath the death of the Lord been now remembered? Hast thou as sincerely renounced all thy evil ways, and consecrated thyself to the life of Christ, as thou hopest to be saved? As God shall judge the world in righteousness, art thou resolved and determined to become a new creature, and to pass the time of thy sojourning here in fear? O how dreadful will he then appear to those who return with the dog to his vomit, after they have eaten of this holy bread, and drank of this holy cup! Who can stand before him that hath known and remembered his transcendent love, and yet loved his ease, his pleasure, his money, or any other thing better than him and his eternal life? It concerns me nearly, O my soul, to keep him ever in my thoughts, and to express him in my life: that when he comes he may see himself in me, and behold his own image in

[o] Psal. v. 1. [p] xvii. 1. [q] Rev. i. 18. [r] 1 Pet. i. 21. [s] 1 Pet. iv. 5.

righteousness and true holiness fairly engraven on my heart. For many will say unto him at that day, *Lord, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he will say, I tell you, I know you not whence you are; depart from me all ye workers of iniquity*[t]. Most dismal change! Now he invites, now he saith, *Come;* but then he will say, *Depart:* if we come not to his table with hearts to entertain him, to suffer him to dwell in us, and to be the sole disposer of all our actions. God forbid that ever that terrible voice should sound in mine ears. This one word, DEPART from me, how confounding will it be! It must needs strike the stoutest soul into eternal sorrow.

The Searcher of my heart knows that I went unfeignedly thither to give him possession of it; and here again I confirm the gift. Let him command what he pleases, and I will obey it. Let him bring his cross along with him, I will submit unto it. Come poverty, come reproaches, come imprisonment, come pains and torments, come death itself, rather than be so miserable as to depart from the living God. *Depart from me*, rather, *ye evil-doers: for I will keep the commandments of my God*[u]. *I will walk within my house with a perfect heart. No wicked thing will I set before mine eyes: I hate the work of them that turn aside, it shall not cleave to me*[x]. *All my delight shall be upon the saints that are in the earth, and upon such as excel in virtue*[y].

And that you may preserve these good purposes, let your heart be often there, where they were conceived and made, though your body cannot. Look often back upon the table of the Lord, and say with the same holy psalmist, *O when shall I come and appear again before thee*[z]*! Early will I seek thee, O my God: my soul thirsteth for thee, that I may see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy lovingkindness is better than life, my lips shall praise thee. Thus will I bless thee while I live: I will lift up my hands in thy name. My soul shall be satisfied as with marrow and with fatness; and my mouth shall praise thee with joyful lips*[a].

And to furnish your soul with greater plenty of good

[t] Luke xiii. 26, 27. [u] Ps. cxix. 115. [x] ci. 2, 3.
[y] xvi. 3. [z] xlii. 2. [a] lxiii. 1, 2, &c.

thoughts, you may often reflect upon the example which Christ hath set you in his death as well as in his life. And particularly resolve to spend this month in meditating every day upon his great CHARITY, *who though he was rich, yet for our sake he became poor, that by his poverty we might be rich*[b]. In this God *commended his love to us, that while we were yet sinners, Christ died for us*[c]. *Greater love hath no man than this, that a man lay down his life for his friends*[d]. *But we, when we were enemies, were reconciled to God by the death of his Son: and therefore shall much more be saved by his life*[e]. Excite in yourself hereby a great and compassionate love to mankind, especially to your brethren, with whom you are knit in one body: that you may be strongly inclined to do good, as occasion is offered, to refresh the bowels of the poor and needy, to comfort and support the feebleminded, to live with all in unity and peace, till your Christian friendship be perfected in endless love in the other world. Remember that God is the *God of peace*, and Christ is the *Lord of peace*. Often meditate on the words of our Lord, that *it is better to give than to receive:* and upon these words of a good man, that "he is the best merchant who lays out his time upon God, and his money upon the poor."

The thanksgiving and prayer.

I cast myself down before thee, O Lord, in the deepest humility of soul, to worship and praise thee, together with all the heavenly host, saying, Holy, holy, holy, Lord God Almighty, heaven and earth are full of thy glorious goodness. Thou art the joy of all those happy creatures above, who continually behold the brightness of thy glory: and thy presence, and the light of thy countenance makes heaven upon earth to us thy servants, whom thou admittest thus near unto thee. Glory be to God in the highest, who to all other blessings hath added the gift of his dear Son, and delivered him up for us all. Glory be to the Son of God, the Prince of peace, who hath loved us and given himself for us, to redeem us from all iniquity; and left us such remembrances of himself, and precious pledges of his never-failing love. And thanks be to the

[b] 2 Cor. viii. 9. [c] Rom. v. 8. [d] John. xv. 13. [e] Rom. v. 10.

Holy Spirit of grace, the power of the divine love, which draws us unto God, and inflames us with his love, and raises up our hearts towards heaven. Blessed, for ever blessed, be thine infinite wisdom, power and goodness, which all the world proclaims unto us, and which thou hast more particularly manifested in Christ Jesus. *There is none in heaven that we can desire but thee, nor in earth besides thee*[f]: that we may know thee, and entirely love thee, and be made like unto thee, and be loved by thee, and made meet to live for ever with thee. O that the sight I have now had of thee may make all things here below seem mean and contemptible in mine eyes, in compare with thy favour and goodwill towards me: that no temptation in the whole world may be able to draw my heart from the obedience I have vowed to thee; but I may ever think of thee, and ever seek thee, and ever speak of thy goodness, and esteem myself happy in being beloved of thee, the possessor of heaven and earth! It is the serious purpose of my heart to cleave to thee, and to spend my days in humility and heavenly-mindedness, in prayer and praises, in temperance and chastity, in works of justice and mercy, in doing of good, and forgiving evil, in meekness and peaceableness, contentedness and thankfulness, patience and forbearance, and in all other fruits of thy Holy Spirit. And therefore I humbly wait on thee, O Father of mercies, for the continued help and assistance thereof, that I may be able *to shew forth the virtues of thee, who hast called me out of darkness into thy marvellous light*[g]. Thou wilt preserve me, I hope, by thy mighty *power, through faith, unto salvation*[h]; and so constantly assist me by thy grace, that I may keep myself unspotted from the world, and never do any thing to offend thee, and cause thee to depart away or hide thy face from thy servant, who is devoted to thee. O that I may never forget to *put on, as the elect of God, bowels of mercies, kindness, lowliness of mind, meekness, longsuffering; and above all these things, charity, which is the bond of perfection*[i]: "without which, whoever liveth is as dead before thee[j]." Pour into my heart more and more of this most excellent grace: that according to my ability, I *may do good, and be rich in good works, ready to distribute, willing to com-*

[f] Psal. lxxiii. 25. [g] 1 Pet. ii. 9. [h] i. 5. [i] Col. iii. 12, 13, &c.
[j] [Collect for Quinquagesima Sunday.]

municate; laying up in store for myself a good foundation against the time to come, that I may lay hold on eternal life[j].

And, as this charity binds me, I most heartily desire the good of all mankind, especially of the universal church, which Christ hath purchased by his blood; that the devil may not devour his inheritance, and Christians may not bite and devour one another by hatred, and strife, and bitter envyings; but the peace of thee our God may rule in their hearts, and all agree together in godly love. It pities thy servants to see her bleeding wounds, her miserable rents and divisions. O that the sweet and loving Spirit of the Lord Jesus may inspire every part of thy church! O that all who call upon the name of Christ may be endued with uniting principles, and listen to healing counsels, and be filled with brotherly affections and dispositions! Hear, O Lord, the daily prayers of every member thereof; relieve the poor, pity the groans of the sick, support the infirmities of the weak, take compassion upon the sighings of captives, the cries of the fatherless and widows, the distresses of the strangers and friendless, and the various needs of all those that have no helpers. For which end, fill the hearts of all Christian kings and rulers with abundance of wisdom and charity, that they may have such a tender and merciful care of all their subjects as parents have of their children, providing for their happiness and comfort to the utmost of their power. Give thy grace also to all the pastors of thy flock, that they may stir up every one to do their duties by their holy exhortations and godly examples; and the light of all Christians may so shine before other men, that they, seeing their good works, may glorify thee our heavenly Father; that the strangers to our religion may come and submit themselves unto thee; and at last there may be one fold, as there is one Shepherd; and the whole world, with one voice and one consent, may praise and magnify thy glorious name. *Now to him that is of power to establish me according to the gospel and preaching of Jesus Christ; to God only wise, be glory through Christ Jesus for ever. Amen*[k].

[j] 1 Tim. vi. 18, 19. [k] Rom. xvi. 25, 27.

MARCH.

Meditations some day before the sacrament.

You may consider that when God intended to make a new covenant with man, of more abundant grace and mercy than was ever known before, he was pleased to do like a man. *The Word was made flesh*, and he came *and dwelt among us.* He declared by the mouth of one taken from among ourselves his great goodwill towards us; he entered into all imaginable bonds to perform his part of that sacred covenant; he gave us his word and his oath (*two immutable things, in which it was impossible for God to lie*[l]); he gave us his Son for a pledge; and his Son gave his blood for a seal, and his Holy Spirit for an earnest of his eternal love. Adored be the goodness of God (should you say within yourselves), who hath done so much to assure the hearts of trembling and unbelieving sinners! adored be his goodness, who is so desirous we should be persuaded of it! Is there no way for us also to engage ourselves, and pass our word as solemnly to him? Can we find no bonds that are sacred, wherein to tie ourselves strongly to his service? Blessed be the mercies of our God, who hath appointed two sacraments, wherein we for our parts promise and seal to stand to the conditions of that covenant of grace. But so excessive is his love, that he doth there again likewise engage his fidelity to us, and secures to us the blessings which he hath promised in his holy gospel. O how excellent is his loving-kindness, which has given us such strong consolation! And how long is it now since I was first devoted to him, and received the first assurances of his love? These[m] —— years have I been called by his name, and made partaker of his grace. In my baptism he began to shew his love to me; and there I entered into covenant with him, and vowed to keep his commandments. What manner of person ought I to have been in all holy conversation and godliness, who am so deeply indebted to him, who have lived so long in his family, and been often likewise entertained at his table, and received there the renewed tokens

[l] Reckon from the time of your baptism, 20, 30, 40, &c.

[m] [Hebr. vi. 18.]

of his dearest love! O how unwearied is his goodness, which calls me once more to partake of that great favour! Canst thou find in thy heart, O my soul, to admire anything, to love anything like unto him? Let us go with the forwardest affection to testify how much we value his kindness, to profess the sincerity of our faith in him, and most dutiful love unto him. Let us go and confirm the agreement that is between us, and make a new choice of him for our only Master and Saviour, and take upon us to be eternally his servants; nay, render him our most hearty thanks that he will admit us to that honour; and, with the most passionate admiration, make him our acknowledgments that he would do so much to deserve our service. Is not this thy mind and intention in approaching to his table? doth it not grieve thee that thou hast any time offended so great love? hadst thou not rather die, and be crucified as he was, than willingly break the least of his commands? dost thou not in heart and resolution forsake every thing that would hinder thee from doing his will? art thou not purposed to follow Jesus in all the actions of an holy, humble, charitable, and religious life? Let us go, then, and wait upon him, and shew him the love that we bear unto him: let us give him thanks even for his good mind which he hath put into us, and for all the hopes we have that he will continue it to eternal life. Be not discouraged; for when *the wicked forsakes his way, and the unrighteous man his thoughts*, he himself hath said that *he will have mercy upon him, and multiply to pardon*[m]. He will pour more abundantly of his Holy Spirit on us, to strengthen our resolutions: he will make us grow in grace, and bring forth all the fruits of righteousness. *He will abundantly satisfy us with the fatness of his house, and make us to drink of the river of his pleasures. For with him is the fountain of life: in his light shall we see light. He will continue his lovingkindness unto them that know him; and his righteousness to the upright in heart*[n]. *For the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear*[o]. *But as he that is mighty hath done great things already; so his mercy is on them that fear him from generation to generation*[p].

[m] Is. lv. 7. [n] Ps. xxxvi. 8, 9, 10. [o] Is. lix. 1.
[p] Luke i. 49, 50.

The prayer following that meditation.

O most holy and ever blessed God, the fountain of good, the highest object of our love, the rest and satisfaction of all rational desires; infinitely greater than all we can see, and all we conceive: I bow myself before thee, and humbly worship thy incomprehensible Majesty. It was thy goodness which brought me into being, and thy patience which continued me in it unto this time; and a greater mercy which hath not suffered my being to be miserable to me, but heaped on me innumerable good things. But I have no fit name for that superabundant love, which thought of making mankind so very happy by thy Son Jesus. It is a wonder, O Lord, that thou wouldest be at such expense about those who had chosen to be anything rather than such as thou madest them. None but infinite compassion could be so tender of those who despised thy image, and loved to live like the beasts that perish. None but thou, O merciful God, could think of bestowing greater benefits on such brutish sinners; and nothing but a stupid negligence and unaccountable inconsiderateness could ever refuse to be made partakers of such endless happiness as thou designest to us. I am one of those strange things that have forsaken thee, and know not why; who was long insensible of thy grace, and unmovable under thy greatest importunities to return to thee; and since thou hast prevailed with me, am too much inclined to content myself with a small degree of likeness to thee, and apt to find out little pretences and excuses for the doing of my own will rather than thine: and that, though I am so solemnly consecrated to thee, and have been instructed in thy blessed gospel, and put in hopes of such glorious rewards, and received such encouragements at thy table, where I have frequently promised cheerful obedience in all things.

Blessed be thy inconceivable love, O most gracious Lord, who hast given the blood of thy Son to be shed for those who sin against that love; if with all their hearts and all their souls they return unto thee. For ever magnified be thy mercy, who hast given us so many assurances of the truth of thy love to us, and so many opportunities to testify the truth of ours towards thee. Thou art pleased, not only by thy word, thy

promise and oath, to give us ground of hope; but even by outward and sensible signs, to encourage our weak and justly fearful faith. For who can but tremble to think, that he hath at any time offended the Majesty of heaven and earth? And yet who can but hope that hears the voice of thy Son inviting us to come unto thee, and promising a pardon to returning sinners? O thou, who callest me now again to thy holy table, and there hast made such rich provision for us, assist, I most humbly beseech thee, all the meditations, desires, and resolutions of my soul in that holy action: that I may remember all the Lord Jesus hath done and suffered for me, with such an humble admiration, a lively faith, and a thankful love, that I may feel my heart tied faster to him with the cords of his love; and sent up to heaven, as the whole burnt-offerings to the Lord. Draw me, O God of love, more powerfully to thee, and fill me more with wisdom and goodness, that my mind may more clearly discern between things that differ; my will may become more easy to all that is good, and more obstinate against all that is evil; and that every affection and passion may be more gentle and submissive to the government of thy holy laws. Possess my heart against all the force of temptations, by a never-dying sense of thy goodness, and a remembrance of those joys which thou hast prepared for those that love thee. O that all my graces may receive increase of nourishment; that I may more perfectly imitate the humility, the meekness, the patience, the charity, the resignation and absolute obedience of my Lord and Master Jesus Christ. He hath bidden us believe that thou wilt give thy Holy Spirit to those that ask it, as readily as an earthly parent gives bread to his children. O let the power of that attend upon me, to fix my wandering thoughts, to raise up my heavy and dull affections, and to form all my holy purposes into a settled disposition and temper of heart to comply with thy blessed will in every thing. I am not worthy, I confess, of the smallest crumb of thy mercy; but thou hast made me to hope for these great blessings, through thy grace declared unto us in Christ Jesus: in whose words I further recommend myself unto thy merciful kindness, saying, Our Father, &c.

A meditation some time afterward.

When you have leisure to retire alone by yourself, you may say to yourself as the people did, when they beheld the sick man, at our Saviour's word, take up his bed and walk, (Luke v. 26), *I have seen strange things to-day.* I have seen the marvellous love of Heaven to us sinful dust and ashes. I have seen how the Son of God died for the love of us; how the blessed Jesus was hanged and bled upon a cross for our salvation. I have beheld him presenting himself unto me, and offering to make me partaker of all his benefits. With what affections did I meet and receive his strange love? Did not my heart burn within me, when he opened the counsels of his heart to me? Did it not melt and dissolve into love, when he showed me how passionately he loved me? Did not I offer myself, both soul and body to him, and promise to be his faithful servant? Did I not remember that I was his already, and renew my vows to cleave unto him in loyal obedience? O what a transforming sight was it, to behold *Jesus, who was made a little lower than angels, for the suffering of death, crowned with glory and honour*[o]; and promising, *by patient continuance in well-doing*[p], to lift me up also at last unto glory! *Lord, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him*[q]*!* How is it possible to forget this love, or my own engagements? For what pleasures shall I leave these, of communion with God and my gracious Master Christ Jesus? You offer too little, all ye flattering temptations upon earth, that would draw my affections from so great an happiness. There can be nothing comparable to being beloved of the undoubted Lord of heaven and earth. *One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple*[r]. This is sufficient to endear an holy life unto me, that I may be always fit to be one of his guests, to feast with him at his table, to be filled with his comforts, and live in hope to live with him in endless joys. And could I but see what things he hath prepared for those that love him,—the height of his glory, the attendance of his ministers, the pleasures that are at

[o] [Heb. ii. 9.] [p] [Rom. ii. 7.] [q] Ps. cxliv. 3. [r] Ps. xxvii. 4.

his right hand,—*there would be no more spirit in me*[r]. This little that I have seen makes me say. *Happy are those thy servants, that stand continually before thee*[s]. *Blessed are they whom thou hast chosen, and caused to approach unto thee, that they may dwell in thy heavenly courts; they will still be praising thee*[t]. I will never forego the beginnings of this bliss. *For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. For the Lord is a sun and a shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee*[u].

And here it will be fit to remember, how every deliberate sin after such fresh experiences of God's goodness, new obligations from him, and new resolutions and vows to him, will be of a more crimson die, and a bloodier nature. And therefore you must be sober, and watch unto prayer. And remember withal, on the other side, that every good action will be the more acceptable, when it proceeds out of mere love to our Master Jesus, who hath loved us so much. And therefore always endeavour to quicken the one by reflecting on the other. More particularly you may resolve to meditate all the month following upon the great meekness of the Lord Jesus; who was *dumb as a sheep before the shearers, and as a lamb that is brought to the slaughter*[x]. *He was oppressed, and he was afflicted, yet he opened not his mouth. When he was reviled, he reviled not again: when he suffered, he threatened not; but committed himself to him that judgeth righteously*[y]. And so labour to tread in his steps, and to imitate him in this lovely grace: *To speak evil of no man: to be no brawlers; but gentle, showing all meekness unto all men. For we ourselves also were sometimes foolish, and disobedient, and deceived*[z], &c. This virtue the apostles, there and in other places[a], require us to exercise, especially towards rulers and governors. And St. Peter recommends this to wives, as the most handsome and becoming attire; *even the ornament of a meek and quiet spirit, which is in the sight of God of great price*[b].

[r] [Josh. v. 1; 1 Kings x. 5; 2 Chron. ix. 4.] [s] 1 Kings x. 8.
[t] Ps. lxv. 4; lxxxiv. 4. [u] Ps. lxxxiv. 10, 11, 12. [x] Isa. liii. 7.
[y] 1 Pet. ii. 23. [z] Tit. iii. 2, 3. [a] 1 Pet. iii. [b] 1 Pet. iii. 4.

The thanksgiving and prayer following.

Praised be God. Let all creatures in heaven and earth praise the name of the Lord. For his name alone is excellent; his glory is above earth and heaven. Glory be to thee, O God most high, the Creator of all, the Father of mercies; who openest thy hand, and fillest every living thing with good. Blessed be thy name, O Son of the Father, the ever-blessed Jesus; to whom I humbly bow myself, as the image of God, the brightness of his glory, the redeemer of our souls, the mediator of our peace, and our intercessor at the right hand of the Majesty on high. O thou Holy Spirit of grace, the almighty power of God, inspire my heart, that I may know, that I may acknowledge, that I may love, delight in, obey and praise the Lord our God, from henceforth and for ever.

Thanks be to the eternal goodness for the everlasting gospel; for the constant services of thy ministers; for the happy communion of saints; for all the comforts of food and health, for peace and friends: above all, for the death, resurrection, ascension, and exaltation of our Lord Jesus, for all the fruits of them, and for the earnests and pledges I have received of forgiveness of sins and immortal life. One day is too short to recount thy mercies. While I live I shall never be able to find out how much thou hast already loved me, how many blessings thou hast loaded me withal since I came into this world. And yet, in the careful improvement of these, thou intendest to bring me to a higher and endless felicity. O that the remembrance of what I have seen and felt of thy love may always cleave unto my mind; and that I may every day see and be made sensible of more: that the powerful operation of it in my heart may defend me against all the allurements of the world and the flesh; and nothing may be able to entice me from my duty, nor be hard and difficult to do for thy mighty love. Incline my heart, O Lord, continually towards thee, that I may know I love thee, by thinking often of thee, and delighting to be with thee, and studying in all things to conform myself to thy blessed nature and will: that having thee always before mine eyes, thy holiness and righteousness may move me to purify my heart thoroughly from all worldly and

fleshly lusts; thy greatness may breed in me much reverence, fear, and humility, and thy tender mercies incline me to pitifulness, bowels of mercies, and readiness to do all good. Give me such apprehensions of thy truth and faithfulness, that I may entirely trust thee, and rely upon thy promises; of thine unerring wisdom, that I may resign my understanding to thee, and be perfectly contented with whatsoever thou appointest. Dispose my soul so, that a serious sense of thy omniscience may on all occasions overawe every thought of my mind and motion of my will into order and obedience; and thy patient goodness suppress all angry affections in me, and make me gentle, long-suffering, and forbearing others in love. Represent thine infinite fulness, O Lord, continually unto me, that it may engage me in eternal thoughts of thee, and make me rejoice in the happiness of being one of thy children, and an heir of thy glory. There is nothing more my heart can desire but only that I may still receive more pledges of thy fatherly love, and have grace to keep my soul so pure and undefiled, that our Lord may delight to manifest himself to me, and make his abode with me.

Reign in me, O blessed Lord, and in all the world subdue all the enemies of thy cross. Advance it above all the crowns of the kings of the earth, that they may become thy obedient subjects. O that those of them who call upon thy name may be nursing fathers to thy church, and promote Christian piety by their high authority and great examples. Illuminate all the bishops and pastors of thy flock, that they may feed thy people with wisdom and understanding, and lead them in the ways of righteousness. Bless all my friends, pardon and change all my enemies. Comfort and relieve all sorts of miserable people; and grant us seasonable weather, that the earth may bring forth her increase.

Accept of my hearty thanks which I tender thee again for all thy mercies both to my soul and body, which are more than thought can number. Accept of this oblation of my whole self, which I have devoutly consecrated unto thee, desiring to render all praise, thanksgiving, love, and hearty service to thee eternally.

Now the God of all grace, who hath called us unto his

eternal glory by Christ Jesus, make us all perfect, stablish, strengthen, settle us. To him be glory and dominion for ever and ever. Amen[c].

APRIL.

The meditation some day before the sacrament.

Among the innumerable swarms of people that are upon the face of the earth, how few are there that know the great love of God in Christ Jesus our Lord! And among those few that know it, alas, how small a number are there that remember it, and celebrate it constantly with those praises and thankful acknowledgments which it eternally deserves! O what a grace is this, which I am partaker of, that I should be made *a fellow-citizen with the saints, and of the household of God*[d]*!* that I should know what is *the riches of the glory of this mystery; which is Christ among us, the hope of glory*[e]*!* I am infinitely indebted to the divine goodness, which inclines my heart also to go and commemorate this love in the assembly of his saints; who all, like a spiritual building fitly framed together, *grow into an holy temple in the Lord*[f]. There the Lord's name is continually praised. There he delights to dwell, and has chosen them for his habitation. There is the voice of joy and gladness; and there he showers down the blessings of his goodness. *O come,* my soul, *let us worship and bow down: let us go and kneel before the Lord our maker*[g].—*Let us exalt the Lord our God, and make the voice of his praise to be heard*[h]. —*Let us give him the honour due unto his name, and worship the Lord with holy worship*[i]:—*For the Lord is gracious, and his mercy is everlasting, and his truth endureth from generation to generation*[k]. Thy reverence, thy faith, thy love, thy holy resolutions, thy hunger and thirst are all, I hope, still alive, wherewith we ought to approach into his presence. Thou hast not forgot, sure, the meaning of this holy feast; the

[c] 1 Pet. v. 10, 11. [d] Ephes. ii. 19. [e] Colos. i. 27. [f] Ephes. ii. 21. [g] Ps. xcv. 6. [h] lxvi. 8. [i] xxix. 2; xcvi. 8. [k] c. v.

sweetness of which may well preserve a memory of the ends for which our Lord invites thee to it. Let us go then with an humble confidence to admire and proclaim once more the infinite love of God our Saviour. Let us openly declare that we are his friends and followers; and bid defiance to all his enemies. Yea, let us bind our heart to his altar with the cords of his love, and make an oblation of all we have unto him. It is but just and reasonable, since we have received so much from him. It is but right, meet, and our bounden duty to praise him continually; to glorify and serve him with body and soul, which he hath redeemed. Let us go and thank him therefore, that he would come down from heaven to us; that he will accept us for his servants, and set any esteem upon our poor obedience; and that he will still from heaven visit us, and not leave us comfortless without his holy presence with us. So may we rejoice in his salvation, and represent with gladsome hearts his sacrifice to God for our expiation; and fix our eyes upon that glory where he is enthroned: hoping we shall one day sit down with him in the kingdom of the Father, and keep a perpetual feast with him in heaven.

What should hinder us, O my soul, from going to begin to be so happy? Search and try, examine and prove thyself. Hast thou not a mind to know and do the whole will of God with all thy heart, and with all thy soul, and with all thy strength? Dost thou not choose to be poor in spirit, meek, merciful, pure in heart, a peacemaker, a patient sufferer for righteousness' sake? And art thou not desirous to make an increase of all these by going to his holy table? Be not discouraged then, *but know that the Lord hath chosen him that is godly for himself. The Lord will hear when I call upon him.* Go and *offer the sacrifices of righteousness, and put thy trust in the Lord. There be many that say, Who will shew us any good?* But let thy voice be, *Lord, lift thou up the light of thy countenance upon me*[l]. *Open thou mine eyes, that I may behold wondrous things out of thy gospel*[m]. *Make me able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge*[n]. This shall put *gladness*

[l] Ps. iv. 3, 5, 6. [m] cxix. 18. [n] Ephes. iii. 18, 19.

in my heart more than in the time when their corn and wine increased[o]. For thine are riches, and power, and honour, and pleasure: and they whom thou lovest can want nothing that is good. *Thou, Lord, wilt bless the righteous: with favour wilt thou compass him as with a shield*[p]. *The meek shall eat and be satisfied: they shall praise the Lord that seek him; your heart shall live for ever*[q].

The prayer sometime before the communion.

O Lord, who fillest all things, and delightest to pour out thy blesssings upon all thy works, especially into humble spirits, who empty themselves of all their own desires, that they may be filled with thy holy truth: behold a poor soul, that opens itself to thy bounteous goodness, though with much shame and confusion of face when I remember how much of thy grace I have refused, or in vain received. Thou hast sent me, I acknowledge, unasked, innumerable benefits; and I have found thee in my very heart when I sought not after thee. Often have I felt holy thoughts springing up in my mind, and pious affections carrying my heart away from all these earthly vanities. Many godly purposes hast thou wrought in me, and made me to taste how happy a thing it is to love thee, and be beloved of thee. *O God, thou hast taught me from my youth*[r], and early instructed me in the knowledge of thy truth. Thou hast prevented all my desires, and secretly disposed my will to choose the ways of virtue and piety. *Hitherto I have declared thy wondrous works;* and every day brings along with it new testimonies of thy most fatherly care and providence. But all this only reproaches me for my shameful negligence, ingratitude, and unfruitfulness in the knowledge of the Lord Jesus; and makes me despair of receiving any more of thy grace, unless thou wilt magnify the riches of it in thy patient and long-suffering charity towards me. Thou hast required us to *put on bowels of mercy, kindness, condescension; forbearing and forgiving one another, if any man have a quarrel against any*[s]; and hast taught us such charity as *is kind* and *suffereth long*, and *beareth all things*[t]. And therefore I am encouraged

[o] [Ps. iv. 7.] [p] Ps. v. 12. [q] xxii. 26. [r] lxxi. 17.
[s] Col. iii. 12, 13. [t] 1 Cor. xiii. 4, 7.

to fly unto thee, and to hope in thee, who hast made thyself the pattern of tenderness and compassion to us in Christ Jesus. There is something of thyself likewise still remaining in me; I feel my heart inclining towards thee, desiring to have a more lively knowledge of thee, and to be made thoroughly good and perfectly like thee. Which emboldens me the more to wait upon thee, and to open my heart for new communications of thy Holy Spirit to me. O thou who givest food to all flesh, who satisfiest the cravings of every living thing, deny not the desires of an immortal soul, which hungers and thirsts to be filled with the fruit of the Spirit *in all goodness, and righteousness, and truth*[u]. It is not thy pardon only which I crave and humbly hope for through thy mercy in Christ; but a power from above, continually to assist the holy resolutions thou hast wrought in me, to *deny all ungodliness and worldly lusts; and to live soberly, righteously, and godly in this present world*[x]. *I have chosen, O Lord, the way of truth: thy judgments have I laid before me. Thy word have I hid in my heart, that I might not sin against thee. I have gone astray, but now I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word. With my whole heart do I seek thee: O let me not wander from thy commandments. But stablish thy word unto thy servant, who is devoted to thy fear*[y]. *Hold up my goings in thy paths, that my footsteps slip not*[z].

And give me leave, good Lord, to approach to thy table, and there to dedicate myself again unto thee, and receive fresh tokens of thy grace and favour towards me. I am not worthy, I confess, to be seen in thy sacred presence; but since thou hast wrought in me a will to please thee in all things, I desire that I may humbly appear and profess it before thee: and wait upon thee for a power to do according to the purposes of my heart. O thou who searchest the hearts, and knowest what is in man, deal with me according to the sincerity of my soul: and open my eyes, that I may see it, if there be any evil way in me; any pride, any covetousness, any impurity,

[u] Ephes. v. 9. [x] Titus ii. 12. [y] Ps. cxix. 30, 10, 11, 38. [z] Ps. xvii. 5.

any hatred or uncharitableness. For I renounce them all; and unfeignedly resolve *to do justly, and to walk humbly with my God*[a]. *Let these words of my mouth, and meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer*[b]. And when I come to thy holy table, may I feel that thou hast accepted them; by inspiring me with stronger purposes to continue in thy obedience, and lifting me up to an higher degree of love to thee and my blessed Saviour. Raise me, O Lord, so high, that I may be out of the reach of the temptations of the world and the devil; or at least, they may never be able to draw me down to follow any sinful lusts and desires. *O Lord, hear; O Lord, forgive; O Lord, hearken and do*[c] according to thy infinite mercies declared in Christ Jesus, and the most comprehensive meaning of his own holy words, in which he hath taught us to pray, saying, Our Father, &c.

A meditation afterward at home.

The next time thou visitest thy soul, ask it if it observed well that glorious person who feasted thee at his table? and marked the kind and gracious words which he spake unto thee, by the representation of his broken body, and blood that was shed for thy sake? Alas! wilt thou say, I should not have been here, if I had had a clear view of his glories: he would have carried me to heaven with him, if my heart had been possessed with the fulness of his love. My eyes are too weak to behold his perfections; my thoughts too narrow to comprehend the unsearchable riches of his grace.

But hast thou not seen something of him? Did not many of his beauteous graces shine fairly in thine eyes? Did he not even force upon thee some sense of his wondrous goodness and charity? And hath he not put himself, by sensible tokens, into thy very hands; nay, entered into thine heart, and told thee that he hath desired it for his habitation? Where is he then? What hast thou done with him? Are the thoughts of him vanished already out of thy mind? Doth the love of him languish and die thus soon in thy breast? Art thou content to let him go, and see him no more till the same solemnity come about again?

[a] Mic. vi. 8. [b] Psal. xix. 14. [c] Dan. ix. 19.

How wilt thou be able then to appear before him at that time? With what face wilt thou look upon him, whom thou slightest so much as to love any company better than his? Will it not confound thee to think that thou art but a stranger to him, though thou hast been so often with him? and that he can find nothing of himself in thee, no, not after so many professions of the greatest love and friendship to him? O let him see that he hath not bestowed himself on one that knows not how to value so divine a guest. Preserve an everlasting memory of his dying love. Never fail to thank him for it every day, with the greatest passion thou art able to excite. Look on him seriously, and study to be like him. Never take off thine eyes from his beauties, till all his lovely qualities be imprinted on thy heart. Imitate his humility and great condescension to us of low estate. *Learn of him to be meek and lowly in heart*[d]. *Walk in love, as Christ also hath loved us, and given himself for us, an offering and a sacrifice to God for a sweetsmelling savour*[e]. *Purify thyself even as he is pure*[f]. *Let thy conversation be without covetousness; and be content with such things as thou hast*[g]. *Trust in the Lord, and do good: make him thy hope and thy portion*[h]: that as long as thou livest, Christ Jesus may be seen among men. O what a goodly sight would it be, to behold our Lord still walking up and down in the world! to see the loving, the peaceable, the meek, the merciful, the holy Jesus again upon the earth! Do thou resolve to be that blessed man, in whom he shall appear. Let not his image and likeness be lost, whilst thou art in being; and labour to leave it upon others when thou art dead and gone.

Particularly thou mayest resolve all this month to meditate often on the patience of our Lord, under all the rude affronts and cruel pains he endured from his enemies; and the great dulness, untowardness and slowness to believe, which he found in his disciples. That so *patience may have its perfect work* in thee; to the end thou mayest be *perfect, and entire, wanting nothing*[i]. *For we have need of patience, that after we have done the will of God, we may receive the promise*[k].

[d] Matt. xi. 29. [e] Ephes. v. 2. [f] 1 John iii. 3. [g] Heb. xiii. 5. [h] Ps. xxxvii. 3. [i] James i. 4. [k] Heb. x. 36.

Rest in the Lord therefore, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass[l]. Resolve not to be discouraged in thy Christian course, whatsoever it be that thou art to do or suffer. *Warn them that are unruly: comfort the feebleminded, support the weak; be patient towards all men*[m]. Remembering that this is the character of those who received the heavenly seed with honest and good hearts; *that they brought forth fruit with patience*[n]. And we know that the fruit *of patience is experience; and experience worketh hope, and hope maketh not ashamed*[o].

The thanksgiving and prayer.

All thy works praise thee, O Lord, they proclaim thy greatness, thy wisdom, thy power and goodness, throughout the world. There is no place in heaven or earth where their voice is not heard; but the mouths of rational creatures ought most to be filled with thy praises, whom thou hast made to understand the wisdom and majesty of all thy works. We ourselves, O Lord, are fearfully and wonderfully made. Thou hast adorned mankind with most noble perfections, and given us dominion over the works of thy hand. And after we had despised this honour which thou didst us, choosing to become like the beasts that perish, thou wast pleased to do us a greater; and to demonstrate an infinite wisdom, power, and charity in our recovery by Christ Jesus. I bless thee, O God, for that abundant grace; and for that part and portion which thou hast given me in it: that thou wast pleased to come so lovingly and dwell among us, and appear in the likeness of sinful flesh. To what can I ascribe it, but thine incomprehensible love, and readiness to do us good? I most heartily thank thee, that thou wouldest so mercifully comfort us by thy divine presence among us; and encourage us to hope in thee, that thou wilt not destroy us: and that thou hast proclaimed as much by thine eternal word, and bidden us to hope in thy mercy. Above all, that thou hast assured us, by his death and passion, that thou wilt pardon our sins; and, by his resurrection, that thou wilt bestow on us eternal life. There is no

[l] Ps. xxxvii. 7. [m] 1 Thess. v. 14. [n] Luke viii. 15. [o] Rom. v. 3, 4.

end, O Lord, of thy loving-kindness: for thou continuest to give us new assurances and tokens of thy good will towards us; and hast now entertained me at thine own table with his most precious body and blood. It is too little, O God of all grace, to give thee myself, if I had any more to give. All that I can do, is again and again to give myself to thee. And as I have at thine altar offered my whole soul and body to be employed according to thy holy will and pleasure, so I continue here to renew my devotion to thee, and to oblige myself by repeated vows to be thy servant. I hope I shall never suffer thy love to slip out of my mind, nor forget the promises wherein I stand engaged to thee. Yea, that thou, in thine abundant goodness, wilt always accompany me by thy Holy Spirit, (which our Lord hath bid me expect from thee) to preserve alive his memory in my heart: that I may ever be a follower of him in poverty of spirit, in meekness, in mercifulness, in purity of heart, in peaceableness and studying to be quiet. *And the Lord direct my heart to the love of God, and the patient waiting for Christ* [p]. That I may endure all the troubles of this life with a composed constant spirit; and never repine at any thing that befals me. That I may cheerfully suffer for righteousness' sake, and taking up my cross, *run with patience the race that is set before me: looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of glory* [q].

Now the God of patience and consolation grant us all to be like-minded one toward another, according to Christ Jesus; that all Christian people *may with one mind and one mouth glorify thee our God, and receive one another, as Christ also received us into thy glory* [r]. Unite our hearts in love and charity, and give us grace *to follow after those things which make for peace, and things wherewith one may edify another* [s]. O that the power of all Christian kings and rulers may be employed to be a terror to all evil-doers, and to give praise and encouragement to all that do well: that all the servants of the Lord in holy offices may *be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose them-*

[p] 2 Thess. iii. 5. [q] Heb. xii. 1, 2. [r] Rom. xv. 5, 6, 7. [s] Rom. xiv. 19.

selves[t]; and all those that are under their care may have the grace *to esteem them very highly in love for their work's sake*[u]; *and laying apart all filthiness and superfluity of naughtiness, receive with meekness the engrafted word, which is able to save their souls*[x]. I recommend to thy mercies all the poor, the sick, the fatherless and widows, and whosoever are in any distress; that they may remember the words of the Lord Jesus, and *in their patience possess their souls*[y]. And *the Lord deliver us all from every evil work, and preserve us unto his heavenly kingdom: to whom be glory for ever and ever. Amen*[z].

MAY.

Meditation some day before the sacrament.

Cast your eyes now on the beautiful face of the earth, and see how all things smile upon you; how God hath crowned the year with his goodness, and clothed the pastures with flocks, the gardens with flowers and fruits, and the valleys with corn; how the little hills, as the Psalmist speaks[a], are girded with gladness, and every creature shouts for joy and sings. And then think with thyself how uncomely it is that thou shouldst be the only dull and silent thing, whom the Lord hath adorned with greater riches and honour, and set over all the works of his hands. Think what nobler beauties he hath made thee to behold, and set before thy mind, even himself in all his glory, which shines upon thee in the face of Jesus Christ: think how he calls thee to a paradise of delight, now that he hath invited thee to his holy table, where he represents unto thee the Son of his love, the express image of his person, and all the happy fruits of his manifestation in our flesh. Bid thy soul therefore awake, and meditate on his humble descent from heaven for our sake, with the acclamations of all the heavenly host; on all his miraculous works of charity; his holy and useful life; his bitter passion; his bloody and shameful death; his glorious

[t] 2 Tim. ii. 24, 25. [u] 1 Thess. v. 13. [x] Jam. i. 21.
[y] Luke xxi. 19. [z] 2 Tim. iv. 18. [a] Ps. lxv. 12.

resurrection and ascension; his power at the right hand of God; and all the benefits he hath by these means obtained to us, and crowned our nature withal: bid it sing aloud, and give praise, and shout for joy: stir up all that is within thee to bless his holy name; that while all things round about thee are fresh, and spirituous, and full of life, thou mayest not remain the only dead and heartless creature, but spring up together with the rest in all the acts of spiritual life. Say to thyself, What a new world do I see; God dwelling here among men; *God in Christ reconciling the world to himself, not imputing their trespasses unto them*[w]; friendship made between heaven and earth; *death swallowed up in victory*[x]; the gate of heaven opened to all believers; Jesus, our forerunner, there already enthroned, waiting for all his faithful followers, and filling them now with good hope, peace, and joy in the Holy Ghost.

O what a glorious sight is this, which the angels themselves admired! what a *new heaven and new earth* should this have made, *wherein dwelleth righteousness*[y]! What ails us, that we do not all become new creatures; and *beholding, as in a glass, the glory of our Lord, are not changed into the same image, from glory to glory; even as by the Spirit of the Lord*[z]? I am ashamed of my barrenness in the knowledge of Christ Jesus; in whom I was engrafted long ago. It is high time to be more fruitful in all good works: for he hath said that *every branch in me that beareth not fruit my Father taketh away: and every branch that beareth fruit, he purgeth, that it may bring forth more fruit. And herein is my Father glorified, that you bear much fruit; so shall ye be my disciples*[a]. I will go therefore and open my heart to him who is the root and fountain of life; that I may derive new spirit, vigour, and strength from him. I will go and declare that I believe in him; that I have placed my hope, my comfort and satisfaction, in his love, and value his favour and blessing more than all the world. I will shew him how I long to be changed more and more into his divine image; and am resolved *to abide in him, and that his word shall abide in me*[b]. I will give him all the assurance of it I am able, by renewing my covenant with him, and making a cheerful oblation of all that I am, and have, and

[w] [2 Cor. v. 19.] [x] [1 Cor. xv. 54.] [y] [2 Pet. iii. 13.]
[z] [2 Cor. iii. 18.] [a] John xv. 2, 8. [b] Ver. 7.

can do unto his service. Then, sure, he will communicate more of himself unto me: I shall see his divine power and virtue quickening me; and *because he lives, I shall live also*[c]. The sun, when he returns to visit us with his warmth, doth not more revive all things, and renew the face of the earth, than I shall find him enlivening and renewing me: that I *may have my fruit unto holiness, and the end everlasting life*[d]. For he himself hath said, *If ye abide in me, and my words in you, ye shall ask what you will, and it shall be done unto you*[e]. Be it unto me, O Lord, according to thy word. I ask nothing, but that I may still have the grace to continue in thy love, by keeping thy commandments; that I may grow and increase in wisdom and holiness, and be filled with all the fruits of the Spirit; with *love, joy, peace, longsuffering, gentleness, meekness, temperance*[f]; and that they may abound in me more and more, to thy praise and glory. Amen.

The prayer some time before.

O most blessed God, who art most lovely in thyself, and in all thy works, and full of love and kindness to us whom thou hast made to understand thy glorious perfections; thou art beloved of all those that seriously fix their eyes on the beauties of thy holiness, wisdom, and goodness, and observe thy bounty to all thy creatures. Thousands of angels and saints thou hast, whose hearts burn continually with love to thee; and thou hast had many faithful servants that have died for the love of thee. I am one of those fools and senseless wretches that have loved every thing better than thee my Creator and merciful Saviour. While others have burnt in the fires for thee, I have been unwilling sometimes to take the pains of a few serious thoughts about thee; and my mind, at best, is apt to start away from that most heavenly employment: it is hard to think even of thy surpassing kindness to me without interruption but for a few moments. I am too unlike the ancient disciples of the Lord Jesus; being prone to content myself with reading or hearing thy word, with speaking of thee, or praying to thee; and all many times without any love, or but with little affection to thee: yea, while I make mention of thy love, I am not so

[c] John xiv. 19. [d] Rom. vi. 22. [e] John xv. 7. [f] Gal. v. 22, 23,

much in love with thee as it deserves. I have beheld the Sun of righteousness shining upon me, and received the dearest pledges of thy lovingkindness, without that warmth and heat of love which it might have excited: the liveliest truths have not penetrated so deep as they should into my heart; but though thou hast been pleased to entreat so earnestly and promise so liberally as if thou shouldst be indebted to me for my love, it hath many times but little stirred this dull soul towards thee. Thou hast loved us so much as to purchase our love at any rate; having redeemed us with thy Son's blood, which is the greatest price, and called us to thy kingdom and glory, which is the greatest reward: but alas! how unconcerned have I been, too often, in all these wonders of thy love!

I am ashamed of myself. I blush to think, that after so long acquaintance with thee, I should love thee and delight in thee to no higher a degree: which is the only thing, next to thy grace which pities our weaknesses, that gives me hope I shall at last love thee far better. Still make me more ashamed, that after all thy care and pains thou shouldst see so little of thyself in me. And assist me by the power of a mighty grace, which I will endeavour to improve, to fix mine eyes more steadfastly on thee, and to stay my thoughts with thee, till I love thee so much as to be changed into thy likeness. Now that I am going to commemorate thy love in Christ Jesus, let not my ingratitude provoke thee to absent thyself from me, but according to the gracious covenant thou hast made with us in his blood, be merciful to my sins, and remember not mine iniquities against me. Make me know and feel that thou dost pardon me, by exciting holy resolutions in me to purify my heart more perfectly; and disposing me entirely to love thy holy nature and will, and conform myself unto it in all things. "O that all carnal affections may die in me, and all things belonging to the Spirit may live and grow in me. That I may have power and strength to have victory and to triumph against the devil, the world and the flesh." That I may utterly hate every thing that is evil, and cleave most affectionately to that which is good. Yea, that I may hate even father and mother, and the dearest thing in this world, rather than sin against thee and forsake thee. That no relation, no pleasure,

no profitable enjoyment, may ever turn my heart from thee, but rather draw me to thee, and make me more in love with thee. All thy creatures may justly complain of me if I should not love thee above them all. But how shall I answer it to our Lord Jesus, if his love should not constrain me? O that the spirit of thy ancient saints may hereafter possess my heart, that I may *cry out after God, even the living God*[g]. *That I may watch for thee more than they that watch for the morning*[h]*: and my soul may follow hard after thee*[i], *and even break for the longing it hath to thy judgments at all times*[j]. That I may be a diligent follower of their *doctrine, manner of life, purpose, faith, longsuffering, and patience*[k]. O that the *words of thy mouth may be sweeter to me than the honey and the honeycomb*[l]. That I may *delight myself in thy commandment which I have loved*[m]. And the light of thy countenance may be better to me than life itself. Amen.

Confirm and strengthen, good Lord, all these holy desires and dispositions which thou hast wrought in my heart; that they may ripen into all the fruits of righteousness, which are by Christ Jesus to thy praise and glory. In his holy words I further recommend myself to thine infinite mercies, saying, Our Father, &c.

The meditation afterward at home.

"O love, what hast thou done!" (said an holy man, when he thought of the mercies of God in Christ Jesus.) Thou broughtest the Son of God down from heaven, and madest him appear in the likeness of man. Thou broughtest him to his cross, and madest him an offering of a sweetsmelling savour unto God. O love, what wouldst thou not do, (mayest thou say to thyself,) if thou didst but possess our hearts? That which made him like to us, and brought him down hither, would make us like to God, and carry us up to heaven. If I did but love God, what could he demand of me which I should not immediately do? How naturally should I study to please him? How easy and delightful would it be to comply with his will? And what a favour should I count it, that I might know his will which I am to do? None of his commandments would be grievous to

[g] Psal. lxxxiv. 2. [h] [cxxx. 6.] [i] lxiii. 8. [j] cxix. 20.
[k] 2 Tim. iii. 10. [l] Psal. cxix. 103. [m] Verse 47.

me; but all his ways pleasantness, and all his paths peace. And will it not be very strange if I should not love him, who hath loved me so much, and is still demonstrating his kindness to me? I must forget my belief if I should not love him: and that he will not let me forget, but calls me often to his holy table, and feeds me with the sweet remembrance of him. There he represents to me that which I continually profess to believe: that he is the Father Almighty, *of whom the whole family of heaven and earth is named*[m]: that Jesus is the only Son our Lord; that he was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified and put to death; rose again, ascended to God's right hand, and will come at last to judge the quick and the dead. This is my faith. May I never make confession of it without feeling it excited *to work by love*[n]. May it always call to mind the vows I have made, *to live by this faith of the Son of God*[o]. May it *purify my heart*[p], that when he shall appear again, and come to judge the world, my *faith may be found to praise, honour, and glory*[q]. Amen."

This was the reason, you may here consider, that good man anciently advised all Christians to repeat the creed every morning. Not as a prayer, or a preservative from sin, merely by the force of the words; but to put them in mind that they were the followers of Jesus, who had done and suffered so much for them; and to quicken themselves to love and to good works, which are the natural fruits of faith in Christ. Resolve therefore to reflect on it for this end. Shew that thou dost willingly remember the Lord Jesus, and studiest to stir up his love in thy heart; and hast not only some sudden flashes of it forced upon thee by the mere greatness and power of his love. Think that thy love to him will grow faint and cold without these endeavours: so that it will be a doubt to thyself (oh how uncomfortable is that!) whether thou lovest him or no.

And the better to preserve it, thou mayest resolve particularly to meditate often, all this month, upon this piece of Christ's love, in instituting and ordaining, just before he died, these holy mysteries at this divine feast, "as pledges of his love, and for a continual remembrance of his death, to our great and

[n] Gal. v. 6. [o] ii. 20. [p] Acts xv. 9. [q] 1 Pet. i. 7.
[m] [Ephes. iii. 15.]

endless comfort." O what a kindness was this! mayest thou think with thyself; what wonder of love, which is here fairly represented to us and set before our eyes! What a pleasure is it to see ourselves thus beloved of the Sovereign of the world! to behold ourselves in the arms of the Almighty, the only wise and all-sufficient good! who will never fail to take care of us, provide for us, direct, support, assist, comfort and protect us, yea, and eternally bless us. This is love indeed, that we have such pledges given us of his everlasting kindness, that we shall see him in the other world, where we shall know him and love him as much as we can desire. Nay, what an happiness is it, that we can love him at all! and that he will take such care to excite our love to so great an height in this world! O what pleasures have I felt in loving him, and offering my heart with sincere affection to him! How doth my will sweetly melt into his, when I think how good he is, and how much I am obliged to him! We should never have praised him so much, if he had not thus represented his love to us; and that, together with entire friendship and concord, (to which he also here engages us,) is the happiness of angels and glorified spirits. I will never cease to think of these pleasures, that I may never cease to enjoy them; but be still more and more praising thee, till I come to praise thee in the company of the blessed.

The prayer and thanksgiving afterward.

O most holy and ever blessed God, thy name alone is excellent, thy glory is above the earth and heaven. All the heavenly powers continually proclaim thy greatness, and raise themselves, not thee, by admiring, loving and praising thy eternal majesty. I most humbly adore and extol thy unsearchable wisdom, thy uncontrollable power, thy boundless goodness, and thy unspotted holiness and truth. It is a shame, I acknowledge, that ever I should think of esteeming or loving any thing like to thee, who art so infinitely above all the world; and it being so impossible for me to be safe or happy but in thy love. And it is no less shame to make mention of thy name without the greatest joy and satisfaction of heart in thy love and favour. For thy wisdom is the surest guide and most certain director; thy power is our strength and safeguard; thy good providence is our all-sufficient treasure; thy

holiness and truth is our security; thy goodness is our hope and comfort; thy unerring will is our satisfaction in all events that here befall us. I cannot wish, when I seriously recollect myself, to live in a world without thee. It would be better not to be at all, than to be forsaken of thee, and left to the conduct of my own childish thoughts and desires, and to the protection and provision of my own weakness. How much do I owe thee, even for this knowledge of thee! And I have had daily, yea, minutely experience of thy lovingkindness ever since I had a being. A great number of thy creatures serve me, and minister unto my content and comfort by thy command. And thy own Son is become a servant to me, and submitted himself to the vilest state and condition for my happiness. I deserve not to live if I should not love thee entirely. For thou art every day adding new fuel to my love, and taking care that it may never go out. What tokens of thy love hath this day brought along with it to my soul! Thou hast given me leave to wait upon thee, and feast with thee at thy own table: to see the love that the Lord Jesus bare and still continueth to me: that I may be still more induced to love thee, and strongly engaged to be so happy as to continue in thy love by cordial obedience to thee. Who can look on thee, O blessed Lord, and not love thee? Who can think of what thou hast done unto us, and not devote himself eternally to thy love and service? But alas! our eyes are weak, our thoughts are short and transient; we are soon weary of beholding and thinking even of thy love. Direct my thoughts therefore, by thy mighty power, more strongly towards thee. Fasten in my mind a more lively remembrance of thee: that I may at least be often looking back unto thee, and delight to reflect upon thy wondrous love. *Turn mine eyes from beholding vanity, and quicken thou me in thy way*[r]. And, O that all my love may be changed into obedience; that I may be ever very fearful to displease thee, and careful to omit no part of the duty I owe thee; but I may spend my days in acts of holy love towards thee, and towards all men. That I *may rejoice evermore: pray without ceasing: in every thing give thanks: prove all things, and hold fast that which is good: never rendering to any man evil for evil: but ever*

[r] Psal. cxix. 37.

following that which is good, both among ourselves, and to all men[s].

And I desire the happiness of all mankind; especially that the *faith* of all Christian people may *grow exceedingly, and the charity of every one toward each other may abound*[t]: that so they may *adorn the doctrine of God our Saviour in all things*[u]: and recommend his religion effectually, by their good and innocent lives, to all the world. *Give the king thy judgments, O God; that he may judge thy people with righteousness, and thy poor with judgment. That the greater powers may bring peace to thy people, and the lesser also by righteousness. That they may judge the poor of the people, and save the children of the needy, and break in pieces the oppressor. That we may all fear thee, as long as the sun and moon endure, throughout all generations*[x].

Now unto him that *hath chosen us to salvation, through sanctification of the Spirit, and belief of the truth, whereunto he hath called us by the gospel, to the obtaining of the glory of the Lord Jesus Christ*[y], be thanks and praise, and love and obedience rendered, world without end. Amen.

JUNE.

The meditation some day before the sacrament.

Is it possible that the great God should be *manifested in the flesh*[a]? and that he should *purchase* those who were his creatures, sinful creatures, *with his own blood*[b]. Surely we do not believe this. How joyful, how thankful should we be; how holily, how purely should we live, if we thought ourselves so nearly related to him! What faith, what hope should we place in him! How confidently should we trust ourselves, and all we have, with him! How willingly should we resign ourselves to his pleasure, who hath not thought this too much to do for us! And how contentedly should we want what he pleases not to give, who hath done us such an honour, as to

[s] 1 Thess. v. 15, 16, &c. [t] 2 Thess. i. 3. [u] Tit. ii. 10.
[x] Ps. lxxii. 1, &c. [y] 2 Thess. ii. 13, 14. [a] 1 Tim. iii. 16. [b] Acts xx. 28.

marry us to himself! If he had taken hold of the nature of angels, and laid down that life, that precious life which was spent for us, for their redemption; how much would those heavenly creatures have loved him! And yet, now that he is desirous of our little love, he cannot have it. O my soul, what is become of that love which thou lately professedst to him? I thought the last time we were at his table, that thou wast mightily sensible of his love, and wouldst never cease to love him. Didst thou not protest, that nothing was so dear unto thee as thy Saviour, and his commands and precious promises? that thou hadst rather lose thy life than lose his favour? And didst thou not resolve that thou wouldst preserve it as thy life, by all the acts of love to God and man? O how easily do we forget the greatest benefits! How apt are we to pay him only with liberal promises! If he had not made us this new invitation to his table, it is possible we might have forgotten that we have any obligations to him. But this sweet voice of thy Saviour which calls upon thee, saying, Come, *do this in remembrance of me;* how doth it awaken and revive that love, which sometime I felt in my heart to him? Thanks be to his goodness for this new opportunity to acknowledge his love, and to profess my own. I hope in time I shall love him to the height of my desires; and by these frequent remembrances of him, become perfectly like him.

Though very unworthy therefore of this new favour, who have been so unmindful of the old, I will go into his house, and present myself at his altar; if it be but to declare that I belong to him, and am not willing to lose his blessing. I will show him at least that I do not quite forget him; and have a mind to become a better Christian. But how is it possible that I should see the representation of his mighty love; that I should behold his pains and agonies for my sake; and do no more than tell him that I keep him in mind, and intend to obey him? I cannot choose but vow myself entirely to him. I must bind myself in the most sacred covenant to keep his commands. I can do no less than assure him again, that *I love righteousness and hate iniquity*[b]; and will choose death, rather than to displease him. Nay, I will resolve never to cease to renew these vows, and multiply my engagements: and

[b] [Ps. xlv. 7; Heb. i. 9.]

then, at last, sure I shall become steadfast in his covenant, and *delight myself greatly in his commandments*[c]. *My soul shall keep thy testimonies, and love them exceedingly. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes. So shall I keep thy law continually for ever and ever. I will rejoice at thy word, as one that findeth great spoil: and love thy commandments above gold, yea, above fine gold. The law of thy mouth shall be dearer unto me than thousands of gold and silver*[d]. Let us go, my soul, and thank him heartily, as for other benefits of his passion, so for these hopes I have of becoming so perfectly in love with him, that I shall exactly resemble him. *Hope in God, for thou shalt yet praise him, who is the health of thy countenance, and thy God*[e]. *If I regard iniquity in my heart, the Lord will not hear me. But verily God hath heard me; he hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor his mercy from me*[f].

The prayer some day before the communion.

O most high and holy one, who canst not be comprehended by our shallow thoughts, nor by any other thing, but only thyself; though inconceivably beneath thine infinite majesty, and also a miserable sinner, I make bold, in the name of the Lord Jesus, who is my hope, with humble reverence to prostrate myself before thee: acknowledging that thou art my Maker, my Lord and Sovereign; and that I, being the work of thy hands, must needs be thy servant and subject. Yea, thou hast given me leave every day to call thee Father, and ownest me for thy child. With what fear and astonishment, with what grief and sorrow, doth it become me to lie in thy presence! How heavily have I condemned myself by these acknowledgments! For I have not always honoured and served thee as my Creator, nor loved and delighted in thee as my most gracious Father, nor obeyed and submitted to thee in all things, as my sovereign Lord and Master. I have too oft rebelled against thine almighty power and authority, and spurned against the

[c] Ps. cxii. 1. [d] Ps. cxix. 167, 48, 44, 162, 127, 72. [e] Ps. xlii. 11.
[f] Ps. lxvi. 18, 19, 20.

bowels of thy love, and broken thy most holy laws, and violated that faith which I professed in my baptism, and have many times since plighted unto thee. Thine almighty mercy accuses me. The passion and torment, the death and resurrection, the threatenings and promises, all the love of my dear Saviour condemns me; and so do the mighty works and the gracious inspirations of the Holy Ghost. And yet I have not whither to fly, nothing to trust unto, but that almighty mercy, the passion and love of our Lord, the power and grace of the Holy Ghost. How shall I hope for pardon from that love which I have offended? and look for mercy from those tender mercies which I have too much slighted? With what confidence can I expect a remedy from that power which I have resisted? O the longsuffering and patience of my God! O the infiniteness of thy mercy! and the preciousness of that blood that can wash away so many transgressions against itself! I adore thee, I thank thee, O God, who *hast set forth Christ Jesus to be a propitiation through faith in his blood*[g]. By his cross and passion, good Lord, I hope to be delivered; and wait on thy mercy, for the power of his Holy Spirit, *to wash me throughly from mine iniquity, and cleanse me from my sin*[h]. Assist me thereby, I most humbly beseech thee, to *purify myself from all filthiness, both of the flesh and of the spirit*[i]: to purge my mind, my affections, my passions, from whatsoever is offensive to thy pure eyes, who canst not approve of iniquity. For I would have *no uncleanness, no inordinate affection, no evil concupiscence and covetousness, no anger, wrath, malice, or evil speaking*[k], to be found any more within me. And now that I am about to remember the death of Jesus, help me to mortify all these more perfectly, and to hate them worse than death. Behold, O Lord, I abandon all worldly lusts. My soul is open; and I have emptied my heart to receive the fulness of thy grace. Take an absolute possession of me; rule in me by thy laws; guide me by thy counsels; fill me with thy love; satisfy me with the comfort of thy promises; and refresh me with thy divine joys: that I may have a great delight to be thy faithful and obedient servant. O that I may feel, at thy table, the liveliest apprehensions

[g] Rom. iii. 25. [h] Ps. li. 2. [i] 2 Cor. vii. 1. [k] Col. iii. 5, 8.

awakened in me, of what thou hast done for my soul. Hold my thoughts close unto thee; inspire me with devout meditations; strengthen and increase in me all good resolutions; and enable me to bring them to good effect. I know thou never failest those that heartily seek thee. Our Saviour hath bid us ask, and we shall receive; seek, and we shall find; knock, and it shall be opened unto us. Fulfil then, O gracious Lord, all my petitions; so give unto thy servant what he humbly asks; let him that seeks, find; open the gate to him that knocks; that I may be made partaker of Christ's most blessed body and blood: and feeling the comforts of holy fellowship and friendship with him, and studying to maintain it by a pure and blameless life, I may now and ever triumph in thy salvation, and sing thy praises in thy church on earth, and among thy saints and angels in heaven: giving honour, blessing, power and dominion unto thee, O Father Almighty, and unto thy Son Christ Jesus, to all eternity. Amen.

Our Father, &c.

A meditation afterward at home.

Dost thou mind, O my soul, what thou sayest, when every day thou callest God *Father;* thy *Father which is in heaven?* How happy art thou, if thou art beloved of God Almighty; so beloved, that the Lord of heaven and earth is thy Father! What is there that thou canst desire, what canst thou long for, beyond this? How well satisfied and contented shouldst thou be in the poorest condition; how well assured that all shall be well with thee, if thou art sure of this one thing, that he is thy Father! And what should make thee doubt of it, though so great an honour? Where hast thou been now? what hast thou been doing? Hast thou not been with Jesus? hast thou not professed thyself a Christian? *And truly their fellowship is with the Father, and with his Son Jesus Christ*[1]. He hath shewn thee the love which God bears to thee: he hath bidden thee, by those tokens, rest assured that he will never cease to love thee: for he hath given himself to thee, and thou hast given thyself to him. The covenant of friendship and eternal love hath been renewed between us: thou hast made oath

[1] 1 John i. 3.

again of fidelity to him; and he hath sworn in his holiness that he will not take his lovingkindness from thee, nor suffer his faithfulness to fail. O how rich is he that possesses God, and is heir of his immortal glory! how chary should we be of this inestimable wealth! how void should we be of all other cares but only this, to preserve the love of our heavenly Father! What should covetousness do in that heart which enjoys such a treasure? what should ambition, what should vainglory do in him that can boast of the honour of having God for his Father? Need he fear that he shall want, who is so well provided? Should he murmur or repine, who hath such fulness? Is there any cause of anger if our Father be not angry? Shall we be uncharitable to any who partake of such great charity? Watch, O my soul, and walk circumspectly, that thou lose not such exceeding abundant grace as this which is bestowed on thee: go forth in this new strength and comfort which thou hast received, and perfect thy conquests over the world, the flesh, and the devil; and resolve that nothing shall separate thee from the love of God in Christ Jesus our Lord.

Well mayest thou stand to this resolution, if thou remember est that he is thy Father. For what is it that hath tempted thee, and drawn thy heart at any time from him? Nothing but a little short pleasure; nothing but a vain and many times foolish breath of a mortal man, whose breath is in his nostrils, and must shortly die, and all his thoughts perish; nothing but that which the moth can corrupt, or the rust consume, or a thief despoil us of; nothing but a fading beauty, which sickness or time will certainly bring to decay. What are all these to the pleasure of pleasing God; to the commendation and praise which comes from unerring and eternal Wisdom; to the durable riches, honour, and beauty which our heavenly Father will give us for our portion? Our hopes in him now are infinitely better than any thing else: the love of such a Father is more worth than all that the whole world can do for us. Value thyself highly then upon this account; and never call him Father more but with the greatest joy and contentment of heart. *Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let thy requests be made known unto him.* Look often into thy heart, and ask if he be there, and say, It is enough; God is my Father, in this will

I rejoice. *The peace of God, which passeth all understanding, shall keep my heart and mind through Christ Jesus*[m].

And here you may resolve all this month to meditate often upon the great faith and confidence which he reposed in his heavenly Father, and expressed when he died, saying, *Father, into thy hands I commend my spirit*[n]. He trusted himself with him, that he should have a blessed resurrection: *his flesh rested in hope that he would not leave his soul in hell, neither suffer his Holy One to see corruption*[o]. Though he was then scorned, abused, made the vilest of men, and shamefully put to death upon a gibbet, yet he took God's word for it that he should rise, and reign, and be glorified eternally, triumphing over all his enemies, hell and death itself. Do thou labour to imitate him in this holy faith, both for all the things of this life, and of that which is to come. Form thyself to an habitual trust in God's careful providence and precious promises; and *commit thyself unto him in well-doing*[p]. Take care of that only, and leave all the rest, with an assured confidence, to him. *Let thy conversation be without covetousness; be content with such things as thou hast: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man can do unto me*[q]. *This is the promise that he hath promised us, even eternal life*[r]. And, *These things saith the Amen, the faithful and true witness, the beginning of the creation of God*[s]: *If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne*[t].

The thanksgiving and prayer afterward.

I return unto thee, O most great and glorious God, all praise and thanks for thine infinite, inconceivable mercies to us the children of men. It is but just and reasonable that I should acknowledge thee with the heartiest affection and the greatest cheerfulness of spirit, who hast made us, and redeemed us, and

[m] Phil. iv. 6, 7. [n] Luke xxiii. 46. [o] Acts ii. 26, 27, 31.
[p] [1 Pet. iv. 19.] [q] Heb. xiii. 5, 6. [r] 1 John ii. 25.
[s] Rev. iii. 14. [t] Ver. 20, 21.

sent thy Holy Spirit to sanctify us, and designed us to immortal glory. All the host of heaven is continually praising thee: the thrones, the dominions, the principalities and powers, the apostles, the prophets, the martyrs, and all the blessed, *rest not day nor night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come*[t]. Thou ever wast and ever wilt be the fulness of wisdom, power, bounty, holiness, and truth; and therefore it is not only my just duty, but my happiness, to unite my heart with all that glorious company, and to bless thee, O Father of mercies, who hast brought me forth out of nothing, and made me such an excellent creature, and sent thy Son to seek and to save me when I was lost, and purchased me to thyself by his blood, and washed me in the laver of regeneration, adopted me for thy child, instructed me in thy holy gospel, guided me hitherto by thy faithful ministers, admitted me to the communion of saints, and fed me with the body and blood of my dearest Saviour. Blessed be that goodness which hath sent the Holy Spirit so often to visit me, to comfort, assist, and conduct me through the dangers of this world; and which still continues its grace unto me, though I have not always given that reverence, attention, and obedience to its heavenly motions which I ought. Every day gives me new occasions to speak good of thy name: and now particularly I am bound to render thee my thanks for the sweet refreshments of that holy feast, of which I have been partaker; for the new resolutions thou hast wrought in my heart; for the fresh pledges of thy love; for the assurance thou hast given me that thou art my Father, who wilt ever take care of me;[u]——for the joys I feel in thy fatherly love; for the comforts of brotherly kindness; for all the pleasure of thy house, the foretastes of heaven, and the hope of everlasting life. *I will greatly praise the Lord with my mouth; yea, I will praise him among the multitude*[x]. *I will love the Lord, because he hath inclined his ear unto me: I will call upon him as long as I live*[y]. *Seven times a day will I praise thee because of thy righteous judgments*[z]. I will trust thee, and commit myself entirely to thee. I will always hope in thy

[t] Rev. iv. 8.

[u] Here pause a little, that your hearts may be transported and overjoyed in the thought that God is your Father.

[x] Ps. cix. 30. [y] cxvi. 1, 2. [z] cxix. 164.

mercy, and depend on thy power and faithfulness, and satisfy myself in thy kindness, care, and fatherly providence; and glory in this, *that I know and understand that thou art the Lord which exerciseth lovingkindness, judgment, and righteousness in the earth: for in these things are thy delight*[a]. And therefore I wait on thee, from whom cometh my help and my salvation, for the constant supply of thy Holy Spirit, which I believe thou wilt give to those that ask it, to strengthen and enable me to pay thee my vows continually. Maintain, good Lord, such a sensible remembrance in me of thee, and of thy love, that my heart may always be *inclined to thy testimonies, and not unto covetousness*[b]; that I may serve and please thee in all purity, heavenlymindedness, simplicity, charity, humility, contentedness of spirit, faith, hope, and joy in the Holy Ghost. *In the Lord will I praise his word*[c]. *In thy word do I hope*[d]. *Stablish thy word unto thy servant, who is devoted to thy fear*[e]. *Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant*[f]. *Let thy tender mercies come unto me, that I may live: for thy law is my delight*[g].

And I heartily desire the salvation and welfare of all mankind, especially that all Christian people may understand their happiness, and *walk worthy of the Lord, who hath called them to his kingdom and glory*[h]. And as thou hast given kings and princes a supreme authority over others, so their spirits may be raised to a greater height of Christian wisdom, that they may think it their truest glory to be like unto thee, in doing much good to all their subjects. Bless our sovereign with a happy and prosperous reign, *that in his days the righteous may flourish, and abundance of peace; that the needy may be delivered when he crieth; the poor also, and him that hath no helper*[i].

A Father of the fatherless, and a Judge of the widows, is God in his holy habitation. Thou, O God, hast prepared of thy goodness for the poor[k]. *Thou givest food to the hungry, and loosest the prisoners; and preservest the strangers; and raisest them that are bowed down*[l]. I recommend them and

[a] Jer. ix. 24. [b] Ps. cxix. 36. [g] cxix. 77. [h] 1 Thess. ii. 12.
[c] Ps. lvi. 10. [d] cxix. 114. [i] Ps. lxxii. 7, 12. [k] lxviii. 5, 10.
[e] cxix. 38. [f] cxix. 76. [l] cxlvi. 7, 8, &c.

all miserable people unto thy fatherly pity and protection, who reignest Lord of all for ever and ever. *Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified*[m]. *Blessed be the name of the Lord, from this time forth and for evermore*[n]. Amen and Amen.

JULY.

The meditation some day before the communion.

How can I think that I love my Saviour so dearly as I ought? And without love, who can be welcome guests at his holy table? They are often in my thoughts whom I love with a sensible passion. My mind is perpetually looking towards them. I delight in their company and conversation; and ever labour to recommend myself to their affections, by conforming myself to their will and humour. How do I study to please them! And if they will tell me what will please them, O how glad am I of the opportunity to serve them! Nay, I can cross myself and my own inclinations to follow theirs; I love they should be honoured and esteemed by all. I am much cast down if I have given them any disgust; and not a little troubled that others have offended them, or done them any wrong. O that I felt but this little sign of a tender love and regard to my sweet Redeemer! that my heart were wounded, now that I am going to behold his wounds, for the just offence I have at any time given him; and the great forgetfulness and ingratitude of most of those that are called by his name. He may well be displeased, if it be but for the defects of my love and the coldness of my affection to him, who hath deserved to be remembered with the greatest passion. For I have long professed love to him: I have received many testimonies of his special kindness to me, and given many assurances of mine to him. And yet how pale and dim are those marks of a great love to him which are plainly visible in me to others!

[m] Ps. lxx. 4. [n] cxiii. 2.

Am I ever casting mine eyes towards him? Doth he often present himself before my mind, and feelingly touch my heart? Am I never better pleased than when I am going to him? Is the question rather what will please him than whether I shall do it? He hath declared his will in his holy gospel: am I glad to hear of it, and read it, and very desirous to know it in all things? Can I forsake my own will cheerfully to follow his? And doth it grieve me much that his excellent laws are not observed, and that all Christians do not love and honour him?

O Lord, thou knowest our weakness, and how hard it is to keep our minds and hearts so steadfastly fixed upon invisible things; and in great pity therefore hast ordained holy mysteries for a frequent remembrance of thee; and to represent thyself and thy love more sensibly to us. By this means I hope to grow in time to a perfect love, ever bearing thee in mind, and delighting to give thee thanks and praise; and conforming myself to thy blessed will; and desiring and studying that thy name may be hallowed and honoured by me and all men else throughout the world. This hope encourages me to go to thy table, though very unworthy to be entertained by thee. There I hope also my Lord will meet me, and speak kindly to me, as one that loves him, at least, a little better than any thing beside; and is resolved and determined to love him more and more. He invites us thither to increase our faith, and to nourish our love, and to strengthen our hope, and excite our gratitude, and exercise all our graces; and therefore I will not refuse his kindness, even because I desire and long to love him so much.

But first, my soul, let us examine ourselves whether we be sure that this, indeed, is the very sense of our heart: that we really love to please him in every thing; and heartily mean to proceed in this love, to the most ready and willing obedience to all his commands. And doth it not become us humbly to confess the foolish wanderings of our affections from him; to blush for shame that we fall so short of our own resolutions; and to excite ourselves to greater watchfulness and diligence in well-doing? Ought not the very remembrance of our former coldness to put a greater heat into us? and our former backwardness make us to be more forward and zealous? Should

we not vow our hearts again to him? and let him know that we shall not think we live when we do not love him? and that we shall be willing to die, that we may more love him? But how can we hope to grow still better by these new expressions of his love, to which he invites us, without his gracious assistance, which ought to be faithfully implored? Let us go then to him beforehand, and desire him to raise up those thoughts and affections in us which we cannot produce in ourselves; that we may bring an heart full of love to him, and carry it away full of joy to find it more enlarged to love and serve him.

The prayer some time before.

O most holy and ever-blessed Lord of heaven and earth, who art good and doest good to all creatures, and to us above all the rest, who are most unworthy of thy lovingkindness; it is but a part of my duty to admire and praise thy great and glorious perfections, to reverence thee, to worship thee, to love thee, and with heart and tongue both here and eternally to acknowledge my dependence on thee, to give thee thanks, and speak good of thy name. But it becomes me no less to debase myself in the lowest manner before thee, because all that I speak in thy praise declares my foul ingratitude to thee, my Creator and constant Benefactor. There is nothing that I can justly call my own without thy leave; and I have received exceeding much from thy bounty, and thou hast made me that I might enjoy satisfaction in thee, the most sovereign good, and taken care to bring me acquainted with thee; which ought now to be remembered with the greatest humility, thankfulness, and joyful resignation of myself, and all that I have, to thy obedience. But alas! how little do I feel thee, though I live and move, and have my being in thee! Though I have tasted of thine abundant goodness every moment, how late was it before I seriously thought of my obligations to thee! Now that I see thou hast sent thy Son, the express image of thy person, among us, how little is it that I know of thee, and what a stranger am I still to thee! I have been too willing to receive but small benefit by his appearing, and to content myself with a little measure of that purity, wisdom and goodness, which he came to impart unto us. Thus foolish and ignorant have I been; and it was but fit that we should sink into the greatest

stupidity, when we were such fools as to leave thee, and follow the counsels and desires of our own hearts. For ever adored be thy infinite charity, who art not willing to lose us, when we are so forward to lose thee and ourselves. Blessed be the exceeding abundance of thy grace in Christ Jesus, which continues to invite even such senseless wretches to come unto thee; who have so little esteemed it, or know how to value the unsearchable riches of it. The marvellous greatness of thy forbearing and pardoning mercy, if nothing else, will incline and excite my heart, I hope, to love thee much above all things, that so at last I may love thy blessed nature, and perfectly understand that it is my happiness to have thy image renewed in me in righteousness and true holiness. Thou hast often convinced me, praised be thy goodness, that it is impossible for me otherwise to be happy. Thou hast wrought many strong resolutions in my soul to be guided and governed by thy unerring wisdom and holy will. And I have felt the comforts of a pure, humble, meek, merciful, peaceable and loving disposition of heart. Perfect, good Lord, what thou hast wrought in me; that all the pious inclinations of my soul may settle in a firm and lasting habit of well-doing. Our righteousness, I know, cannot profit thee; but thou delightest to communicate thyself to thy creatures, especially to those who think it the greatest treasure to be enriched with thy wisdom, and to be made partakers of a divine nature. O thou who hast given me this knowledge, who hast given me a will to choose thee for my portion, make me completely happy, in being made exactly like unto thee.

Meet me graciously when I approach to thy table, and represent thy Son Jesus so feelingly to me, that my mind may be more clearly illuminated to understand the beauteous perfection of his holiness, and my will more strongly bent to cleave unto him, and all the powers of my soul mightily enlivened to follow and imitate him to the end. I go with a desire, O Lord, to learn of him; that I may henceforth have low thoughts of myself, as having received all I have from thy fulness; and low thoughts of all enjoyments on earth, as a small part of that happiness to which thou hast designed me; and hateful thoughts of every sin, as that which is opposite both to thee and to my own happiness. O that the thoughts of thy good-

ness may ever hereafter make me partaker of more of thy holiness; that thy mercy and indulgence may never tempt me in the least to offend thee, but rather affright me into thy obedience, that I may love thee so much as to feel it a satisfaction to cross my own desires to fulfil thy will and pleasure. O that it may be a comfort to me to be able to deny them; and that I may account it the greatest victory to overcome myself; my highest triumph, that thou, Lord, conquerest, and makest me thy willing subject. I hope to be subdued perfectly unto thee, and enabled to maintain a sovereign dominion over all things here, so that I may use them all soberly, moderately, and with due acknowledgments to thee, and charity to men, but be brought in subjection unto none. Amen, Lord Jesus, who livest and reignest for ever, with the Father and the Holy Spirit, in power and glory; *from henceforth expecting till all thine enemies be made thy footstool*[o]. In his most holy name and words I sue for mercy, desiring to be heard, according to the largest sense and meaning of them.

Our Father, &c.

A meditation afterward at home.

What makes thee sigh, my soul, now that thou hast been with thy Saviour? Is it because thou art departed from that holy place where thou sawest his glory, and beheldest how he loved thee? Alas! we cannot endure always to dwell in his house! we are too weak, while we are in this fleshly tabernacle, to remain in the heights of love. St. Paul came down again, when he was caught up into paradise, and could not stay in the midst of those joys. But thou art afraid thou shalt forget him, now that those sensible representations are removed from thine eyes; and that thy love and thy joy will vanish, now that thou art gone from his blessed presence. Be of good comfort; for he is everywhere, and will not absent himself if thou art so desirous of his company. *His word is nigh thee, even in thy mouth, and in thy heart*[p]. Look into his holy gospel, and read again and again the story of his love. Look into thyself, and see what he hath already done for thee, and he will not fail to be ever doing more. He hath given thee *a well of living water, springing up into everlasting life*[q], if thou be-

[o] Heb. x. 13. [p] Rom. x. 8. [q] John iv. 14.

lievest the gospel, *the word of his grace:* and thou mayest feed continually on the remembrances which he hath now given thee of himself. He desires thou wouldest make him like thy daily bread, and be ever drawing life, and power, and joy from him, the fountain of life. Doth not he love holiness better than thou canst do thyself? Is not his own life, his image, his nature formed in thee? Did he not live, did he not die, did he not rise again, and is he not at God's right hand, and hath he not an unchangeable priesthood, that he may *bring us to God*[s], *and purify to himself a peculiar people, zealous of good works*[t]? Be *confident of this very thing, that he which hath begun a good work in thee will finish it until the day of Jesus Christ*[u]. Do but let him know every day that thou *lovest righteousness, and hatest iniquity*[x], and he will crown thee with more of his grace. For it is the character he hath given of himself; and he will love to beautify his own image, and make it fairer and clearer wheresoever he finds it. Do but *work out thy salvation with fear and trembling*[y], *lest thou shouldst neglect such great salvation*[z], *now that he worketh in thee to will and do of his good pleasure:* and thou needest not fear but that he will continue to work in thee for ever. That little light which is in thee shall increase to perfect day. Thy love, though but like a spark, shall burn and flame; and thou shalt *shine as a light in the world, in the midst of a crooked and perverse generation, holding forth the word of life*[a]. *Faithful is he that calleth thee, who also will do it*[b]. And therefore, *Rejoice in the Lord always; and again he saith, Rejoice*[c]. *For the joy of our Lord is our strength*[d]: and they that rejoice greatly in his holy comfort shall go from strength to strength; every one of them shall, in the high and holy place, appear before God.

And here remember, that the more thou canst forego thy own will to satisfy his, the more assured thou wilt grow that he delights in thee, and will rejoice over thee to do thee good: and so thou canst never fail to find thy joy in him to be full. Therefore resolve particularly all this month to meditate often upon his absolute resignation to his Father's will in all things;

[s] 1 Pet. iii. 18. Heb. vii. 19. [t] Tit. ii. 14. [u] Phil. i. 6.
[x] Heb. i. 9. [y] Phil. ii. 12. [z] Heb. ii. 3. [a] [Phil. ii. 15, 16.]
[b] 1 Thess. v. 24. [c] Phil. iv. 4. [d] Neh. viii. 10.

of which he hath given such a perfect example from the beginning to the end of his life. When he came into the world he said, *Lo, I come to do thy will, O God*[d]. When he preached among men he protested, saying, *I can of my own self do nothing: because I seek not mine own will, but the will of the Father which hath sent me*[e]. And when he was an hungred, he protested again, *My meat is to do the will of him that sent me, and to finish his work*[f]. And when he was in the bitterest agony, from which nature was passionately averse, he submitted himself nevertheless with the greatest meekness, saying, *Not what I will, but what thou wilt*[g]. *Not my will, but thine be done*[h]. Labour thou to form thyself to the same mind and disposition both in doing and suffering: remembering the word that he said unto his apostles, *The disciple is not above his master, nor the servant above his lord*[i]. *It is enough for the disciple that he be as his master, and the servant as his lord*[k]. *If ye know these things, happy are ye if ye do them*[l].

The prayer and thanksgiving afterward.

Almighty and most merciful Father, the fountain of all life and happiness, who bountifully communicatest thy blessings, and everywhere overflowest in thy mercies to all thy creatures; more especially to the sons of men, who are surrounded with an ocean of them, the bounds of which we cannot see, and the depth whereof we cannot fathom; and the more thirsty any souls are, and humbly desirous to receive them, the more it pleases thee to pour out thy mercies upon them; the more thou delightest in the issues of thy bounteous goodness to them: I, thine unworthy servant, encompassed about with thy salvation, come to make my humble acknowledgments, and such returns of love and dutiful affection as I am able, to thy divine majesty. If I had the spirits of all creatures united in me, I could not conceive or worthily express thy lovingkindness; who hast raised me out of nothing to an excellent degree of being; indued me with reason and wisdom; instructed me in the Christian faith; and therein let me see such things as *eye never saw, ear never heard, nor did it enter into the*

[d] Heb. x. 5. 7. [e] John. v. 30. [f] iv. 34. [g] Mark xiv. 36.
[h] Luke xxii. 42. [i] John xv. 20. [k] Matt. x. 24. [l] John. xiii. 17.

heart of man to conceive[m]: that the *Lord God should dwell among us*[n], and our nature be *exalted at his right hand, far above all angels, principalities, and powers, and every name that is named, not only in this world, but also in that which is to come*[o]. Blessed be the infinite wisdom and goodness of God, which sent his Son Jesus, born of a woman, to die for us, and to be a propitiation for our sins: and by means of death hath crowned him with glory and honour, that we might have a blessed hope of glory, honour, and immortality together with himself. I ought to be overwhelmed with the thoughts of thy mercies, which I cannot comprehend. The great load of them, the exceeding great load of them, ought to press my heart continually to send them all back again in eternal love and obedience. Accept, good Lord, I beseech thee, of such poor expressions of them as I have now made unto thee, and of my vows at thy holy table to tender unto thee better. There thou hast been pleased to give me a sweet remembrance of thy past lovingkindness, and assurance of the future. Bestow upon me, likewise, such a wise and considering heart, that I may sink my thoughts deeper and deeper into the vast sea of thy mercies, and think myself happy when I am filled with such a great sense of them, that all my thoughts, desires, and actions are under the power of heavenly love. O that the love of God my Saviour may be ever admirable in mine eyes! that I may delight to think of thy love, to speak of thy love, and to imitate thy love; so that all inordinate affections may die in me, and I may perform most ready and easy obedience to all thy commands. Thou hast laid also great engagements upon me, in that whilst thou makest this extraordinary provision for my soul, thou hast not neglected my body, but taken care that a world of good things should serve my needs and pleasure continually. O that my heart were but duly sensible of all thy goodness! I know then that I could not deny thee any thing thou desirest, who hast opened thy hand so liberally to me, even beyond my desires. I could not but trust thee, and resign my will wholly to thee, and be contented with what thou orderest for me; and *in every thing give thanks, which is thy will in Christ Jesus concerning me*[p].

[m] 1 Cor. ii. 9. [n] Ps. lxviii. 18. [o] Eph. i. 20, 21.
[p] [1 Thess. v. 18.]

All that I have and can do is too little to give thee: I can love thee but a little, and therefore I desire that all the world would love thee, and worship thee, and glorify thy name: *For thou art great, and dost wondrous things: thou art God alone*[p]. *O that all the kings of the earth would praise thee, O Lord. Yea, that they would sing in the ways of the Lord: for great is the glory of the Lord*[q]. That they may think it their greatest honour to be the subjects of our Saviour, and their greatest security to obey him and observe his laws: that, being intrusted with thy divine power, they may employ it to right those that suffer wrong, to ease the oppressed of their burdens, supply the wants of the poor, defend the fatherless and widow, and comfort all mankind in their miseries. I recommend this church and kingdom, our sovereign and all his subjects, to thy most powerful protection, beseeching thee to endue us all with thy heavenly grace, to dispose us to love thy true religion, and to be zealous of good works; that our Lord and Master may be honoured by us, and all men may know we are his disciples by our loving one another. Now to *the most high God who liveth for ever, whose dominion is an everlasting dominion, and his kingdom from generation to generation; before whom all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth*[r], be blessing, and honour, and praise rendered, by me and by all creatures now and eternally. Amen.

AUGUST.

The meditation some day before.

Doth it not seem long, my soul, since thou wast at the table of the Lord? With what thoughts, with what affections then dost thou receive this new invitation to it? See what joy, what delight it raises in thy heart, that thou mayest know whether indeed thou lovest him or no. His love is so great that one would think it should never slip out of thy mind.

[p] Ps. lxxxvi. 10. [q] cxxxviii. 4, 5. [r] Dan. iv. 34, 35.

Our Lord hath done such great things for us that we may be tempted sooner not to believe them than to forget them. But this is one piece of the greatness of that love, that it hath taken care it should be alway remembered. He hath not thought it enough to die for us, but he hath left us a representation of it, and a command to *shew forth his death until he come.* What dost thou think of that command? Is it a burden to thee to yield obedience to it? Dost thou unwillingly hear the motion to go, and *do this in remembrance of him?* What! is it a sad thing to think of declaring the goodness of the Lord? to magnify the love of God our Saviour? to celebrate his praises? to profess ourselves his servants, and to engage to him our fidelity? Doth it make thee sigh to think of going to receive the tokens of his love? to represent the death and satisfaction of Christ Jesus for thy sins? to wait on God for the pardon of them? and to be put in assured hope of immortal life? Thou art not such a stranger, sure, to thy own happiness, but knowest better things, even things that accompany salvation. Give glory therefore to the Lord, that he calls thee again so graciously to shew forth his death: let him know that thou meanest to obey him (to attend him at his holy table), and thank him too. But with what blushing should we look there upon that love which we have sometime slighted! with what hatred upon those sins which murdered the Lord of life! With what joy should we think of the hope there is that they may be pardoned! and how should we stand admiring at that wise goodness which made that blood which sinners shed to be the expiation for their sins! Sure we do not believe these things, or else we shall begin already to feel our heart burn with love to him, and ready to offer itself in sacrifice before we come to his altar. Excite thy faith, that it may stir up thy love; and that may carry all the passions of thy heart along with it to him. Shew him that the desire of thy heart is to the remembrance of his name; that thy care is to please him; thy fear to offend him; thy joy to do his will; and thy sorrow that thou canst do no more for him. Let it be a great comfort to thee that he knows thy sincerity, and sees into the very secrets of thy heart; how affectionately thou studiest to be like him; what a pleasure it is when thou canst steadfastly think on him; how it grieves

thee when thy thoughts are broken, thy affections heavy and dull, and thy power falls so short of thy will and desires. And be assured that he pities thee; that notwithstanding this, he will kindly entertain thee, and receive the poorest oblation thou art able to make him at his table: *Eat, and be satisfied, and bless the name of the Lord*[s]. He hath invited thee; he expects thee; he loves to see thee there, and will make thee know that he loves thee, and delights to do thee good.

Let us go, my soul, and declare before angels and men that we are Christians, and mean to live and die in his holy religion. And let us now take shame to ourselves that we have at any time contradicted our belief. Let us acknowledge the breach of that faith into which we were baptized; and declare before we go how great a trouble it is to us that we love him no more, and how desirous we are and fully resolved to love him better and better.

The prayer some time before.

O eternal God, the Lord of life, of grace, peace, and all our comforts, it is of thy great mercies alone that I am not consumed, or that I lie not now groaning on a bed of sickness, but am invited to feast at thy holy table. I might have distasted and loathed even the ordinary food of my body; and thou continuest an opportunity, and some appetite, to receive the precious food of my soul. The grave might have been my dwelling, the worms my companions, and I been turned into rottenness and corruption; but now I am going to thy house, to be the companion of thy people, and to communicate with thee and my blessed Saviour, that I may be nourished to a blessed immortality. This is nothing else but thy marvellous mercy, and because thy compassions fail not; for I have too many ways violated thy holy laws, broken thy covenant, resisted thy grace, and undervalued thy eternal life. Thou hast adopted me early for thy child, sown the immortal seed of thy word in my heart, sent thy Holy Spirit to further its growth and increase to that never-dying happiness and bliss: but how little have I recovered of thy image, in wisdom, righteousness, and holiness, which hath been miserably defaced! how coldly have I sometimes entertained the motions of thy Holy Spirit,

[s] [Ps. xxii. 26.]

and been barren and unfruitful in the knowledge of Jesus Christ! how often have I heard of that great and dreadful day of reckoning, and been prone to follow the little pleasures of this life, as if I looked neither for joy nor misery in the other world! That faith which should save me might justly condemn me; and Jesus, my most compassionate Redeemer, without infinite mercy, become only a severe judge towards me.

Adored be thy patience and longsuffering to sinners! for ever magnified be that grace which gives me the least hope in thee, and presents me with another opportunity of humbling myself before thee, of entreating thy favour, of deprecating thy displeasure, and vowing myself again to thy service which I have covenanted to pay thee! O merciful God, have mercy upon me! have mercy upon me! according to the multitude of thy mercies in Christ Jesus, blot out all mine iniquities. I have not offended thee beyond the height, and depth, and length, and breadth of thine incomprehensible love in him declared to us; and there is still remaining in my heart some esteem of that love, and an inclination to love thee above all things, with an hearty desire to be purified and sanctified throughout both in body and in soul and spirit. Though not by works of righteousness which I have done, yet by thy mercy I hope to be saved, through the washing of regeneration and more perfect renewing of the Holy Ghost. That renewing virtue from above I most humbly wait for, and earnestly desire to be more abundantly poured on me. Deal with me according to my unfeigned resolutions to study to purify myself even as thou art pure; to walk before thee hereafter in all sobriety, righteousness, humility, meekness, peaceableness, charity; endeavouring to perfect holiness in thy fear. Vouchsafe me some earnests of this grace when I present myself before thee to commemorate the death of thy Son Jesus, *who was wounded for our iniquities, and bruised for our transgressions*[t]; that my heart may be deeply wounded with a sense of sin, and hate the very thought of every evil way, and choose to endure any misery rather than offend thy dearest love again. O that I might then feel my thoughts carried away from this world; that I could think then of nothing but thee, and the dying love of my sweetest Saviour, and the greatness of that love which I owe to him

[t] [Is. liii. 5.]

that died for me! Replenish my soul with holy thoughts; lift me up in heavenly meditations, and fill me with a multitude of devout affections, that I may be able hereafter to do and suffer all things for his sake, and never forget how good he is, and how good I have resolved to be. Without thee I cannot ascend up unto thee; and therefore I look for thy holy inspirations to accompany me in all my meditations, and prayers, and praises, and thanksgivings, and resolutions; that, attending upon this sacred service with love, and zeal, and delight, and devotion of spirit, there may be an happy meeting between me and my Saviour, and such an inseparable union contracted as may be at last consummated in eternal love and joy in his heavenly kingdom: to which I humbly hope to be brought, by thine infinite mercies in him who hath taught me to call thee Father, and to say, when I pray,

Our Father, &c.

The meditation afterward at home.

Seeing it hath pleased my Lord to tie me to himself by one bond more, and I have added a new resolution to all the rest, and made choice of him again for my only Master; how careful ought I to be that I prove not a false disciple! Hast thou never read or heard of an holy man, who never used the name of Jesus but he immediately added, not without the appearance of singular pleasure, My Master? This was his glory; this he thought the highest honour upon earth, that he served such a Master. Let this be one of thy thoughts every day; let it work in thy mind till the sense of these words be engraven on thy heart, My Master Jesus. Consider, that when thou wast baptized thou wast dedicated to his holy service; that if thou hast owned and confirmed that sacred covenant, thou hast renounced all other masters, the devil, the world, and the flesh, and professed thou wouldst be a servant of Jesus. And every time thou hast been at his table thou hast done this over again, and protested thou wilt have no other master but only him. Is there any cause, dost thou think, to repent of thy choice of following his service? Is it not a great preferment to be one of his family, who *is Lord of heaven and earth, the heir of all things, the Prince of all the kings of the earth, the Lord of life, and the King of glory?* Dost thou not profess in thy daily

prayers that "his service is perfect freedom?" Can any reward their servants like to the *blessed and only Potentate, who only hath immortality*[q]*?* Do any servants in the world serve in such hopes, or enjoy such promises, or receive such earnests, as he is pleased to bestow on his? Is not death the wages of sin, but the gift of God eternal life? What servants are admitted to such familiarity with their Lord as thou art at his table? who are entertained with such a feast, or live upon such delights, as they that receive his body and blood? And yet how zealous, how diligent, how forward are they to do their master's will, who serve only for the wages of unrighteousness! how proud is a man of the honour to follow the court of an earthly prince! but if he should be advanced to eat continually at his table, the world would envy his too great happiness. What a shame will it prove, then, if thou art not *fervent in spirit, serving the Lord*[r]*!* if thou dost not think thyself honoured enough, and art not well contented in any condition, who followest such a glorious Master! Thou wilt not pardon thyself if thou art unfaithful to him, or disgracest his service by murmuring, repining, dejection of spirit, or any other unworthy behaviour toward him. For what master ever merited so much at his servant's hands? We have heard of servants that have died for their masters; but where did we ever read or hear of a master that freely died even for his rebellious servants? The business was, Jesus would purchase us to himself by his own blood, and make us, if we have but any good nature in us, to be most entirely devoted to his cheerful obedience. Ask thyself therefore every morning, Whose servant am I? what did I promise my Master such a day? If I call him Lord and Master, why do not I do the things that he saith? And shall I go about my Master's business with a drooping countenance and a heavy heart? Shall I sigh when I hear his voice, though he bid me deny myself, and take up my cross, and follow him? Shall any of his commandments seem grievous to me, after so many, so solemn professions of love to him? God forbid that I should cast such reproach upon him! I have not so learned Christ Jesus, whose I am, and whom I serve; who hath said, *If any man serve me, him will my Father honour*[s]. Can there be words of greater

[q] [1 Tim. vi. 15.] [r] [Rom. xii. 11.] [s] John xii. 26.

grace than these? *God be thanked, that I was the servant of sin, but have obeyed from the heart that form of doctrine which was delivered me.* It is a favour to be *the servant of righteousness*[t]. I ought to account it an honour to receive his commands, and to study to do his will on earth as it is done in heaven. How comfortably then shall I live! how comfortably shall I die! how will it make my heart to leap for joy to hear that voice of his, *Well done, thou good and faithful servant; enter thou into the joy of thy Lord*[u]*!*

Here you may resolve to meditate, all this month, how our Lord and Master himself *took upon him the form of a servant; and being found in fashion like one of us, became obedient unto death, even the death of the cross*[x]. That absolute obedience of his you should set always before your eyes for a pattern: that you may not live as if you were ashamed of his service, or thought any thing below you, or too mean to submit unto, which he requires at your hands. Never suffer your reputation, your ease, your wealth, no, nor life itself, to stand in competition with his commands: but presently remember, that *though he were a Son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all them that obey him*[y]. And remember again, that *the disciple is not above his master; but every one that is perfect shall be as his master*[z].

The thanksgiving and prayer afterward.

For ever hallowed be thy great name, O Father of mercies, the God of love, the fountain of all good and blessedness. All the heavenly host delight continually to praise thee: they never cease to ascribe wisdom, power, dominion, riches, honour and glory unto thee, who livest for ever. O how great is thy goodness, who invitest us, that dwell in houses of clay, to bear them company in their praises and thanksgivings! They can add nothing at all unto thy fulness: but it is our happiness to spend our days here in loving thee, in speaking good of thy name, in doing thee honour and service; and to pass the life of the other world in the perfection of admiration, love, thanksgiving and obedience to thee, who hast *done such great things*

[t] Rom. vi. 17, 18. [u] Matth. xxv. 21. [x] Phil. ii. 7, 8. [y] Heb. v. 8, 9. [z] Luke vi. 40.

for us, of which we are glad[a]. Blessed be the name of God our Father, who hath raised us out of nothing; *and hath not appointed us unto wrath; but to obtain salvation by our Lord Jesus Christ*[b]: and of God our Saviour, who hath redeemed us from the hands of all our enemies, and purchased us with a great price unto himself: and of God our sanctifier, strength, and assister; the God of our salvation, who keeps us every moment from ruin and destruction. I thank thee, O Lord of heaven and earth, for that liberal portion which thou hast given me, thine unworthy servant, in thy grace and favour: for the knowledge of thy holy gospel, which hath brought life and immortality to light: for all the good instructions I have received from thy ministers, [and the tender care, religious education, of my parents, tutors and governors[c]:] for all seasonable reproofs, wholesome counsels, good admonitions, and every truth I have received from my friends or enemies: for the pious examples and good conversation of any of my neighbours: for all holy opportunities, and the leisure I have to attend upon this heavenly employment: for thy merciful chastisements, and thy wonderful deliverances: for all the good books thou hast brought to my hands; and the good advice which I have any way received: for all my benefactors; all those that love me, and pray for me: and above all, for thy gracious inspirations from above, the holy thoughts thou hast put into my mind, and the pious desires and purposes thou hast stirred up in my heart; with all the furtherances, helps and assistances thou hast vouchsafed me in my way to heaven: particularly now at this holy feast, where thou hast made me know and feel how good thou art, beyond the compass of all our thoughts.

What shall I return unto thee for all thy love? What shall I give unto my Lord, who hath given himself for me? I have given thee my whole self, and now devoted all the powers of my soul and body to thy service: that all my thoughts, my words, my desires, my passions and actions, may be disposed according to thy will, and not my own. And I think myself happy, O blessed Jesus, in the choice I have made of thee for my Lord and Master. I rejoice in the disposal I have made of

[a] Ps. cxxvi. 3. [b] 1 Thess. v. 9. [c] You may mention these and others, if you have had this benefit.

myself to thy service and obedience. For a world I would not revoke my consent to be absolutely ruled and governed by thee, as long as I live. *Sin shall not reign in my mortal body, that I should obey it in the lusts thereof*[b]. But here I come again to yield myself unto thee, my God, and to profess thy service to be the most perfect freedom, and the noblest employment: to beseech thy pardon for all mine unfaithfulness; and the constant power of thy Holy Spirit to assist me in the doing thy will here on earth, as it is done in heaven: that all my resolutions may be persevering, my endeavours successful, and my obedience perfect and complete in all things. Lord Jesus, do what thou pleasest in me, and what thou pleasest with me. *Truly I am thy servant, I am thy servant*[c]*:* and I will make my boast continually in this, that *I serve the Lord Christ*[d]. May I but ever love thee, and steadfastly cleave unto thee, and cheerfully obey thee, and faithfully live to honour thee: I desire nothing else. Come prosperity, or adversity; come sickness, or health; life, or death; so that I may but glorify thee, and be made conformable to thee, and bear thine image in holiness here, and in glory hereafter.

And let all the earth stand in awe of thee, thou Lord and ruler of the whole world. Let the hearts of all people submit themselves to thy kingdom and authority. *In thy majesty ride on prosperously, O thou most mighty, because of truth, and meekness, and righteousness*[e]*;* till all thine enemies fall under thee, and think themselves happy in thy most just and merciful government. I commend thine own family to thy gracious and powerful protection; and this part of it especially in these kingdoms: "that we thy servants being hurt by no persecutions may evermore give thanks unto thee in thy holy church," and triumph in thy praise, saying, *This God is our God for ever and ever: he will be our guide even unto death*[f].

Now unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever[g]. Amen.

[b] Rom. vi. 12. [c] [Ps. cxvi. 16.] [d] [Col. iii. 24.]
[e] Ps. xlv. 3, 4. [f] Ps. xlviii. 14. [g] Rev. i. 5, 6.

SEPTEMBER.

The meditation some day before the sacrament.

Shall we not be too bold in going so oft to the table of the Lord? May we not offend him by our forwardness to approach into his presence? No, sure, not if love carry us thither, and accompany us there. And who can want that, who knows and considers how forward he was to do that which we remember? When he came to offer himself a sacrifice for us, he saith, *Lo, I come: in the volume of the book it is written of me: I delight to do thy will, O God* [h]. And when he eat the last meal with his disciples, he said again, *With desire I have desired to eat this passover with you before I suffer* [i]. Behold what a hearty vehemence there was in his love! what an ardour in his desire, to be made an offering for us, and to be remembered by us! with what love should we commemorate his dying love! With what desire should our souls approach to his holy table, in remembrance of him, who took such content in dying for us, and was so desirous to institute this holy feast for a perpetual remembrance of his death! With the same joy that children use to welcome a festival; with such an hunger and thirst as a labouring man goes to his supper, ought we to go to the supper of the Lord; that we may cheer and refresh our souls with the memory of our Master and only Saviour; with praises and joyful thanksgivings; with the love of God and our brethren; with the hopes of his mercy here and eternally. Awake, awake then thy faith; call up thy love; quicken thy desires; excite all that is within thee to bless the Lord, and speak good of his name: say, with a great joy, Lo, I come according to thy command; and delight to do thy will, O God. With desire I have desired to do this in remembrance of my Lord, to declare thy mighty acts, and to show forth the greatness of thy love; to profess myself thy servant, and to glory in the holy name of my Master Jesus; to offer up myself unto thee, an oblation of love; to renew my covenant with thee, and with all my brethren; to give thee thanks that I am one of thy family, and

[h] Ps. xl. 7, 8; Hebr. x. 7. [i] Luke xxii. 15.

for all the benefits I have received, and thou hast still in store for thy faithful servants. But who is able to tell how much he hath done already for us? or find out all that he designs unto us? Who can praise him according to his excellent kindness, and his wonderful works for the children of men? The thoughts of angels are not wide enough to comprehend them: and if we had their spirits, and could love him and acknowledge him with their enlarged affection, it would be too little a present to make unto him. *O give thanks therefore unto the Lord, for he is gracious, for his mercy endureth for ever*[j]. O give thanks unto him, who is so desirous of us, such narrow souls, such little hearts, that can hold so little love unto him. Let us go to him, and desire that he would enlarge them; or that he would fill them to the height with his love. Since he is content if he may but lodge and dwell in our breasts, and have the government of us in his hands, let us go and vow that he shall possess us solely to himself; that no affection, no desire shall dwell in us, without his leave; and all be ordered by him just as he pleases. And let us show him now, that we have prepared no less gift than our whole selves to be bestowed on him; that we are very desirous of the honour to be commanded by him, and to do him service; and that if he will make us more desirous, more resolved and steadfast in these holy purposes, we will never cease to thank him in this manner as long as we live.

And approaching thus with all humility to him, may we not hope that he will accept us, and receive us as his friends, and embrace us with real love, and enclose us, as we desire, unto himself? Nay, he will hold us fast tied in the bonds and cords of his love: not to fetter and imprison us, but to unlock and open our narrow hearts by the power of it, that they may be enlarged into the true liberty of love to him, and to all the world. We may hope at last that it will become as unnatural to offend him as it is to kill ourselves, or kick against the bowels of a most indulgent parent: that obedience shall be our delight: that all good things on earth, which have been our hindrance, shall prove our encouragement and provocation to an holy life: and that our watchfulness over ourselves shall be so strict and severe, that we shall not be easily surprised;

[j] [Ps. cxviii. 1, 29; cxxxvi. 1, 26.]

but continually worship him, by presenting him with a spirit like his own, innocent, harmless, and delighting to do all good.

The prayer some time before.

O most mighty Lord, the high and holy one, who possessest eternity, who dwellest in the purest light, and whose majesty is enthroned in the midst of all the heavenly host, who are continually celebrating the praises of thy name, which is most excellent throughout the world: the light of thy countenance, I believe, is better than life; and one day in thy courts is better than a thousand. If thou wilt graciously shine upon me when I enter into thy gates to go unto thy table, if thou wilt fill me with the joys of faith, and love, and holy hope, I shall account that day the beginning of the eternal life, and remember as long as I live how gracious thou art. But I have little reason to expect to be so highly favoured by thee, who have forgotten ofttimes that reverence and fear that I owe to thee my Creator, and that love and dutiful affection which I owe to my Redeemer; and been too disobedient to many good motions of the Holy Spirit of grace. I have thought so much how to please myself, and so little of pleasing thee; spent so much time in the affairs of my body, and so little in those of my immortal soul, that I may rather sink into dejection of spirit toward the place of darkness, than hope to be lifted up toward heaven to behold the light of life. I am apt to think, that if I knew thee as the angels do, I should be filled with their love, and readily disposed to thy obedience, and spend myself in thy endless praises; whereas now that thou hast revealed those things to us, which the thoughts of angels entered not into, and has sent thy dear Son in our nature, and not in the nature of angels, and given him to die for us, and to open the kingdom of heaven to us, I have not loved thee with the love of men. I have felt sometime so little love to thee, that I have been apt to doubt whether I love thee. It hath been but a little spark in my heart scarce to be discerned, and hath not *shone*, as it ought to do, in my life, *before men* [k].

But thy gracious pardon, O Lord of love, I hope will make me admire thee and love thee exceedingly. Some small taste and savour of thine extraordinary kindness will enkindle in me

[k] [Matt. v. 16.]

the most ardent affection towards thee. And it is already the hearty desire and study of my soul, thou knowest, that I may love thee above all things; and that all my love may run into ingenuous, free, and cheerful obedience to every one of thy commands. They are all holy, just, and good: they are most lovely and gracious in mine eyes. I esteem thy precepts above all things to be most equal, beneficial, and highly conducing to the perfection and happiness of our natures: and choose most joyfully to submit myself to the sovereign authority of such tender love and goodwill towards us. O pity and pardon an humble suitor to thee, that his heart may ever be under the power of thy holy commands; and being captivated from all things here below, may become a subject of thy love. I wait on thee for the power of thy Holy Spirit now to come upon me, to fill me with thoughts desires and affections suitable to the duty which I am about to render to thee. That when I think of those sins which killed the Lord of life, I may vehemently abhor and utterly renounce them. And when I think of thy love, it may wonderfully raise and exalt my heart to love thee, delight in thee, and gratefully to acknowledge thee. And when I think of thy holy commands, my heart may humbly bow, and gladly resign itself to be governed by them: and the dying of the Lord Jesus set before my eyes may make me an offering holy and acceptable to thee for ever.

I am sensible how oft I fall short of my own desires and resolutions; and therefore again look up unto thee with an humble faith, for thy powerful presence with me: to enlighten my mind more clearly, to settle my wandering and unstable thoughts, to awaken the conscience of my duty towards thee, and towards all men, to compose and quiet all my turbulent passions and affections, and to confirm and strengthen all the holy purposes which thou workest in me. Vouchsafe, most gracious Lord, to accept and assist the faintest, but honest endeavours of my soul to please thee; to encourage and further every good inclination; to possess and fortify me against the most importunate temptations, and to enable me to quell and bring under the strongest oppositions to thy divine will. I deliver up myself absolutely with all my heart unto it; desiring and purposing to live in steadfast union and conformity with it; to maintain an humble and reverend sense of thy greatness

and goodness; soberly to use all the good things thou indulgest to me: to exercise righteousness, charity, meekness and gentleness to all men; to possess my soul in patience, to be contented with my portion, to pray without ceasing, and in every thing to give thanks, which is thy will in Christ Jesus concerning me. Sanctify, I beseech thee, the greatest worldly blessings to me, support me under the heaviest afflictions, fit me for the most sudden or lingering departure out of this life, and for whatsoever thy wise providence shall order for me while I stay in it; and by these means prepare me for everlasting glory. And O that the nearer I approach unto it the brighter sense of it may shine in my heart, chasing away the fears of death, and the cares of life: and that I may now begin it, by praising thee in the company of thy saints with joyful lips; and every day praise thee better, and long more for that happy state, where we shall have nothing else to do but love and praise thee for ever.

The Lord Jesus Christ be with thy spirit[1]: in whose holy words I further recommend myself to thy wonted mercies. Our Father, &c.

The meditation afterward at home.

Is there any need, after all thou hast heard and thought and said of thy blessed Saviour, that I should call upon thee, and bid thee love him? Need I entreat and earnestly beseech thee, my soul, to preserve the memory of his most obliging kindness, and exhort thee to go again and again to praise him in this manner? Methinks we may turn our thoughts and our speech to him, thanking and admiring the excess of his love, that he will let us approach thus near unto him. It is his love that he will at all regard us, and receive the love we offer to him: but it is a great marvel of his love, that he hath entreated us so often, and used so many arguments to us, and laid so many obligations to love him. What are we, that he should seek after us on this fashion, who had a mind to lose him? It is strange that he will accommodate and address himself to our very senses, that our dull flesh may not hinder us from loving him. Good Lord, that thy delight should be with the sons of men! Couldst thou not live, unless we lived also? Canst

[1] 2 Tim. iv. ult.

thou be at all the better for us? Have we been kind unto thee, since thou hast done this for us? or do we use half so many entreaties to thee to do us good, as thou hast done to us to be good to ourselves? O be astonished at the greatness of his mercy! Do but thoroughly affect thy heart with the height and depth of his love: and love will make more pathetical and moving exhortations to thee than any thought can invent. I will leave thee under the power and constraint of thy love. Cease to love him if thou canst, if thou dost but think of his love: but think withal what a hopeless condition that soul is in which the love of God in Christ Jesus cannot move and prevail withal to love him. And what may all thy brethren expect from thee, who are partakers of the common salvation together with thyself? Canst thou find in thy heart to offend him for whom Christ died? Wilt thou not open thy bowels of compassion towards others, when thou standest in so great need even of infinite mercies thyself? Shall some small differences between you sour thy heart, or blunt the edge of that affection which is sharpened by the Divine love to us when we were strangers and enemies to him by evil works? How canst thou choose but be ready to do good, and to forgive even those that have done evil to thee? to *bless them that curse thee, and pray for them that despitefully use thee?* remembering that *thy reward then shall be great, and thou shalt be the child of the highest: for he is kind unto the unthankful, and to the evil. Be thou therefore merciful, as thy heavenly Father also is merciful*[k].

Here resolve to meditate all this month very often upon that part of our Lord's example which he left us when he died, in *praying for his enemies;* his bitter enemies, his malicious and ungrateful enemies, his enemies that with implacable wrath most devilishly contrived the destruction of the most innocent, loving, obliging, and bountiful person that ever walked upon the face of the earth. Remember also how sweetly and mildly he treated even that villainous traitor, his own servant, who betrayed him with a base hypocrisy, saying no worse words than these to him, *Friend, wherefore art thou come? betrayest thou the Son of man with a kiss*[l]? And let not either the great-

[k] Luke vi. 28, 35, 36. [l] Matt. xxvi. 50; Luke xxii. 48.

ness of men's malice, or their barbarous requital of the benefits they have received from thee, or their treacherous hypocrisy, or their vile dissimulation, or any other aggravation of their crime, hinder thee from following thy Saviour, and stifle thy love to thy enemies: and particularly express thy love, by praying most earnestly for them; bewailing their folly and madness; pitying the ungodly hellish state wherein they are; and imitating the charity of heaven, to which thou recommendest them. Open thy mouth with meekness of wisdom, and let *the law of kindness be in thy tongue*[m]. Speak to them graciously who have disobliged thee: and *if thine enemy hunger, feed him; if he thirst, give him drink: heap coals of fire on his head;* that, if it be possible, he may be melted into better nature, and his *evil may be overcome with good*[n].

The thanksgiving and prayer afterward.

O most holy and ever-blessed Lord of heaven and earth, who only hast immortality, and dwellest in light unapproachable by mortal eyes, shining in the glory of thine own perfections, and not needing any reflections from thy creatures; thou art full beyond our thoughts, and ever communicating out of thy fulness abundantly beyond all that we can conceive. We cannot comprehend the vast number of creatures which thou hast made, who all praise thee, and declare thy magnificent goodness: nor are we able to fathom the least part of that bounty which feeds them, and provides for them, and takes care of them everywhere; much less can we comprehend thee, in whom they all live, and move, and have their being, and from whom they are continually supplied, without diminishing thy full goodness. We, the children of men, have received a more liberal share in thy blessings than the rest of our fellow-creatures, and had most large experience of thy never-ceasing love and kindness to us: for after we had spent and wasted those great treasures wherewith thou didst endow our natures, thou hast been pleased to grant us a new and better portion, and to raise us up again with the addition of many talents; having sent thy Son to redeem us, and to be the Author of a supernatural birth to us; to declare to us all the

[m] Prov. xxxi. 26. [n] Rom. xii. 20, 21.

will of thee our heavenly Father, and to give us exceeding great and precious promises, the expectation of which might encourage us to do all that thou requirest of us. Thou hast sent him, blessed be thy goodness, to bring us life and spirit; to strengthen us against all the powers of hell and earth; to break the force of all temptations; to sanctify even our afflictions to us, and the infirmities of our crazy bodies; to take out the sting of death, and to make it an entrance into an immortal life. Thou hast advanced him to intercede for us at thy right hand; to be our Advocate with thee, when by our weakness we sin against thee, or are afraid to approach thee; to pardon us, when we repent and return to thee; and to bless us, by giving us repentance, and turning us from all our iniquities. And to all other benefits thou hast added the comforts and refreshments of thy holy table, where I have now partaken of his most blessed body and blood: thou hast shewn me the greatness of my Saviour's love, and tied me in new resolutions to love and serve thee for ever, and given me strong assurance of thine everlasting mercies in Christ Jesus.

These very acknowledgments will witness against me, if I should carelessly throw away this new portion which thou hast given me in thy love: the remembrance of them will be intolerable, if I should not improve this extraordinary grace which I have now commemorated. I flee unto thee therefore again, O most merciful Father, for the help of thy Holy Spirit, to continue in me a perpetual memory of that love which thou hast bestowed on me, and of the professions I have made of an unmovable love to thee. O thou Inspirer of all holy thoughts and desires! O thou who delightest to encourage all those that seek after thee with thankful hearts! stop not the current of thy bounteous love; but as thou hast drawn me to thee, and moved me to devote myself to thy obedience, so preserve and keep these thoughts and purposes in my heart for ever. I believe thou hearest me, and wilt be with me; and filled with power and might, and with constant hope in thee, I will walk and not be weary, and run the ways of thy commandments, and not faint. To that Almighty goodness I commit myself, of which I have had such long experience. I will never doubt of thy readiness to assist and further me, but always look up unto the heavens, from whence cometh my help: *My help*

cometh from the Lord, which made heaven and earth. The Lord shall preserve me from all evil: he shall preserve my soul. The Lord shall preserve my going out and my coming in from this time forth, and even for evermore[o].

O that all the ends of the earth may see thy salvation, and worship thy name, for it is holy! and especially all those *to whom is given a kingdom, majesty, glory, and honour*[p], may evermore *praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase*[q]. *Let all the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice*[r]. *Let them say continually, The Lord be magnified, which hath pleasure in the prosperity of his servants*[s]. *O that all mankind would praise the Lord for his goodness, and for his wonderful works to the children of men! for he satisfieth the longing soul, and filleth the hungry soul with goodness. They cry unto the Lord in their trouble, and he saveth them out of their distresses*[t]. *Blessed be the Lord God, even the God of our salvation, from everlasting to everlasting. Amen, and Amen*[u].

OCTOBER.

The meditation some day before.

How long is it since thou thoughtest of the best friend thou hast in the whole world? And what were thy last thoughts of him? Didst thou not a very little while ago long for his company; and wish the time would come wherein thou mightest again enjoy him? Didst thou not count the days till that happy time, when he promised to return or send unto thee? And suppose he be dead; with what passion dost thou follow his memory? How art thou moved with the mention of his dear name? How glad to possess any relic of him, though it be but his shadow? Or how oft dost thou look upon the lively picture of him, which is drawn in thy own imagination? And dost thou

[o] Ps. cxxi. 2, 7, 8. [p] Dan. v. 18. [q] iv. 37. [r] Ps. lxviii. 3.
[s] xxxv. 27. [t] cvii. 8, 9, 13. [u] xli. 13; lxviii. 19.

think it could fail to put thee in mind of what he left thee in charge when he departed this world? Couldst thou forget the legacies he left thee, or the inheritance he bequeathed to thee, as the heir of his love?

O how long then is it, my soul, since Jesus was in thy thoughts? Canst thou not tell? Was there ever such a friend as he, that died to save thee? Can any one pretend so much to thy love, or merit of thee so kind a remembrance? Who is there that ever died for the sake of his enemies? O how precious, how dear should the name of Jesus be unto thee! With what joy shouldest thou receive the news that he is coming to visit thee! How welcome must this invitation be from thy blessed Saviour, whom, if thou lovest, thou canst not but long to see! It is the voice of thy well-beloved that calls unto thee, and saith, Come and feast with me; Come and see, by these sensible signs which I have left to represent me, how much my love hath made me to suffer for thee. Behold the lively figure of my body and blood, which was broken and shed to redeem thee. I have caused it to be made on purpose, that thou mightest not forget me.

What dost thou answer to him? Canst thou say, thou hast looked for this day? That thou thoughtest it long till thou mightest go to his house? or at least wast desirous to go and see him set forth crucified before thine eyes? Why, what good did the last sight of him do to thee? What pangs of love didst thou feel in thy heart? What pleasure, what joy in the remembrance of his kindness? Did it call all his commands to mind, and recommend them effectually to thy love? Did it stir thee up to his will, and make thee more zealous ever since, in working that which is pleasing in his sight? What didst thou think of the inheritance he hath given thee? *An inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for thee*[x]*?* Didst thou believe his word, and verily expect to *receive the reward of this inheritance*[y]*?* How did that faith then work in thy heart? Did it give thee extreme content? Having hope to see him, did it make *thee purify thyself, even as he is pure*[z]*?* Go then now, as a friend of his, and do the same again. Renew thy remembrance of

[x] 1 Pet. i. 4. [y] Col. iii. 24. [z] 1 John iii. 3.

him. Show him the belief thou hast in him; the love thou bearest to his name and word: how resolved thou art never to forget him; and how happy thou thinkest thyself in the portion he hath given thee in his grace and love. Profess to him, that his commandments are dearer to thee than thy life; and thou wilt sooner part with it than not perform his holy will in every thing. Vow to him again that thou wilt be true and faithful to him. Embrace all thy brethren there assembled with a kind affection, because they are his friends and followers. Desire that all the world should know him, and be acquainted with him; and that a perpetual memory of him may be preserved, by doing this as long as the sun and moon endure. And canst thou do it without those passions which the thoughts of a friend are wont to raise up in thy heart? None of them, sure, will be absent upon this occasion: they will all attend thee in this holy action, and thou wilt feel the greatest gratitude to thy Saviour, who hath done so much to deserve thy love, which is so little worth to him.

Then thou wilt hear him as good as say unto thee, *Son, be of good cheer, thy sins are forgiven thee*[a]. All that I have is thine. I will be an everlasting friend to thee, and make thee inherit all things. It is my Father's good pleasure to give thee a kingdom: and here I give thee the earnest of that purchased possession. What reason hast thou to doubt of the enjoyment, if thou art my friend, by doing whatsoever I command thee? Do not friends partake in each other's goods? My power, which I have over all things in heaven and earth, shall assist thee. My angels shall be thy guardians. My Spirit shall be thy guide and director. My comforts shall encourage and support thee. *Because I live, thou shalt live also: for I came that my sheep might have life, and that they might have it more abundantly*[b].

The prayer some time before.

O most holy and eternal God, who art good, and dost good; the whole earth is full of thy goodness. Thy mercy reacheth unto the heavens, and thy faithfulness unto the clouds. Thou art great in power, wisdom, and all other perfections; and therefore greatly to be feared, honoured and loved by all un-

[a] [Matt. ix. 2.] [b] John xiv. 19; x. 10.

derstanding creatures. When I consider how much thou hast done for me, or how much I have often promised to do for thee; I am on both hands confounded and ashamed in my own thoughts. Thou art my Creator, my Father, my Saviour, Deliverer, and constant Benefactor; the God of my life, of my health, of all my present comforts, and future hopes. I have promised often to be thy faithful servant, and thy dutiful child, to honour and glorify thee both with body and soul, and all the good things thou hast bestowed on me. In my baptism I was dedicated unto thee; and have many times confirmed that gift, and renewed my engagements to continue in thy obedience. In my promises, protestations and vows, I have been very liberal; but how sparing in performance, thou, who art acquainted with all my ways, knowest: and I myself know so much of my negligence, that I may justly wonder thou still retainest me in thy family, and lettest me enjoy the privilege of thy children. Adored be thy great longsuffering and patience toward me and all mankind. Thanks be to the name of the Lord, who, after our abuse of so many blessings, hath added the gift of his dear Son, and sent him to pay a ransom for us. O the unconceivable greatness of that love, which hath so much befriended the most ungrateful enemies! I humbly mention the blood of his cross, as a sufficient sacrifice, oblation and satisfaction, not only for my sins, but the sins of the whole world. I lift up my hands unto thee in his name, to receive that gracious pardon which he hath purchased for me; hoping through him, that thou wilt still continue thy love unto me, who am steadfastly resolved to love thee above all things. Far be it from me to think that the love of our Lord should maintain me in any rebellion against thee, or countenance my contempt of thy holy laws. No, love me so much, good Lord, as to change my will, and renew my nature into thine own likeness, that I may be truly a friend of God. I wish for no greater happiness than to feel my soul at peace and friendship with thee, by an entire and unchangeable love to all righteousness, goodness and truth. And I am going to remember his dying love; that with the heartiest affection I may devote myself wholly to thy love and service. I do as unfeignedly desire that all my sins may die, as I am glad that Christ died to be a propitiation for them. And I as sincerely offer up myself, my un-

derstanding, my will, my desires and passions, and all that I have unto thee; as I really believe that he offered up himself for me. O that the power of the Holy Ghost may accompany me; and unite my thoughts and affections to make a most thankful commemoration of his lovingkindness. Represent unto my mind most feelingly all that Jesus hath done and endured for our sake. Fix my mind and heart upon the inestimable benefits he hath obtained for me: that I may not only behold the outward figures of him, but receive those pledges of his love with the humblest reverence, with such a lively faith, and vehement love, and ready submission of my will to him, that Christ Jesus may be inwardly formed in me. I long for the happiness of knowing assuredly that I am a friend of his, by my delighting greatly in his commandments, and trusting myself and all my concerns entirely in his hands, and contenting myself in his love and good-will toward me, and rejoicing in the sovereign dominion, and power, and glory which thou hast given him; with most earnest desires that all the world may love and obey him. Amen.

Our Father, &c.

The meditation afterward at home.

With what unwillingness are we wont to leave the company of a friend in whom we delight! How doth the remembrance of him stick unto our mind! How often do we think of the kind words we heard from his mouth, and view the tokens he hath left with us of his love! Do we not use to cast our eyes behind us when we go from him, and look after him as long as he is in sight? Are we not glad to see but his back, when we cannot behold his face? O sweet Jesus, (then shouldest thou say to thyself,) who can be content to part with the thoughts of thee, when he sees the love thou bearest to us, and all the blessings thou impartest to thy friends and followers? What heart can endure to lose the sight of such happiness, or suffer thy remembrance to die out of its mind? I should look as far as heaven, rather than suffer thee to go out of my thoughts: and always be casting mine eyes to thy dwellingplace, that I may behold, at this distance, though never so little of thy most excellent glory.

So one would think in reason; but this dull flesh begins to

complain that it is tired, and cannot thus follow thee any further. It makes me sigh to think that I must lose this clear and lively sight which I have of thee. And yet, as heavy as it is, I will not cease to be often looking after my Saviour. What though I cannot always see him so as I have now seen him in the sanctuary, yet I will never forget him. And the darkest apprehensions of his love and favour shall ever be dearer to me than any object in this world. Blessed be his goodness, which hath given me such pledges of it as engage me to remember him. *I will be ever mindful to keep the covenant* I have made with him, *and remember his commandments to do them*[b]. And as long as I do his will (though I cannot always lift up my thoughts and affections as I would unto him) I hope I am his friend. O sweet words which I have heard from the mouth of my Saviour: *Whosoever shall do the will of God, the same is my brother, and my sister, and my mother*[c]. I have no other will, O Lord, but thine: and I will prove continually what is *that good, and acceptable, and perfect will* of thine; that we may be eternal friends by the constant union of our wills in one. Let my Lord command what he pleases, it shall be obeyed. Let him do what he thinks good; my will shall be done as well as his.

O my soul, thou hast said unto the Lord, Thou art my Lord: but my goodness extendeth not unto him, but to the saints that are in the earth, and to the excellent, in whom is all my delight[d]. They are his friends, and what thou doest to them he accounts it as done unto himself. Think thyself happy that thou wilt never want him whilst thou enjoyest them. Thou feedest him when thou feedest them. Thou goest to see him when thou visitest them in their need and misery. *Verily, I say unto you,* (they are the words of the Lord,) *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me*[e].

Resolve therefore all this month to endeavour to excite BROTHERLY KINDNESS, which is the fountain of charity. And look on it as a great part of the riches of the divine grace, that he is not only content to love us himself, but hath contrived ways and means that all men else may love us, and commands them so to do, as they hope to be saved. Begin

[b] Ps. ciii 18. [c] Mark iii. 35. [d] Ps. xvi. 2, 3. [e] Matt. xxv. 40.

this brotherly kindness then thyself, that so thou mayest be able to say every day, O how great is thy mercy, O Lord, that thou lovest me thyself, and wouldst have all the world to love me! O how great is thy goodness, that thou not only chargest them so to do, but engagest them to love me by thy love! Yea, to love me so as thou hast loved me and them, and so as they love themselves. How full, how incomprehensible is the love of my God, who would have me hated by none; but every man to be my friend, if I am in need, every man to do me good! How can I want who have such a Father, who hath made all men to be my brethren? How happy would he make me who labours to set all hearts open to me, that as many men as I see, so many lovers I may behold! Thou dwellest, O God, in love, and wouldst have me to do so too, by loving, and being beloved of all. What returns shall I make to the Lord for his love? He tells me that it is *love*. Love thy brethren, *love them with a pure heart fervently*[f]. This is the thing which I would have thee do. And this will make thee blessed for ever; by loving me and all others, and by being beloved of me, and of all men else that love me.

The thanksgiving and prayer afterward.

O Lord God Almighty, which is, which was, and is to come; who art the happiness of men and angels; and hast an innumerable company of beautiful creatures always beholding thy glories, satisfied with thy love, delighting themselves in thy praises; and to eternity can desire no higher pleasure than to be thy friends and servants: I cast down myself before thee, to join, as well as I am able, together with all that heavenly host, in lauding and magnifying thy great and holy name, and rejoicing in thee with thanksgiving.

Thou hast created all things, and for thy pleasure they are and were created. Thou hast redeemed mankind by the blood of thy Son, and raised us out of the dust, that we might sit with him in heavenly places. Thou hast sent the Holy Ghost the Comforter in signs and wonders, and divers miracles; in gifts of knowledge, wisdom, and prophecy; and in abundance of thy grace to renew and sanctify the hearts of thy faithful people. The apostles and ministers of reconciliation were thy

[f] [1 Pet. i. 22.]

gift, by whom thou hast brought the glad tidings of salvation into these parts of the world. The Sun of righteousness, praised be thy goodness, hath enlightened our eyes who sat in darkness and in the shadow of death. I have been thy constant care from my first conception and entrance into the world until this moment. Innumerable blessings thou hast bestowed on me, and still I hear the voice of joy and gladness. I behold my guides and instructors; and have the liberty to go into thy house, and I see my Saviour himself in the remembrances and pledges he hath left me of his dying love. I will never cease to adore and extol thy mercy; who hast kept me from going down into the pit, and saved my soul from the nethermost hell. Blessed be thy goodness for the constant provision of thy house; the comforts of thy Holy Spirit; the society of thy children; the hopes of heaven; and the tastes thou hast given me of immortal joys in this holy feast with my Saviour. As thou hast begun, good Lord, out of thine own undeserved love, to make me happy, so continue thy loving-kindness to me, till it be finished in perfect friendship with thee. Preserve in me, though never so weak, yet a constant and prevailing sense of thy goodness, that I may most willingly obey thee, and cheerfully do thy will in all things: that the very same mind may be in me which was also in Christ Jesus: *whose meat it was to do thy will, and finish the work of thee that sentest him*[f]. O that God would *count me worthy of this calling, and fulfil in me all the good pleasure of his goodness, and the work of faith with power*[g]. *That I may stand perfect and complete in all the will of God*[h]: *and the name of the Lord Jesus may be glorified in me, and I in him; according to the grace of our God, and the Lord Jesus Christ*[i]. I have given myself now again unto thee, and professed the strictest friendship with thee: Lord, *help me to keep it without spot, and unrebukable, until the appearing of the Lord Jesus*[j]. That both body and soul being preserved pure and undefiled as the temples of the Holy Ghost, it may be my constant guide, strength, and comfort; and lead me safely through all the difficulties and dangers of this world, the enticements of the flesh, and the crafts and subtilties of the devil, to a place

[f] John iv. 34. [g] 2 Thess. i. 11, 12. [h] Col. iv. 12.
[i] [2 Thess. i. 12.] [j] [1 Tim. vi. 14.]

of peace and safety in the regions above, where I may for ever dwell in thy love and sing thy praise. O that *all the people* did *praise thee, O God;* that *all the people* did *praise thee*[k]: that the whole earth were *filled with the knowledge of the Lord, as the waters cover the sea*[l]; and all those that know thee did walk worthy of thee, *as children of the light, and of the day, having no fellowship with the unfruitful works of darkness*[m]. Bless thy church planted in these islands, that we *may not receive in vain*[n] *that grace-bringing salvation which hath appeared to us, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world*[o]: but from the highest to the lowest *have grace, whereby we may serve thee acceptably, with reverence and godly fear*[p]. Comfort all my friends; forgive all my enemies; relieve those that are in any misery; draw all sinners to repentance; and help all good men to perfect holiness in thy fear: that at last, with one consent, we may all unite our hearts and tongues in thy everlasting praises.

Now *the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all. Amen*[q].

NOVEMBER.

The meditation some day before.

With what wonder and admiration do we entertain those things which are strange and unusual! The very news of them carries great numbers to see them, and the sight of them fixes their eyes on them as if they could never have enough of them. Behold here the wonder of wonders which thou art called to see, and feed thine eyes and heart withal. God is come to dwell in flesh. This flesh is made a sacrifice for the sins of the world. And he invites thee now to a feast upon that sacrifice, that thou mayest dwell in

[k] [Ps. lxvii. 3, 5.] [l] [Is. xi. 9; Hab. ii. 14.] [m] [1 Thess. v. 5; Ephes. v. 8, 11.] [n] 2 Cor. vi. 1. [o] Tit. ii. 11, 12. [p] Heb. xii. 28. [q] 2 Cor. xiii. ult.

him and he in thee. O marvellous love! What eyes ever saw such a sight as the Son of God dying on a cross? The only begotten of the Father bleeding as a malefactor? The glorious King of Heaven laying down his life freely for his own subjects: rebels, I should have called them, and enemies to him? Where are all my thoughts? Where is my admiration? What is become of my love? Whither are all my desires gone? It will be a new wonder if they do not all assemble themselves together at the commemoration of such love, which doth me the grace to make me partaker of that body and blood which was so offered up to God. Strange! that my thoughts should be so heavy and my affections so cold! that my hunger and thirst, my love and my joy should be no more excited at the very motion to go to the house of God to make a thankful remembrance of his death! We think the angels lead an happy life in their blessed employment of giving continual praises to God: why do I not go then with a more forward joy into the courts of the Lord to *do this in remembrance of Christ*, which those heavenly creatures do not do? For *he hath not taken hold of the nature of angels, but of the seed of Abraham*[n], for whom he hath prepared also this sacred food, of which they never tasted. *Unto which of the angels said he at any time, Thou art my son, this day have I begotten thee?* or, *Sit thou at my right hand, till I make thine enemies thy footstool*[o]*?* Art thou not desirous of honour, and greedy of gainful preferment? Art thou not prone to seek great things for thyself? What greater honour or dignity can there be than to be so nearly related to the Lord of all; to be a member of him that is Head of all principalities and powers? Behold the treasures of grace and glory which he offers thee, and by these signs of his body and blood would make over to thee. Is not love the very life and soul of the world? Is it not the joy and satisfaction of hearts? Behold here the worthiest object of it that ever was. See how he would fill and possess thy whole soul with perfect contentment. And lest thou shouldest be so unhappy as not to dwell in love, see how he would engage thee by these bonds in which thou art going to tie thyself, to *love the Lord thy God with all thy heart, soul, and strength, and thy neighbour as thy-*

[n] Heb. ii. 16. [o] i. 5, 13.

self[p]. How doth he comply with thy most natural inclinations! How doth he study to gratify thee in thy most noble desires! Call up thy best and purest thoughts. Strain thyself to the height of admiration. Endeavour to forget all other things, and only to look at present upon Jesus. If anything can make thee love God, it must be his love. If anything can make thee hate sin, it must be this sacrifice for it. If anything can make thee willing and obedient, it must be his obedience to the death. Think then, when thou comest into his presence, that thou seest him hanging on his cross. Think thou seest him spreading out his arms, and resigning himself to the will of God: that thou beholdest his gaping wounds, and the blood trickling down his sacred body: that thou hearest him cry unto thee, Did I not love thee when I bled to death for thee? Did I not love thee when I endured this pain and sorrow to redeem thee? Could I do more than give myself to deliver thee from death, and open the kingdom of heaven and eternal life? and then what heart is there that need be taught what it should say and what it should do on this occasion? Who can refrain himself from giving blessing and praise and glory in the highest to him? Who can want thanks to render him for such invaluable benefits? or find in his heart to deny him his service? Nay, who would not rejoice to think of serving one that hath merited thus of him, and intends to reward his duty with that very glory which the Father hath given him? Our Lord cannot but expect to see thy mind fraught with heavenly thoughts, and a most high esteem of him; thy heart mighty full of love, and vows, and resolutions ready to be presented to him; thy will bowing and submitting itself wholly to his disposal. And to all such he saith by his ministers, Come to my supper, for all things are ready; Come, and take this holy sacrament to your comfort. Rejoice with me, and be exceeding glad: for I love you, and will love you to the end.

The prayer some time before.

O most holy Lord of heaven and earth, the greatest and most desirable good, the only rest and satisfaction of our souls: whom to know is the beginning of life; whom to love purely is our perfection upon earth; whom to possess in an unchange-

[p] [Matt. xxii. 37, 9; Mark xii. 30, 1; Luke x. 27.]

able wisdom, charity, and purity, is heaven itself: it was thy great goodness to make us to know thee, and love thee, and be like unto thee; and a greater to sue unto us and entreat for our affections. But it is the greatest of all, a miracle of thy love, that thou hast sent such a person as thy Son Jesus to beseech us, and to add mighty importunities to his entreaties; that we would do that which we ought to be desirous to be admitted to do, as the greatest happiness we are capable of. Lord, what is man that thou art thus kind unto him? We are very little things, hugely below so much of thy notice. We are naturally infirm and crazed in our bodies: and our understandings are shortsighted, our reasonings weak and childish, our passions easily disordered, our resolutions inconstant; and by sin we have made ourselves worse, and turned these into greater mischiefs. So that if thou hadst been pleased to shew but a little pity and compassion to us, and not suffered us to become extremely miserable, what could we have expected more from thy goodness? But that thou shouldest design to advance such piteous and wretched things as we are, who know not how to value and esteem thy benefits, to the state and dignity of thy children, to make us like thyself in righteousness, goodness and truth, and at last to give us a blessed immortality in soul and body; O how astonishing is this love! which thou hast shewn to us in the Son of thy love the Lord Jesus. I am ashamed to think that this grace hath waited so long upon me, and been no better entertained and improved: that my apprehensions of it are still so dull, my reasonings of so little force, to constrain my whole soul unmovably to love thee, delight in thee, and to live to thee for ever. I most humbly flee to that grace which hath abounded thus towards me, for the pardon which it hath promised to those who yield themselves to be governed by it. O let not thy unwearied goodness be provoked yet to cast off the care of me; but continue to hold before mine eyes thy love in Christ Jesus, and the great glory which he hath purchased for us, till my heart be overcome and subdued perfectly to his obedience. That I may abandon every evil way which is inconsistent with the enjoyment of his favour and happiness; and it may be the very business of my life to purify myself as thou art pure; from all inordinate cares and fears, from sensual lusts and brutish passions, from anger and hatred, envy and

malice, pride and vanity, falseness and dissimulation, murmuring and discontent, and whatsoever is opposite to thy blessed nature and will declared by Christ Jesus. O that the faith of Christ which thou hast already planted in my heart may take a deeper root; that as I believe him to be the Lord of all, who died for me, and bought me with a price, and is risen again to be the author of eternal salvation to those that obey him, and will come to judge the quick and the dead; so I may constantly reverence him, and religiously keep his holy commands, and steadfastly trust him, and make him my hope, and *love his appearing*[n], that I may be *found of him then in peace*[o]. And now that I am going to make him my renewed acknowledgements, and devote myself to his holy obedience, Lord, fill me with such worthy thoughts, affections and resolutions, that I may know that I love him, and may rejoice in hope of his eternal love unto me. O that nothing may interpose when I am at thy table to hinder the effect of these holy desires; that no cloud may arise in my mind to obscure my sight of his love; no vain thought to draw me aside from meditating on his death and passion for my sake; but I may be carried then and always with a strong and irresistible inclination to do his will.

Let my prayer come before thee as the incense; and the lifting up of my hands as the evening sacrifice[p]. *Hear me, O Lord, and give ear to the voice of my supplications: in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified*[q].

Our Father, &c.

The meditation afterward at home.

What our Saviour said to the people concerning John the Baptist may be imitated by thee with a small alteration. *What went ye out for to see? A reed shaken with the wind?* (a thing of no moment?) *But what went ye out for to see? A man clothed in soft raiment?* (Some worldly pomp and bravery?) *Behold, these are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and*

[n] [2 Tim. iv. 8.] [o] [2 Pet. iii. 14.] [p] Psal. cxli. 2. [q] cxliii. 1, 2.

much more than a prophet. For among those that are born of women there is not a greater prophet than John the Baptist[r].

Where hast thou been? mayest thou say to thyself. At an ordinary meal, or a common entertainment? What wentest thou out to receive? a piece of bread and a cup of wine? that we have in our own houses. Or what wentest thou from home to see? a dumb show, a silent gravity, a company of men with serious looks and sad behaviour? those we may see among them that mourn for any dead friend. Or what wentest thou out for to see? bread broken, and wine poured out in a solemn and holy manner by the appointment of Christ Jesus? Yea, and much more than so! Christ himself, the Son of the Blessed, under those signs and figures of his death. This is he of whom it is written, *Behold the Lamb of God, that takes away the sins of the world*[s]. Verily, there is none born of women like unto him, the only begotten Son of God, the heir of all things. And thou hast been at his table; thou hast beheld the astonishing love of God in delivering him up to suffer for thee: thou hast received the pledges of his dearest love, and the earnests of all those goods that he possesses. Couldst thou see no beauty in him, that thou shouldest desire him? nor taste no pleasure in having friendship with him? Is it nothing to partake of the merits of his sufferings? to be made the son of the King of heaven, and the heir of his love, by being made partaker of his divine nature and disposition? Where were thine eyes then? What were thy thoughts doing? None ever believed and considered this love that God bears to us, who was not moved and inflamed by it to love him above all things. For the Creator and possessor of heaven and earth to love thee, what a word is that? Who can hear it and not be at once both amazed and transported? especially when he loves thee so much as to send his own Son unto thee, yea, his only Son, the Son of his love: who hath so loved thee, as to spend his dearest blood in thy service; and all this freely, without any motive but his own love, and to procure us the greatest blessings, no less in conclusion than immortal life. What heart can think of this and not be overpowered by it? And need he

[r] Luke vii. 24. [s] [John i. 29.]

entreat thee not to forget the love he hath shewn unto thee? to spend a few thoughts every day on such a friend, that hath deserved so much of thee? A mean request, which should be granted, one would think, without the asking. And wilt thou be at no pains to preserve his memory? Shall he slip out of thy mind, unless he force himself into thy company? It is easy to be warm by a fireside. It is almost impossible not to be moved, when the person we love is before our eyes. But when we are gone from the fire, we must exercise ourselves not to grow cold again. And when a friend is at a distance from us, we must look upon the tokens we have received of his kindness, or some other way bring him to our remembrance: or rather, our great love to him will often present him before our imagination. Do but love thy Saviour then in an hearty manner, and how canst thou fail to love him more? That little thing is all that he desires of thee, that thou wouldst love him best; and then do even what thou wilt.

For you may consider, that it is the nature of all love not to let our heart be joined to any other object which shall in any degree prejudice that which is principally loved. Whatsoever is esteemed, honoured, and admired by us above all others, will not permit any thing to be entertained that shall any ways injure it in our thoughts and affections. We are naturally averse to any such objects, and reject them with disdain, as those which are inconsistent with our better desires. If thy Redeemer therefore be advanced and seated in thy heart by an unfeigned love to him above all things on earth, it will render everything despicable which would draw thy heart from him, or in the least abate thy devotion to him: thou wilt look upon it as a base temptation, and an unworthy offer, which is not only to be slighted and rejected, but hated and loathed. Thou wilt say, I am *dead to sin*, I cannot *live any longer therein*[t]: I have done with all your adulterate pleasures: Jesus is my joy, my life, and my crown; what pleases him pleases me: his love is a law within my heart; and therefore I delight to do thy will, O God.

And the more to fortify thyself, thou mayest often meditate all this month upon the courage and constancy, the fortitude and magnanimity of Jesus, in asserting the truth of God. For

[t] [Rom. vi. 2.]

this is particularly remembered by St. Paul, as a part of his character, that *he witnessed before Pontius Pilate a good confession*[s]. By which we should excite ourselves, out of love to him, to *follow after righteousness, godliness, faith, charity, patience, and meekness*, whatsoever it cost us. Let the dangers be what they will, we should still *fight the good fight of faith, lay hold on eternal life*[t]. For *herein is our love made perfect, that we have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth away fear: because fear hath torment. He that feareth is not made perfect in love*[u].

The thanksgiving and prayer afterward.

I humbly offer unto thee, O Lord, together with the whole company of heaven, the sacrifice of praise and thanksgiving, which is eternally due to thy most bounteous goodness. The whole world was made by thee out of nothing: the heavens, the earth, the seas, and all that are therein, confess themselves the work of thy infinite wisdom and power. Out of the dust thou hast framed our comely bodies, and inspired into them immortal spirits, on which thou hast engraven thine own image. Thou didst put thine own majesty upon us, that all thy creatures here should be obedient to us, and we be obedient only to thee, the great Lord and Governor of all. O how great was the honour which thou conferredst upon us! and how much more wonderful the grace thou hast given us in Christ Jesus, after our disloyalty and shameful disobedience to thee! Thou hast sent him to redeem us from hell and death by his precious blood: and given thy Holy Spirit to sanctify our hearts, and assist us in our duty: thy gospel to be our rule; thy Son to be our example: thy ministers to be our remembrances: thy sacraments to be the signs and seals of thy blessing. I have now tasted of thy great and abundant love. Thou hast feasted me at thy table; and satisfied me with thy good will towards me; and filled me with joy and gladness in thy favour more than if all the riches on earth had been increased. What shall I render unto thee, and do for thee, who hast done all this for me, who am less than the least of all thy mercies? My heart burns within me till I have offered up myself again

[s] 1 Tim. vi. 13. [t] 11, 12. [u] 1 John iv. 17, 18.

unto thee, and resolved to spend my days in praising, loving, and serving thee to the best of my power. O that this holy sense of thee may never quite vanish out of my mind; but I may be always inclined to think of thee, to declare thy loving-kindness, to approve myself to thee by studying and doing thy will with cheerfulness of heart! I have now knit myself to thee by new bonds and engagements, which I desire may be never loosed. O that my vows and promises may stand as fast as thine everlasting covenant! that nothing may make me break my faith, which I have now in my baptism given to thee; but I may always, as I stand bound, most heartily continue "to believe in thee, to fear thee, to love thee with all my heart, with all my soul, and with all my strength; to worship thee, to give thee thanks, to put my whole trust in thee, to call upon thee, and to honour thy holy Name and Word, and to serve thee truly all the days of my life." And assist me by thy heavenly grace to do my duty also faithfully towards my neighbour: "to love him as myself, and to do to all men as I would they should do unto me: to love, honour, and succour my father and mother: to honour and obey the king, and all that are put in authority under him: to submit myself to all my governors, teachers, spiritual pastors and masters: to order myself lowly and reverently to all my betters: to hurt nobody by word or deed: to be true and just in all my dealings: to bear no malice nor hatred in my heart: to keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: to keep my body in temperance, soberness, and chastity: not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me[x]."

I desire also the good of all mankind; that they may partake of the knowledge of the Lord, and enjoy the fruits of his death and resurrection: especially that all Christian people may walk worthy of the Lord, who hath called them to his heavenly kingdom. And particularly all kings, princes, and governors may be as careful to observe his laws as they are desirous others should observe theirs: that they may remember

[x] The words of the Church Catechism, which excellently expresses the duty we owe to God and our neighbour.

the honour thou hast done them in exalting them so high; to the end they may imitate thee, in doing good to all below them. Purge out of thy church every thing that dishonours the religion of our Lord, and endangers souls. Unite all the members of it in the profession of the true faith, and in sincere charity; that the poor may be relieved, the sick comforted, the fatherless and widows visited in their affliction, sinners reclaimed, the obstinate softened, and all that are in unbelief brought into the flock of Jesus Christ.

And grant unto us all that have communicated together this day that peace which passeth all understanding, humility, meekness, obedience, fortitude, contentedness, patience, longing desires after heaven, and willingness to die, that we may rest in a holy hope, and have a blessed resurrection with the just. Amen.

DECEMBER.

The meditation some day before the sacrament.

Need I be told, after a whole year's service at least of my blessed Master Jesus, what that duty is I am now going to perform unto him? Am I not preparing myself according to his command to make a solemn commemoration before God, angels and men, of his unheard-of love in dying for us? to make a profession of my sincere love and affection to him? to engage to him my fidelity? to renew the covenant that is between us? to open my heart to him, and to confirm to him the most absolute possession of my soul and body? to wait on him for his continued grace? and that I may feel the power of his death and resurrection? to shew him my willingness even to take up his cross, and to be his disciple and follower to the very death? to testify the love I bear unto, and the communion I desire to hold with, all the Christians that are throughout the world? to exalt the name of the Lord, and to speak his praises who would give his Son for us, and who hath condescended to a treaty of peace with us, and upon such easy terms to become friends with us, yea, reward us, and do great things for us? O

how sweet is the remembrance of these blessings! How happy am I that he will not let me forget them, but with a continued kindness invites me again to this delightful employment! I will go and give him thanks for all his benefits, and for this among the rest, that he hath made me so often partaker of his blessed body and blood, and now gives me a new opportunity to celebrate in this manner the memory of his love. And O that my heart were lifted higher than ever, after so long acquaintance with him, in admiration of his grace, in faith, in love, in joy, in praise and thanksgiving, in strong and vehement desires, and in cordial resolutions to be his devout and faithful disciple! O that the hearts of all men else who shall approach his table may be disposed to the like zeal and fervent affection to his service; and so many souls as there are then present, so many living sacrifices there may be to God; so many wills resigned into his hands with ardent love! That so those holy spirits, which the apostle tells us were present in their Christian assemblies, may be invited to come into ours. And beholding nothing but what is reverend, serious, pure, and full of true devotion, they may be excited to rejoice and praise God together with us for our sincere affection to his religion. And they may make report among heavenly company above, that Christian piety is still remaining in the world, and that we have made a great increase and growth in it this year, by our frequent remembrance of the Lord Jesus; which may stir them up all to bless the great and glorious name of our God, which is exalted above all blessing and praise.

The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye angels of his: bless him all his hosts: bless him, all ye works of his in all places of his dominion: bless the Lord, O my soul[a]. Stir up thyself to bless the name of God our Saviour; who hath not cast us out of his sight when we threw off our obedience to him; but sent his Son to gather us again to him, to invite us by precious promises to endear himself to us by shedding his heart-blood for us, to open the gate of paradise once more, and restore us to immortality; to make us equal with the angels, and rank us among the eldest sons of glory. Let us go, and,

[a] Ps. ciii. 19—22.

if it be possible, excite a greater love in our heart toward him than ever we felt before. Let us offer up ourselves to him with a stronger flame of devotion, which may always burn and rise up higher and higher till it touch heaven; and lift us up thither where our Saviour is in the high and holy place, *God blessed for ever*[a]. Amen.

The prayer some day before.

Eternal God, whose omnipotent word brought me and this whole world of creatures into being: out of the fulness of whose goodness we are all fed and maintained; and by whose rich and abundant grace it is that our souls are not in a desperate and forsaken condition, but may approach with some confidence to thee our Maker, who in thy Son hast revealed thyself unto us, a most merciful Father: I fall down before thee in an humble reverence, to perform that religious duty which I owe thee as thy creature, and much more as thy redeemed one, through the purchase thou hast made of us by the blood of Jesus. I admire, adore and love all that I know of thee; I extol and praise thy wisdom, thy bounty, thy holiness and truth, which endureth for ever. I acknowledge myself beholden to thee beyond all my words or conceptions either. I reproach myself for this base ingratitude, and all the wrongs I have done thee. I confess the justice of thy proceedings, shouldest thou strip me of all those good things thou hast bestowed on me. I give thee the glory of thy ineffable and never enough to be valued love in thy Son Christ. I disclaim all opposition to thy will, as base, unjust, and unaccountable. I vow to thee my entire service and obedience: and approve all thy commandments as righteous, wise and good. I lay new bonds upon myself, to keep and observe them with my whole heart; and rejoice in thy precious promises, accounting them better than thousands of gold and silver. My hope, my satisfaction, my comfort is in thy word, which encourages me to wait on thee for the grace of thy Holy Spirit; blessing thee for that portion of it which I have already received. I thank thee for all thy other goodness to me, and trust thee for the continuance of it, as far as thou seest profitable in thy wise

[a] [Rom. ix. 5.]

Providence, to which I heartily refer myself. I hope thou wilt accept of these poor but sincere acknowledgments, and not condemn me out of my own confessions; but pardon my errors and miscarriages, confirm my holy purposes, pity my infirmities, and strengthen my pious endeavours: that I may perfectly mortify all sinful lusts and desires, faithfully discharge my duty in my several relations, thankfully and soberly use all thy mercies, patiently bear the heaviest afflictions, and improve my soul in wisdom and goodness by all the helps thou affordest me: by thy holy gospel, by the good counsels of others, the inspirations of the holy gospel, thy many remarkable providences about me, and whatsoever courses thou takest with me, to bring me safe through this world into an happy eternity. And now that I am about to address myself to the table of the Lord, O that I might have such a sweet remembrance of his love, as may revive my spirit, encourage my hope, excite me to all my duty, and put an humble confidence in me, to look up unto thee again for thy pardon, and for the grace of thy Holy Spirit, to enable me to please thee better ever hereafter. Thou who knowest all things seest that my soul waits for thee, O God, and longs to be more like thee, and is ready to offer up its understanding, will, and all its affections unto thee: that I may remain steadfast and unmovable in justice and charity, meekness and humility, temperance and purity, contentedness and patience, devotion and piety, with all other fruits of thy good Spirit. Suffer nothing to appear in my soul before thee, but reverend thoughts of thee, most zealous love to thee, passionate desires that Christ Jesus may live in me, and appear in all the actions of an innocent, harmless, and useful life. That so the day when I approach unto thee may be a day of good tidings of great joy; a day of peace and reconciliation, of feasting and refreshment, of comfort and encouragement, to walk before thee with a perfect heart as long as I live. *Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise,* help me always to *think of these things. And the God of peace be with me; and supply all my need according to his riches in glory by Christ Jesus*[b]. In whose

[b] Phil. iv. 8, 9, 19.

name and words, I still recommend myself to thy grace, saying, Our Father, &c.

The meditation afterward at home.

Thou art my portion, O Lord: I have said that I would keep thy word[c]. Why should I repent me of my choice, or start from my resolution? Thy counsels and commands are the surest guide; thy power the strongest defence; thy good Providence the fullest storehouse; thy eternal justice and holiness the best security; thy promises the richest treasure, and good hopes in thee our highest happiness. It is enough, enough, O Lord, to be beloved of thee, the all-sufficient good; who comprehendest all things in thy mind, and canst do all things by thy power, and delightest in raising such monuments of thy wisdom and greatness as thy Almighty love may dispense endless blessing unto. I am well satisfied now that I can say, *Thou art my refuge and my portion in the land of the living*[d]. The Lord is my portion, whom shall I envy? The Lord is my portion, for what shall I be discontented? The Lord is my portion, of whom shall I be afraid? *Why art thou cast down, O my soul, why art thou disquieted within me*[e]*?* How can his friends fail to partake of his bounty, who treats even his enemies with so much kindness? *My soul, wait thou only upon God; for my expectation is from him*[f]. *Trust in the Lord, and do good; and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thy heart*[g]. *Cast thy burden on the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved*[h]. *Wait on the Lord, and keep his way*[i]. *For the eyes of the Lord are upon them that love him: he is their mighty protection and strong stay, a defence from the heat, and a cover from the sun at noon: a preservation from stumbling, and a help from falling. He raiseth up the soul, and lighteneth the eyes: he giveth life, and health, and blessing*[j]. *All sacrifice is too little for a sweet savour to him, and all the fat is not sufficient for his burnt-offering: but he that feareth the Lord is great at all times*[k]. *The spirit of those that fear the Lord*

[c] Psal. cxix. 57. [d] cxlii. 5. [e] xlii. 11. [f] lxii. 5. [g] xxxvii. 3, 4. [h] Ps. lv. 22. [i] [Ps. xxxvii. 34.] [j] Ecclus. xxxiv. 16, 17. [k] Judith, ult. 16.

shall live; for their hope is in him that saveth them[l]. *My heart shall rejoice in him, because I have trusted in his holy name. Let thy mercy, O Lord, be upon me, according as I hope in thee*[m].

And I hope that I shall never forget thy word, which I have said that I would keep; the revelation of thy wisdom, the declaration of thy will, and the description of thy most holy and happy life. My God, *I have taken thy precepts as my heritage for ever: for they are the rejoicing of my heart. I have inclined my heart to perform thy statutes alway, even unto the end*[n]. This day I have added one vow more of consecration to thee. I have made over myself entirely to thee, to be thy portion. Whom shall I love, whom shall I serve; to whom shall I resign my will and ways? but only to thee the Father of lights, and the Father of mercies; who hast not thought thy Son too much to give to me. Never will I forget this happy day, which hath brought me a taste of the joy, and peace, and serenity, which spring from the very beginning of a God-like nature. I will alway be devoted to him. Let his will be done on earth, as it is in heaven: for it is the will of my heavenly Father. Let these words remain upon record against me, if I endeavour not to make him my pattern; and not only in that place, where I have now been, but in all my behaviour in this world (that great temple of his) demean myself holily and purely; with that humility, reverence, meekness and submission which becomes his presence. What have I here to do, but to show forth the glorious perfections of righteousness, mercy and truth, which I behold in him? and to declare the esteem I have of him, and my satisfaction in my portion; by modesty, contentedness, thankfulness, faith, patience, hope, joyful resignation of all my concernments, with an equal mind, to his wise disposal? This is my will, this is my resolution. And I will declare from year to year, that this I take to be my happiness.

And here it may be very fit to resolve often all this month, to reflect upon our Saviour's contempt of the world, when he had chosen to come and do the will of God. Riches, honour, glory and pleasure, were nothing in his account; in compare with the satisfaction of doing the pleasure of God, though it

[l] Ecclus. xxxiv. 13. [m] Ps. xxxiii. 21, 22. [n] Ps. cxix. 111, 112.

were by sufferings. He did not regard the esteem of men, nor what they said of him. Though he died an ignominious and disgraceful death, as well as lived a poor and despicable life, he was not ashamed nor dejected: but rather gloried in both: because his business *was not to please himself; but as it is written. The reproaches of them that reproached thee fell on me* [o]. Let the same mind be in us that was in him. *Let every one of us please his neighbour for his good to his edification* [p]. But overlook the censures and vain opinion of this world, with all the honours and preferments of it; so we may but approve ourselves to God, and his will be fulfilled by us. For *it is a faithful saying. If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him* [q].

The thanksgiving and prayer afterward.

O most high and holy Lord of heaven and earth, the author of every good and perfect gift: who art for ever to be humbly acknowledged, worshipped, loved and obeyed by me, and by all that know thee: I have often made thee my acknowledgments for my being, and all the comforts of it; for the hopes I have both in this life and hereafter: and now I come to renew them, that I may be more firmly united to thee in hearty love and entire affection. I cast myself down before thee, being even oppressed with the great load of thy mercies and benefits; which will not suffer me to dispose of my heart otherways than to thy obedience. As I owe my very being to thee, so all those good things which have made it not to be a burden and uneasy to me. I have enjoyed a long measure of health, and cannot tell that ever I wanted my daily bread, [yea, plentiful provision both for my necessity and my pleasure.] The days of pain and sorrow which I have endured, have been but few, in compare with the many years of ease and joy which thou hast vouchsafed me. I find now all my senses entire and perfect, and I have a great many friends and kind neighbours; and also a great deal of time to think of all this, and to prepare myself for thy eternal favour. How much am I indebted to thee, for the continued use of my understanding, reason and memory; that I can take notice of all thy

[o] Rom. xv. 3. [p] Rom. xv. 2. [q] 2 Tim. ii. 11, 12.

goodness, whereby my heart may be excited to love thee; which is the greatest happiness and pleasure of all. This, this, O Lord, is the greatest of thy mercies, that thou hast given me the knowledge of thy love in Jesus Christ, which cannot but constrain me to the greatest love of thee. And that thy Holy Spirit hath shone so often into my mind, and breathed so often on my will and affections; that thou hast pardoned so many faults, and waited so long for my amendment, and so earnestly importuned my return, and afforded me so many helps, and such a long time to perfect my repentance[r]. Thou hast added also now new pledges of thy love, and earnests of that immortal life, wherein I may complete my praises and thanksgivings to thee in the company of the blessed. *O how precious are thy thoughts towards me, how great is the sum of them! If I would go about to number them, they are more than the sand*[s]. I cannot count the least part of them; nor ever see any end of thy goodness: for even whilst I am thinking of it, I receive new favours from thee. Every moment is big with abundance of thy mercies, both to my soul and my body; for this life and that which is to come. But I know enough to make me admire and love thy goodness, and to make me ashamed of my forgetfulness and ingratitude: enough to oblige me eternally to thee; enough to make me fully contented, and to rejoice in thee as my portion. Behold, O Lord, I here again sincerely devote myself to observe thy commands, and keep thy holy word: I have chosen it as the rule and the comfort of my life, and I will ever cleave unto thy testimonies with my whole heart. I would not abuse thy mercies, nor grow careless, wanton and secure under the abundance of thy goodness; but look upon them as engagements, and mighty arguments, to love, acknowledge and obey thee for ever. Blessed be thy goodness, that I have such thoughts, and am so inclined. Accept of my good desires, purposes and vows, which I have made; and accompany me alway by thy gracious assistance, that I may accomplish what

[r] You may acknowledge what you may owe him also for good education, civil breeding, and that he hath perhaps inclined your heart early to be religious, whereby your conscience hath been kept from many wounds, and both soul and body from much dishonour, &c.

[s] [Ps. cxxxix. 17, 18.]

I have begun, and perfect holiness in thy fear. To thee I recommend all mankind, especially thy church and chosen people, all the rulers and governors of them; that they may remember thou art higher than the highest, the King of kings, and Lord of lords; who wilt judge all men, without respect of persons. Give pure zeal and knowledge to thy ministers, the grace of contentedness to the poor of the flock, and of an open heart to the rich; wisdom and discretion to those that are in their younger years, and an holy hope to comfort the aged. And endue them all with an humble meekness, that, *laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as new-born babes, they may desire the sincere milk of the word, that they may grow thereby, and offer up continually spiritual sacrifices, acceptable to thee by Christ Jesus*[s]. Amen.

[s] 1 Pet. ii. 1, 2, 5.

ON THE

FEAST OF THE NATIVITY,

OR

CHRISTMAS DAY.

The meditation before at home.

What amazing news is this! what an astonishing piece of love! that the King of kings, who needed nothing, and is able, by his omnipotent word, to command more creatures into being (if he wanted any subjects) than we can think of while we live, should send a kind embassage of peace to us vile worms, sinful dust and ashes. To us who were unworthy of a gracious look from him, should we have besought his favour to us that highly affronted his sovereign authority and sacred laws, he hath dispatched a glorious message, as if we were the greatest persons, and so many little gods. And had it not been too great an honour for us to think of, if he had sent one of his meanest servants in the heavenly court to visit us? Or if he had bidden an illustrious seraphim to come and comfort and cheer us by his bright appearance, or one of the cherubims to fly all over the earth, and make proclamation in their ears, that the King of Heaven would be reconciled to his rebellious subjects? Would it not have filled the whole world with wonder, and made all mankind stand at a gaze to see themselves so highly favoured? O what a grace then was it that God should send his Son, his only begotten Son, the Prince and sovereign Lord of all that heavenly host, upon this business of reconciliation! See, my soul, that which astonishes not men only, but angels

themselves, who proclaimed the birth of this Prince of Life with the loudest shouts of joy, saying, *Glory be to God on high, and on earth peace, good will towards men*[a]. Towards men, do they say? Lord, what are they, that thou shouldest put this honour on them? what are the greatest and noblest men on earth? what is their excellency and worth, that such addresses should be made unto them? O join thyself, my soul, as well as thou art able, with those bright morning stars that sang for joy when the foundation of the new world was laid, and said, Glory be to the eternal Majesty of heaven and earth, who possesses all things, and can suffer nothing, that he would deign to send to us his poor subjects. Glory be to his almighty love, who *so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved*[b]. O blessed Jesus, how ardent, how powerful was that love which brought thee down from the heavenly company above to us here on earth, yea, *to the lowermost parts of the earth*[c]; to be clothed with our rags, to dwell in our mortal flesh, in the likeness of sinful flesh! Mightest thou not at least have been apparelled like the best of men, and been found in the habit and fashion of the noblest of us? but thou wouldst also condescend to the form of a servant, that the most despicable of all mankind might never suspect they should be despised by the King of Glory. O what an humble love was this to us most wretched sinners! What heart can conceive the infinite force of it? How infinitely is it above all worlds! We do but declare that we know little of it if we are able to talk much about it. It is fit for our wonder and silent admiration; for adoring thoughts and devout ecstasies of love. Only I will go and declare in the assemblies of his people these wonderful works of the Lord; and publish his goodness with the voice of thanksgiving and praise.

Lord, what new wonder is that which there I behold! This glorious person murdered by his subjects. The new-born Prince of the world, the Heir of all things, *caught, and cast*

[a] Luke ii. 14. [b] John iii. 16, 17. [c] Ephes. iv. 9; Ps. cxxxix. 15.

out, and slain[d] by those to whom he was sent to demand their obedience. O the miraculous wisdom of this love! That he should be born, and come among us, to die for us! and take our flesh, that he might offer it on the cross, and make peace and reconciliation by being slain and shedding his blood! Go, my soul, and shew forth his death to angels and men; for this is the upshot of his love, that *while we were yet sinners Christ would die for us.* By this he hath made an atonement for us; by this he hath obtained an eternal redemption; with this offering God is well satisfied; and by this he hath exalted our nature to the right hand of God, that he may always appear in his presence for us. With what love, and joy, and zeal should we commemorate this never-to-be-forgotten love! With what hearty affection should we offer ourselves to him! How glad should we be of this new opportunity to vow to him our obedience! With what tender love should we embrace all our brethren, who are flesh of our flesh, and bone of our bone, as he is! And how comfortably may we hope that God will be gracious to us, who hath not only sent his Son to make his abode among us, but also to lay down his life for us! Let us go and bless his name, that *to us a Son is born, to us a child is given*[f], even Christ the Lord; that he *hath raised up a mighty salvation for us; and hath redeemed us out of the hands of all our enemies, that we might serve him without fear all the days of our life*[g]. And let us receive these earnests and pledges of his good will, as hopeful assurances that he will never end his love till he hath conveyed us thither where Jesus is. But how shall we come there, unless it be in those steps whereby he ascended from earth to heaven? Go therefore and offer to him an heart of flesh, to be moulded and framed into what figure he pleases. Desire him to form his own image in thee; to subdue thee perfectly to his will, that it may be thy meat and drink to do it, and to finish the work he hath for thee in the world. Think thou hearest him say, as Abimelech to the men of Sechem, to move them to elect him for their king: *Remember that I am your bone and your flesh*[h]. Behold my body, which I took for your sake. See here how dear you were to me, and how nearly related I stand to every soul of

[d] Matt. xxi. 39. [e] [Rom. v. 8.] [f] [Is. ix. 6.] [g] [Luke i. 74.]
[h] Judges ix. 2.

you. Will you not suffer me to rule over you? such a Lord as is so much concerned for you! Will you not be governed by me, that am your brother as well as your Lord? and then, methinks, we should all answer with one accord, Other lords have reigned over us; but now none but thou, O Christ, none but thou, O Christ, rule and reign over us for ever, for we are thy servants.

The prayer before.

O eternal God, the sovereign Lord of all creatures both in heaven and earth, who art before all things, and on whom they all depend; to whom we owe all honour and homage, all love and dutiful affection, all praise and thanks, service and obedience throughout our whole life: I acknowledge, O Lord, that I am never more unjust than when I do not render all this most freely and cheerfully unto thee. I cannot deny the debt wherein I stand engaged, though I have too often denied to pay it; for thou hast raised me out of the dust, and preserved me from returning thither again. Thou hast richly loaden me with thy benefits, endued me with principles of wisdom, righteousness, and goodness; made a world of good things to wait upon me, and minister to me, and expectest only reasonable service and an easy obedience from me, which thou hast sent thy Son to demand, and to intreat, and to give me an example of. This is the surpassing height of thy love, that thou wast pleased not to despise and reject us when we had despised all thy former favours, but even to assume our nature into an inconceivable nearness to thy own, and send thy Son Jesus to seek and save us when we were lost. I adore thy infinite condescension, O blessed Jesus, who *art not ashamed to call us brethren. And forasmuch as we are partakers of flesh and blood, hast also thyself likewise taken part of the same; that through death thou mightest destroy him that had the power of death, that is, the devil*[f]. Blessed be thy goodness, that *in all things thou wast made like unto us, that thou mightest be a merciful and faithful High Priest, to make a reconciliation for our sins*[g]. Let all the angels in heaven still praise him; for, as high as the heaven is above the earth, so great is

[f] Heb. ii. 11, 14. [g] Ver. 17.

his mercy above our thoughts. We were not worthy that thou shouldest so much as look upon us, or speak unto us; and then, in thine unbounded love, thou wast pleased to dwell in our nature, and *to send thy Son in the likeness of sinful flesh, that by a sacrifice for sin, he might condemn sin in the flesh*[h]. I see, O Lord, in that sacrifice how hateful sin was to thee when thou wast so full of love to us; and am going to thy table to renounce utterly every evil way, and devote myself to an holy and godlike life; to acknowledge thy wise goodness, who wouldst dwell in our flesh to sanctify and cleanse it; and give thy Son Jesus to die for us, that he might redeem us from all iniquity, and *purify to himself a peculiar people, zealous of good works*[i]. Accompany me, O God, by that mighty Spirit, through which he was conceived, and *offered himself without spot*[j] unto thee, that I may have a lively conception of him and his holy gospel in my mind, and be made conformable to him in everything, and offered up entirely, soul and body, to be ordered and disposed of as pleaseth him. It is but just and reasonable that his will, not mine, should be done; and it is no less my happiness than my duty to be governed by him who is the wisdom of thee, our God. I deliver up therefore my understanding, my will, my affections and passions, to be guided, directed, and ruled by his supreme and immutable counsels. Work in me a steadfast admiration and love of his purity, lowliness, meekness, patience, contentedness, and charity, that nothing may be so desirable to me as to have Christ Jesus, in all his divine virtues, formed in me. Hold, O Lord, this image of him always before mine eyes, that my life may be nothing else but a constant imitation of him, and both body and soul become the temple of the Holy Ghost; wherein thou mayest be truly honoured, heartily loved, highly praised and exalted, and purely worshipped and served. O that my mind may ever be employed in pious or honest thoughts; that my will may choose the better part, which can never be taken away from me; that I may set my affections on heavenly things, and not on things upon the earth; that I may use the world as one that seeks a better country: being cheerful, and yet composed; diligent in my calling, and yet working out my

[h] Rom. viii. 3. [i] [Titus ii. 14.] [j] [Heb. ix. 14.]

salvation; doing good to myself with all the comforts of this life, and likewise unto others. Give me the grace, good Lord, never to be weary of well-doing; to be just in all my dealings, faithful in my promises, mindful of my vows, upright in the discharge of my trust, inoffensive in word and deed, and an useful and peaceable member of church and state. Dispose me to be good in all my relations; obedient to those who are over me; kind to all my equals; compassionate and pitiful to those that are in misery; meek and lowly towards all men. O that riches may never make me forget myself, nor poverty tempt me to forget thee; that health may not make me confident and secure, nor sickness make me dejected and discontented; but I may be patient and constant in all adversities, religious and thankful in prosperity, and go through fulness and emptiness, honour and disgrace, good report and bad with the same evenness of mind, till I come to receive praise and commendation as a good servant of Jesus Christ, at the great day of his appearing. In whose most powerful name I continue to make my suits unto thee, saying, as he hath taught me,

Our Father, &c.

The meditation afterward at home.

Is not our heavenly Father very desirous that we should love him? would he else have appeared among us? would he have manifested himself to us; yea, manifested himself in our flesh? and more than that, purchased us to himself by his own blood? O how dear hath he paid for our love! Love him, love him exceedingly, that he may not lose the great price wherewith we are bought. But what love do we bear him, if we be not like him? What are we the better that a Saviour is born to us, if he be not formed in us, and dwell not in our hearts by faith? Was not this the end of his taking our nature, that he might purify it, and make us reverence ourselves more than to defile that which is so near akin to the Son of God? O most wise goodness, which, by becoming like to us, designed to make us like thyself! I see the humility of the blessed Jesus, who was born of a poor virgin: I see his sweetness, in accommodating himself to the vilest of us, and taking on him the form of a servant: I see how little he valued the riches, and the dignities, and the pleasures of this world; how contented he was in a

mean condition; how obedient to his parents; how courteous to the meanest clients, who came to receive, not to give. I see how liberal he was of his favours, how unwearied in doing good, how patient in suffering any evil; how he loved righteousness, and hated iniquity; how dear the honest heart was to him, and how odious hypocrisy. I see how meek he was when he was affronted; how loath his enemies should perish; how little concerned either in the calumnies or applauses of the world; how absolutely resigned to the will of God, and how desirous to do him honour. O how often did he thank his heavenly Father! how many hours did he spend in prayer and private converse with him! how joyfully did he suffer great pains to do great good; and at last laid down his life, full of hope in God to see a glorious resurrection! These are the beauties of Jesus which I admire: this is the image of him which I have vowed to carry always in my heart: this is the glory of human nature, the honour and dignity to which I would be preferred. I desire to be great in nothing but his humility; to be rich only in contentedness, patience, and good works; to be glorified in meekness and sweet condescension; to have the pleasure only of pleasing God, and my brethren to their edification; to rejoice that God's will is done, though mine be crossed.

And it is no small joy to see the beginning of this beauteous image drawn upon my heart. He that did not despise the virgin's womb will not despise the humble oblation I have made of myself to him, nor that little likeness he sees in me of himself. Dost thou not see, my soul, what great things come from mean beginnings? how a poor babe that lay in a manger came to be the King of glory? Hope in God, then, that thou shalt grow to a greater stature, and more exactly resemble thy dearest Saviour. He hath given thee assurance that he will not overlook thee, now that he sits on the throne of his glory: it is a throne of grace too, unto which thou mayest address thyself, and *find grace to help in time of need*[1]. Do but let him see how much thou honourest him; how precious his memory is unto thee; how thou art in love with his purity; and he that was manifested in our flesh will manifest himself in thee. He will adorn thee with all his graces, and make thee shine as a light in the world; in humble charity, meekness of

[1] [Heb. iv. 16.]

wisdom, in cheerful patience, and devout obedience. Blessed be God for this hope. I have no cause to envy the greatest persons; no, not her that carried him in her womb, and then in her arms; if there had been nothing more: for though we are apt to say, as the woman among the multitude did, *Blessed is the womb that bare thee, and the paps that thou hast sucked;* yet Jesus saith, *Yea rather, blessed are they that hear the word of God, and keep it*[i]. They that hear or believe his word conceive him in their heart, and they that do it bring him forth in their life. Blessed be Jesus for the least share I have in this blessedness! I will spend this holy day in praising him for the hope I have to partake of more of it. What can there be more delightful to those who know what it is to believe in him and obey him? and in what shall we spend the rest of this time, wherein we commemorate his coming into the world? Shall we be so uncivil to our Lord as to go more willingly to feast with our neighbours than to feast again with him? Shall we go to their houses with more cheer than unto his? I will never so dishonour him. God forbid that I should feast my body more than my soul. I will rather imitate the ancient Christians, who could find in their heart to meet every day before the morning light to sing hymns to our Saviour. I will at least be able to say with David, (O that all others may bear me company in it!) *I have gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday*[j].

The thanksgiving and prayer afterward.

O eternal Majesty of heaven and earth, the Father of mercies, by whom all things were made of nothing, whose almighty hand supports them from falling back into nothing again, and whose good providence keeps them from being miserable! thy wisdom is past finding out, thy power is irresistible, thy love and goodness is unmeasurable, and thy tender mercy is over all thy works. Oh, how great are thy tender mercies to us, O Lord! how large a portion hast thou given us in thy love! Thou hast not dealt so with any creature as thou hast done with man, on whom thou didst enstamp thine own image, and clothed him with immortality, and made him lord over the

[i] Luke xi. 27, 28. [j] Ps. xlii. 4.

works of thy hands: and so great is thy goodness, that when he had lost himself by departing from his obedience to thee, thou wouldst not so lose thy sinful creature, but chose rather to do wonders that he might not perish. Thou hast sent thy Son to seek after him, and restore him to thyself: thou hast not abhorred our nature, but loved us so much as to manifest thyself in our flesh, and honour us with the glorious title of thy sons, the brethren of the Son of thy love, Christ Jesus. I have remembered with all thankfulness, this day, his humble and loving descent from heaven that he might be born and dwell among us, to comfort us in this sinful and troublesome world with his Divine presence; to assure us of thy good-will to us, and invite us friendly to return to thee; to instruct and encourage us in our duty; to put us in hope of endless felicity; and at last to die, and give himself a ransom for us, that he might be touched with a sense of our infirmities, being *in all points tempted like as we are, without sin*[k]. I again adore, O Lord, thy most glorious Majesty; I reverence thy power and greatness; I wonder at thy wisdom, and am astonished at thy goodness; I have neither words nor thoughts befitting the inestimable benefits thou hast bestowed on us. O that the Holy Spirit which was in our Saviour would inspire my heart with devout affections towards thee, O God of all grace; that I may love thee more than I can express, more than now my heart can think, and I may join cheerfully with all the heavenly host above, that are still giving honour, blessing, glory, power, and dominion to thee for ever and ever! *For unto us a child is born, unto us a son is given; the mighty God, the Prince of Peace. Of the increase of his government and peace there shall be no end*[l]. *In him dwells all the fulness of the Godhead bodily*[m]. *And we are members of his body, of his flesh, and of his bones*[n]. *In him we are complete, which is the head of all principality and power*[o]; *and hath redeemed us by his blood, and made us kings and priests unto God*[p], *to offer unto him spiritual sacrifices*[q]; *and we shall reign with him for ever, Amen.* I confess, O Lord, that I am less than the least of all thy mercies; and though I have been ungrateful even for the greatest, yet thou continuest the course of thy

[k] [Heb. iv. 15.] [l] Is. ix. 6, 7. [m] Col. ii. 9. [n] Eph. v. 30. [o] Col. ii. 10. [p] Rev. v. 9, 10. [q] 1 Pet. ii. 5.

goodness, and hast now newly admitted me to the communion of Christ's precious body and blood. Thou pitiest also my weak and childish thoughts, my heavy and dull affections, and all the wanderings of my foolish imagination; and dost not estrange thyself from me, though I am so little moved by thy miraculous love. O thou who hast done such great things for me, bear still mercifully with me: exercise more of thy patience, and shew thyself exceeding great in forbearance and longsuffering towards me. Thou who hast given thy Son unto me, vouchsafe to send thy Holy Spirit to overshadow my soul, and form Christ Jesus within me; that, conceiving him in my heart by a lively faith and belief of his gospel, I may be made partaker of a divine nature, and express him in his holiness, meekness, humility, patience, charity, contentedness, and simplicity; in perfect innocence, in doing good, and entire satisfaction in thy fatherly love. O that the new life to which I am *born by the incorruptible seed of thy word, which liveth and abideth for ever*[r], and for the nourishment of which thou hast provided this holy feast of which I have now partaken, may increase unto a perfect age, *to the measure of the stature of the fulness of Christ*[s]; that so at last I may be begotten again from the dead, and be a child of the resurrection, to live for ever with the Lord. And for that end, dispose my heart, *as a new-born babe, to desire the sincere milk of thy word, that I may grow thereby*[t]; that since "thou hast caused thy holy Scriptures to be written for our learning, I may in such wise hear them, read, mark, learn, and inwardly digest them," that *I may obey from the heart that form of doctrine whereunto I have been delivered*[u]; and "by patience and comfort of thy word, embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ." Vouchsafe, good Lord, so to direct and govern me, that I may never profane this body, which thou hast so sanctified, honoured, and exalted, by intemperance, or any impurity; nor this soul, which is so dear to thee, by pride or envy, hatred or malice, wrath or revenge, covetousness or discontent; but I may repose a perfect trust and confidence in thee for what I want, seeing thou hast not withheld thy Son, thine only Son,

[r] 1 Pet. i. 23. [s] [Eph. iv. 13.] [t] [1 Pet. ii. 2.] [u] Rom. vi. 17.

from us; and be thankful for what I enjoy, and live in the love of thee, my God, and of all my brethren, and possess my body in sanctification and in honour, that I may humbly wait for thy mercy in Christ Jesus to eternal life. Help me this very day to begin to use all bodily good things with holy fear, with thanksgiving, with pity to the poor and needy, with a sense of spiritual delights and hungerings after righteousness, and with most earnest longings after that feast of joy and gladness which we hope to keep with thee in the heavens.

O that all the world may hear the glad tidings of a Saviour, that there may be great joy among all people! Let all the people praise thee, O God, let all the people praise thee; let them lift up their hands unto thee in his name, and bow their knees unto him; and let every tongue confess that Jesus Christ is Lord, to the glory of God the Father. And O that all they who do confess him may have their conversation as becomes the gospel, and be continually offering up the sacrifices of praise and thanksgiving, and be communicating and doing good! *Kings of the earth, and all people; princes, and all judges of the earth: both young men, and maidens; old men, and children: let them praise the name of the Lord*[s]*: that God in all things may be glorified through Christ Jesus, to whom be praise and dominion for ever and ever. Amen*[t].

ON NEW YEAR'S DAY.

If there be a communion may be added this short meditation.

Let us consider, my soul, before we go to the holy table, for what ends we go thither, and with what hearts we ought to go. Is it not to admire the greatness of God's love in giving his Son to us, and the greatness of Christ's love in giving himself for us? Is it not to render our highest thanks and praise to the Father and the Son for this inestimable love in giving his blood a ransom for us, and then to offer up ourselves wholly to his love? Is it not to renew our baptismal covenant, wherein we promised to forsake all his enemies, and to lead a mortified life in all obedience to his will? to represent to God what his Son hath done for us, and humbly to hope in him for

[s] Ps. cxlviii. 11, 12, 13. [t] 1 Pet. iv. 11.

all the benefits of his passion? to receive increase of power to overcome the world, and farther testimonies of his love, and stronger desires after the consummation of it in heavenly bliss? to unite our hearts in brotherly affection to all the faithful servants of Jesus, and to rejoice in the holy communion of Christ and his saints? O blessed Jesus, who can have hearts disposed to do all this without thee? I come to thee therefore that thou wilt represent thyself most lively to me. If I could have seen thee hanging on the cross; or if thou wouldst appear to me as thou didst to Saul; if the heavens were opened, and I could behold thee as did St. Stephen; what strange passions, what holy affections would it raise up in my heart! Open thine eyes, my soul, heartily and strongly believe, and thy joys shall be full. He will be in the midst of us when we are assembled together in his name, according as he promised.

He presents himself before us in these signs of his body and blood: behold, how the Word was made flesh; how he was circumcised, and fulfilled the law under which he was born, that he might be a pure and unspotted offering to God. See how he was whipped and scourged for thy sake. See how he suffered upon the cross; how his body was broken, and his heart-blood poured out to reconcile us unto God. And then thou canst not but come with a thankful heart, and with an humble, reverent, and devout affection present thyself unto him, bitterly bewailing thy offences, cheerfully resigning thyself to his will, and joyfully hoping for his mercy. When he saith by his minister, *Take, eat, drink this*, what is the meaning, but as if he should say, I am thy salvation? And when thou stretchest out thy hand and doest this, what is it but to say, *My Lord and my God*[u]*?* And happy are they who not only call him Lord, but *do the things that he saith*[v]. *Blessed are they that do his commandments, that they may have right to the tree of life, and enter into the city of God. Behold, he cometh: and his reward is with him, and he will give to every man according as his work shall be*[x]. *And he that overcometh* (saith he) *shall inherit all things; I will be his God, and he shall be my Son*[y]. *Amen, Amen. Even so, come, Lord Jesus*[z].

[u] John xx. 28. [v] [Luke vi. 46.] [x] Rev. xxii. 14, 12. [y] Ib. xxi. 7. [z] Ib. xxii. 20.

And this short prayer.

O Lord of heaven and earth, who *knowest my downsitting and my uprising, and understandest my thoughts afar off. Who compasseth my path and my lying down, and art acquainted with all my ways*[a] ever since I was born. *There is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Such knowledge is too wonderful for me; it is high, I cannot attain unto it*[b]. Who can understand the errors of his whole life? And with what trembling ought I to approach thee, though I knew nothing by myself? But, alas! my own heart condemns me, and thou art greater than my heart, and knowest all things. I am ashamed to think that I lived so many years before I seriously thought of all my duty to thee, and that since I have known thy will and devoted myself to thy service I have made such small improvement in wisdom and virtue. Many years are passed, and innumerable blessings in them have been received; but, alas! *the God in whose hand my breath is, and whose are all my ways, how little have I glorified*[c]*!* I have reason to blush, that now I have brought an heart before thee with so little sense of that love which I have so often remembered, and praised, and acknowledged with the largest expressions of devotion to thee. But it is some comfort, O Lord, that thy all-searching eye, which pierces to the bottom of my soul, sees a sincere desire there to become better, and a steadfast resolution to endeavour to grow in grace and in the knowledge of our Lord Jesus Christ. It is in my heart to renew my covenant with thee, to engage my fidelity once more to thee, *trusting that I have a good conscience, in all things willing to live honestly*[d]. I hope thou wilt graciously accept and encourage whatsoever thou beholdest of thyself in me; and when I go to offer myself again most solemnly to thee at thy altar, make me feel thy divine presence with me, enlightening my mind with a clear sense of thee; raising in me worthy thoughts and affections towards my dear Saviour; engaging my will more firmly to thine; confirming all my pious resolutions; exciting my faith, love, hope, and joy; that this holy communion may be to the continuance of a holy life in greater care, diligence, zeal, and

[a] Ps. cxxxix. 2, 3, &c. [b] Ib. 4—6. [c] Dan. v. 23. [d] Heb. xiii. 18.

fervency in all well-doing. Assist me, I beseech thee, in every part of this duty, that I may remember the sufferings of the Lord Jesus, so as to be crucified with him; and his great love, so as to love him with all my soul, and my neighbour as myself; and the new covenant he hath made in his blood, so as to have his laws written on my heart; and all the precious promises he hath thereby sealed to us, so as to place my entire contentment and satisfaction in them, till I come to possess that perfect happiness which I wait for, through thy mercies in Christ Jesus. Amen.

Our Father, &c.

A short meditation after.

What hast thou now received from our Lord? Are they not the most sacred pledges of his love? And what doth the Lord require of thee, but only love? But how great a thing is love! Love brought him down hither to us; and love will carry us up to God. Love made him like to man; and love is able to make thee like to God. O the power of heavenly love! How shall we get it planted in our heart? How but by love? The frequent meditation of this admirable love of God in his Son Jesus will not suffer us not to love him with all our heart, soul and strength. Let us resolve then that the remembrance of his love shall lie perpetually in our heart. As we have begun the year with the thoughts of his love, so let us continue in it. What more welcome thought can there be to thee every morning when thou awakest than this, I am the beloved of the King of glory? With what canst thou open thy soul more cheerfully? What will brighten it, and chase away the darkness of melancholy, sorrow, sadness, cares, and fears, like to this? If thou hast not lost an hour, and wasted his precious time which thou hast spent at the table of the Lord, thou canst not but feel the mighty force of his infinite love. Let us try, my soul, what it will be able to do in a whole year's thoughts upon it. Let the morning light bring Jesus ever along with it to thy mind, and enkindle in thee a new devotion to him. And let us take all occasions to celebrate his memory; that so our holy resolutions may be more quickened and strengthened, and when the flame begins to burn dim, we may blow it up again, and add more fuel to it. If a friend had left thee a token of

his love, whereby to keep him in mind, wouldst thou throw it into some blind corner, and never look upon it? But suppose he was a dying friend, nay, a friend that died for thee, to save thee from death; could he ever go out of thy mind, or wouldst thou let the thing he left to remember him by be long out of thine eye? Let us not deal more unkindly with our Saviour. Did he think when he went to heaven that those whom he hath so obliged would remember his love so seldom and so coldly? that they need be so much entreated to come and have communion with him? Is it not a grief to him now (if he be capable of any) to see that he hath so few lovers? and that they who profess love to him testify it so rarely and in so poor a manner? Let us vow, my soul, again, that we will henceforth shew ourselves his hearty friends, by keeping his holy commands; and never forget that this is one, *Do this in remembrance of me.* I will remember thee, O Lord, and in this manner lift up my hands in thy name; till I have finished my days, and come to see thee as thou art, in all thy majesty and glory.

And this thanksgiving and prayer may be added afterward.

O Lord, I thine unworthy servant, whom thou art pleased to call thy child, most devoutly humble myself before thee, in new adorations of that love which I can never fully understand. The highest of our praises is most heartily to acknowledge that thou art exalted above all blessing and praise: and our most grateful acknowledgments, to be very sensible of the weakness of our love, when it is advanced to its greatest and strongest pitch. Thy love is like to thyself, and we cannot search it out to perfection. *It is higher than the heavens; what can we do? It is broader than the sea; what can we know*[e]*?* I have enjoyed many years of mercies; and thou hast been loading me with a multitude of inestimable benefits, both for soul and body, ever since I came into this world. Every day brings me fresh tokens of thy goodness, and this day, the dearest of all, the tokens of thine everlasting love. *O how precious are thy thoughts towards us! How great is the sum of them*[f]*!* I hope to give thee eternal praises. O Fa-

[e] Job xi. 7, &c. [f] Ps. cxxxix. 17.

ther of mercies, and God of all comfort, who hast made us after thy own image; and in the fulness of time sent thy Son, born of a woman, made under the law, to redeem us from the curse; and hast adopted us to be thy children; promised to make us heirs with thy only begotten; and for that end to give us a new birth from the grave, into an immortal life: have patience with me, O Lord, till that time, when I shall more fully comprehend, and better acknowledge the greatness of thy love; for which I will endeavour to prepare myself, by an innocent, harmless and unblamable life, as becomes the gospel of Christ. To him I have now dedicated myself again in all holy obedience. I have professed myself his servant, that admires him, and loves him, and glories in being his faithful disciple. O that the good thoughts and pious inclinations which I have now felt in my heart may remain and abide there for ever! that as I grow in years, so I may grow (as my Saviour did) in grace and favour with thee, my God, and with all good men. Endue me with a more solid knowledge of thy will, with a stronger love and affection to it, and with power to do my duty towards thee, and towards all men: that I may behave myself in an humble and godly fear before thee; in all justice, mercy and charity to my neighbours; and possess my body and soul in sobriety, chastity and patience. Make me loving to my inferiors, respectful to my betters, friendly to my equals, kind to all mine enemies, thankful for thy mercies, contented with my own state and condition of life, fearful of myself in prosperity, and confident in thee in adversity; that all temptations may only present me with something to overcome, and give me new occasions of victory over the world, and produce for me at last a greater crown of glory.

For thou art my hope, O Lord God. Thou art my trust from my youth. By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee. Cast me not off in the time of old age: forsake me not when my strength faileth. But let my mouth be filled with thy praise, and with thy honour all the day. Guide me with thy counsel, and afterward receive me to glory[g], through Christ Jesus: to whom, with thy-

[g] Ps. lxxi. 5, 6, 8, 9, and lxxiii. 24.

self, in the union of the Holy Ghost, be all honour, thanksgiving, love and obedience rendered by me, and all angels and men, both now and eternally. Amen.

EASTER-DAY.

The meditation before at home.

O BLESSED day! which brought glad tidings of great joy, our Saviour's second birthday to a more glorious life! the day of the *first-fruits of those that slept*[h]! the day that *brought life and immortality to light*[i], and gave us assured hope in God that it shall be to us according to Jesus his word! Why do we dream thus, my soul, about these things? Awake, awake, and stir in thyself the most piercing belief and sense of them. Thy Saviour is risen, and calls unto thee with a mighty voice, saying, *I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death*[j]. Need there any more words to persuade thee to go and rejoice in his love, which made him give himself to die for thee? and in the love of God which accepted of his oblation, and rewarded his sufferings with a glorious resurrection to an endless life? and in that power, might and majesty wherewith he is crowned, so that at the name of Jesus all things in heaven and earth, and under the earth, do bow and obey? It is too little to say, that I will go and thank him at this holy feast, for what he hath done for me, and for what I hope he will still do: I will go and offer myself absolutely to him, I will make a vow of love to him, and charity to all the world: I will triumph in his praise, and glory in the service of the Prince of life: I will dedicate myself to be an everlasting monument both of his death and of his resurrection from the dead. I will so remember his death, as to die myself to sin; and so remember his resurrection, as to rise again to walk before him in newness of life: and his dying no more, so that sin shall have no more *dominion over me, nor reign in my mortal*

[h] [1 Cor. xv. 20.] [i] [2 Tim. i. 10.] [j] Rev. i. 18.

body, that I should obey it in the lusts thereof[k]. His humility shall be remembered so as to kill my pride; and his charity so as to kill my covetousness. I will remember his pains so as to mortify all inordinate desires of pleasure; and his patience so as to subdue my anger, passion and peevishness. His love to his enemies shall make me forgive others, and do good to those who do evil to me; and his absolute obedience make me take up my cross, and be obedient to the very death. Dost thou not begin already to feel the remembrance of his free giving himself for thee animate thee to a cheerfulness and forwardness in well-doing? Doth not his full trust in God, when he laid down his life that he should receive it again, raise in thee a strong confidence in his almighty word? Is not the power he hath over hell and death of mighty force to encourage thy hopes, and make thee victorious over all thy enemies? How doth thy heart beat within thy breast! What thoughts and passions doth it travail withal! Doth it not begin to send up admiring thoughts towards heaven where Jesus is? Doth it not burn with strong desires? Is it not ready to burst forth into the highest expressions of love and joy. Art thou not enraged against all those sins which murdered the Lord of life? Are they not all condemned to be crucified and slain? Dost thou not resolve to live like one that believes in Jesus, and professes himself to be his faithful follower?

Then think, when thou goest to celebrate the memory of his death, that Jesus stands in the midst of you as he did among his disciples when he was newly risen from the grave, saying, *Peace be unto you*[l]. Eat, O my friends, rejoice and be exceeding glad; *as my Father hath loved me, so I have loved you: continue ye in my love*[m]. Behold here the sensible signs and seals of my love. By these I give myself to you, as once I gave myself for you. By these tokens I convey to you all that I have. I make over to you that inheritance which I have purchased by my blood; and that is eternal life in the heavenly places. For *I am alive again; and behold I live for evermore, Amen*[n]. Lord Jesus! live, live for ever. *Because thou livest, we shall live also*[o]. Thou knowest how to pity us, because thou art *he who was dead*. And thou wilt never

[k] Rom. vi. 12, 14. [l] John xx. 19. [m] John xv. 9. [n] [Rev. i. 18.] [o] John xiv. 19.

cease to pity and help us, because thou art *he that liveth; and being raised from the dead diest no more; death hath no more dominion over thee*[p]. Because thou wast dead, and tempted in all things like unto us, thou art sensible of our infirmities, and able to succour us in all the trials of life and death. And because thou livest, thou canst make thy death become powerful and effectual to us; thou canst make good all thy own promises, and put us in possession of the purchased inheritance. *Blessed be God, which according to his abundant mercy hath begotten us again unto such a lively hope by the resurrection of Jesus Christ from the dead*[q]*: death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory*[r]*?* Thanks be to God, *who hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live with him*[s]. *Knowing that he which raised up the Lord Jesus shall raise us up also by Jesus*[t], *and shall present us faultless before the presence of his glory with exceeding joy*[u].

The prayer before.

O most mighty Lord of heaven and earth, the Father of spirits, the God and Father of our Lord Jesus Christ; whose name is ever hallowed by an innumerable company of holy ones, that are always burning with love to thee, and praising thy most beauteous perfections; thy incomprehensible wisdom, goodness, righteousness, and truth: the sun shineth not before the brightness of thy majesty. The angels are unclean in compare with the purity of thy holiness. What are we, O Lord, that thou wilt look down from the habitation of thy holiness upon us? What manner of love is this wherewith thou hast loved us, in sending thy Son down amongst us, and designing to take us up unto thyself, that we may join with that holy fellowship of angels and saints, to love and praise thee for ever? We are the offspring of rebellious parents, that have been transgressors from the beginning; who have dishonoured our nature, despised or undervalued thy grace in the Lord Jesus, resisted or coldly entertained thy Holy Spirit, and

[p] Rom. vi. 9. [q] 1 Pet. i. 3. [r] 1 Cor. xv. 54, 55. [s] 1 Thess. v. 9, 10. [t] 2 Cor. iv. 14. [u] Jude 24.

loved these little things here below more than that eternal happiness which Jesus hath revealed by his resurrection from the dead. We are not worthy of the crumbs that fall from thy table, which thou hast spread for all creatures, or of the least drop of thy mercies; we are not worthy to lick the dust before thee, because we deserve not to live and breathe any longer in this world; and yet thou lettest us live in hope that we shall live with thee; and thou givest us leave to breathe forth our souls towards thee; and hast thyself spread a new table for us, and furnished it with the richest of thy blessings; and invitest me most graciously among the rest to come now and feast with thee, and eat of the bread of life which came down from heaven, and is able to nourish me to eternal life. I would fain, O Lord, approach into thy holy presence there, and behold the wonders of thy love; but I am covered with shame and blushing, because of my ingratitude unto thee. I cannot with any confidence open my eyes towards thee, till I have some sense in my heart that thou art willing to cover my sins, and hide thy face from mine iniquities; which I cannot reasonably hope for till I find them loathsome, grievous and hateful to me, more than death itself. I ought to hang down my head in heaviness of spirit, till a sense that my heart is thoroughly changed and renewed give me liberty to look up unto thee, saying, Thy will, O Lord, be done: possess thyself of my soul, for I absolutely submit my thoughts, desires and passions to be ruled and governed by thee in all things. And what is it else, O my God, that I long for? What doth my soul thirst after, but that I may know thee more, and *the greatness of thy power to us-ward, which wrought in Christ, when it raised him from the dead, and set him at thy right hand in heavenly places*[x]*?* and that I may be overcome, and perfectly subdued by this mighty love; and that I may be transformed into thy image, and live according to the sense I have of thy most adorable perfections? O that I may wholly follow the guidance of thy wisdom, and submit to thy sovereign authority, and be obedient to all thy righteous and good laws; reverencing and fearing thy majesty, approving my inward thoughts and desires to thine all-seeing eye, depending on thy

[x] Ephes. i. 19, 20.

all-sufficiency, hoping in thy omnipotent goodness, trusting to thy true and faithful word, delighting and rejoicing continually in thy fatherly love and care of me, who hast brought me into being and preserved me from ruin, and *made me partaker of thy promise in Christ*[y], *the beginning and firstborn from the dead, in whom it pleased thee that all fulness should dwell*[z]. *I count all things loss for the excellency of the knowledge of Christ Jesus my Lord: that I may be found in him, and have the righteousness which is by faith; that I may know the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I may attain unto the resurrection of the dead*[a]. Begin now, good Lord, to raise up my heart above all these perishing things to those joys where thou art exalted. Make me feel that thou art an High Priest *after the power of an endless life*[b]; still ready and able to assist and succour all those that come to God by thee. O that my eyes might be so fixed on the high and holy place into which thou art entered, that some little glimpse of thy glory may break forth upon me, and I may see the treasures and riches of thy kingdom, and *what is the hope of my calling*[c]; that so I may be confirmed in my resolutions, grow strong in the faith, and be more fervent in my desires, more vehement and earnest in my endeavours, unwearied in my pains, impregnable against all temptations, cheerful under all difficulties and discouragements; and that, *forgetting those things which are behind, and reaching forth unto those things which are before, I may press toward the mark for the prize of the high calling of God in Christ Jesus*[d]. *Into thy hands,* both now and ever, *I commit my spirit; for thou hast redeemed me, O Lord God of truth*[e]. I confide entirely in his almighty and eternal love, to whom thou hast given *all power in heaven and in earth*[f]. I wait on thee, who hast not thought thy immortality too much to bestow on us, for whatsoever thou seest good and wholesome for me in this world; referring myself wholly to thy wisdom, and *looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ*[g]: in whose pre-

[y] Ephes. iii. 6.
[z] Col. i. 18, 19.
[a] Phil. iii. 8, 9, 10.
[b] [Hebr. vii. 16.]
[c] [Ephes. i. 18; iv. 4.]
[d] Phil. iii. 13, 14.
[e] Ps. xxxi. 5.
[f] Matt. xxviii. 18.
[g] Tit. ii. 13.

vailing name I am emboldened to make these addresses to thee, and still to offer up my desires in his holy words, saying,

Our Father, &c.

The meditation afterward at home.

This is the day which the Lord hath made, I will rejoice and be glad in it. The stone which the builders refused is become the head of the corner[g]. *God hath raised up Jesus, whom they slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and Saviour, for to give repentance and remission of sins*[h]. *It is the Lord's doing, and it is marvellous in our eyes. God is the Lord, that hath shewed us light: offer unto him the sacrifice of righteousness, and say, Thou art my God, and I will praise thee: thou art my God, I will exalt thee. O give thanks unto the Lord, for he is good, and his mercy endureth for ever*[i].

Could I ever cease to rejoice if I heard for certain that a dead friend, the dearest in the world, was alive again; and not only alive, but preferred to the highest dignity and honour? O my dulness! that I rejoice no more in God my Saviour: for that Jesus whom I have now seen crucified before mine eyes is alive from the dead. That Jesus, who was such a friend that he died and hung on a gibbet for me, is revived again, and sits on the throne of glory. Without all doubt he lives and reigns for me also; and *being reconciled by his death, I shall much more be saved by his life*[k]. *For God, having raised up his Son Jesus, sent him to bless us, in turning every one of us from our iniquities*[l]. *And we wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come*[m]. He is *the first-begotten from the dead*[n], and hath the keys of the grave. *He will change this vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself*[o]. *For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him*[p]. Lord, what a *blessed hope* is this! *Seeing we look for these things, what manner of per-*

[g] Ps. cxviii. 24, 22. [h] Acts v. 30, 31. [i] Ps. cxviii. 23, 27, 28, 29; iv. 5. [k] Rom. v. 10. [l] Acts iii. 26. [m] 1 Thess. i. 10. [n] Rev. i. 5. [o] Phil. iii. 21. [p] 1 Thess. iv. 14.

sons ought we to be in holy conversation and godliness? How *diligent should we be that we may be found of him in peace without spot and blameless*[q]*!* What can be more disagreeing than a crucified Christ and a carnal Christian? What more contrary than a Saviour despising the world; and one that professes friendship to him, loving it above God himself? a liberal Saviour, and a covetous disciple? a Saviour that endureth pain, and anguish, and sorrow; and a servant that will live in nothing but ease and pleasure? a Saviour weeping and bleeding, and a man *acquainted with grief*[r]*;* and a world that nothing but laughs and sports and maketh merry? a Saviour that suffered all things; and a world that will suffer nothing, no, not the mortifying of unreasonable lusts and desires? a humble and lowly Saviour; and a proud, vainglorious, self-conceited people that profess him? a meek and patient Saviour; and a passionate, angry, and revengeful generation, that pretend to be his followers? a Saviour that was ever thinking of our good; and men that call themselves his lovers, who never to any purpose remember his love? a gracious Lord, that did us the most real courtesies and benefits; and servants that only compliment with him, and call him Lord, Lord, but do not that which he saith? a Master that never quarrelled with any of God's commands, no, though it were to die; and such scholars that count all his commandments grievous, murmur at all his lessons, and say that it is impossible to obey them? O how unlike is a diffident, distrustful Christian, to a Saviour that laid down his very life in hope! How ill-favouredly do these two sound together, a conquering Christ, and a Christian that is a slave! Jesus that hath conquered death, and a Christian that cannot conquer himself! an Head that is in heaven, and a member of his, that only looks at things on earth! God forbid that having professed myself so often to be dead to sin, I should live any longer therein. *I was buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so I also should walk in newness of life.* And now I am again *planted in the likeness of his death,* by partaking of his broken body and his blood that was shed; *and therefore shall be also in the likeness of his resurrection:*

[q] 2 Pet. iii. 11, 14. [r] [Is. liii. 3.]

knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin[r]. *God be thanked, that though I was the servant of sin, yet now being made free from it, I am become the servant of righteousness*[s]. Henceforth I will serve no other Master. *For even Christ our passover* (by whose blood we are redeemed from everlasting destruction) *is sacrificed for us. And therefore I will keep the feast, not with malice and wickedness, but with sincerity and truth*[t]*; building up myself in our most holy faith, praying in the Holy Ghost, I will keep myself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life*[u].

The thanksgiving and prayer afterward.

O most mighty Lord, the Creator and Possessor of heaven and earth, who art everywhere, and canst not be excluded from any place, no, not from the closest thoughts of any of our hearts; who art always the same, and canst no more change than thou canst cease to be what thou art; unmovably fixed in thy own eternal blessedness: thou needest not go out of thyself for any thing; and I am sensible that I cannot possibly make thee greater or more happy than thou art. But it is my bounden duty to admire and extol, to laud and praise, to worship, love and honour thee: and *it is a good thing to give thanks unto the Lord, and praise is comely*[v]. All the host of heaven delight to sing perpetually hymns to the glory of thy infinite Majesty, with whom I beseech thee to give me leave to join my poor and imperfect praises. The whole world was made out of nothing by thy power; and proclaims thy greatness, wisdom and goodness, in the multitude, variety, beauty, comeliness and order of all thy works of wonder. The heavens are the work of thy hands, the earth stands fast by thy appointment, and every thing keeps the course wherein thou hast set it with admirable constancy. Thou governest all things without any trouble, because at once thou knowest, and canst do what thou pleasest; and thou doest all things with the greatest reason, justice, mercy and pleasure to thyself. Man was raised by thee out of the dust of the earth, and thou didst

[r] Rom. vi. 4, 5, 6. [s] Ver. 17, 18. [t] 1 Cor. v. 7, 8. [u] Jude 20, 21.
[v] [Ps. xcii. 1; xxxiii. 1.]

inspire him with a wise and understanding spirit, and placedst him in a paradise surrounded with thy blessings, and lord over the work of thy hands: and when he had degraded himself, and forfeited by his disobedience his garden of pleasure, thou didst not leave him without a remedy, but openedst the way for him into the paradise above. Thou didst send thy holy prophets and messengers in all ages to thy people; and in the fulness of time thine own dear Son, the brightness of thy glory, whom thou hast made heir of all things, and to whom thou hast graciously committed the care of us. Blessed be thy unspeakable goodness, who hast made him in all things like unto us, sin only excepted; so that we know and are sure that he will take care of us and pity us, and relieve us. I adore thy unparalleled love in giving him to die, that he might make expiation for our sins, and that he hath overcome death by his rising again, and is set down at thy right hand, because he was obedient to the death. From thence we have received the gift of the Holy Ghost, (thanks be to thy grace,) to confirm us in the belief of his resurrection, and of all his promises, by signs and wonders and mighty deeds; and to give us power to perform our duty towards thee and towards all men. Thou hast spread this gospel of salvation into the farthermost parts of the earth; and the light of it hath long shone upon this kingdom where I live. I was born into this light, as well as into the light of the sun; and had early assurances given me of thy love. In my very infancy I was devoted to thee; and all the engagements I was capable of laid upon me to be happy, by being a faithful disciple of Christ Jesus. Thou hast not failed since to breathe on me by thy Holy Spirit, and to move me to my duty, that I might be able to make *the answer of a good conscience towards thee*, and so be *saved by his resurrection from the dead*[x]. Many happy opportunities hast thou put into my hands to improve myself in Christian wisdom and virtue: and engaged me to thee in many solemn vows, only to seek the glory, honour and immortality which Christ hath brought to light *by patient continuance in well-doing*[y]. I have now received the pledges of it, and commemorated his love in dying for us, and thy love in raising him to life again, that he might perfect our salvation, and assure us he hath obtained an

[x] 1 Pet. iii. 21. [y] [Rom. ii. 7.]

eternal redemption, and comfort us against the fears of death, and take care of us for ever, and receive the power and glory thou promisedst him, that he may be able to bless us and do us all good. Oh, how hath thy love abounded in Christ Jesus! besides a world of outward blessings which thy bounteous hand hath poured on me, and still continues, merely out of thy goodness and liberality. How can I praise thee for all thy mercies to all mankind, who cannot comprehend all those which thou hast bestowed on myself alone? None can understand how much we are beholden to thee but those that know what thy Son Jesus was, and what the blessing of the Holy Ghost, and what the resurrection of the dead, and the unsearchable riches of thy kingdom and glory are. Accept, blessed Lord, of such acknowledgments as I am able to make thee. Accept of my whole self, which I yield up unto thee with love unfeigned. Thou, whose infinite understanding pierceth into the greatest depths and secrets, knowest that I love thee. Do even what thou pleasest with me; for it is but just and reasonable that I should not live unto myself henceforth, but *unto him that died for me, and rose again*[w]. I am twice thy creature: thou hast given me life a second time by Christ Jesus, through whom thou hast *created me to good works*[x], in hope of a blessed resurrection from the dead. Inspire me, good Lord, with such a strong and lasting sense of thy love, that I may alway live in sincere obedience to him, and never forfeit the new title thou hast given me to life immortal; but believing the resurrection of Jesus from the dead, I may most heartily acknowledge him to be the Lord, and steadfastly believe his doctrine, obeying his commands, hoping in his promises, and fearing his threatenings: and endeavouring thereby to prepare myself, in all purity and holiness of life, for the joys of the world to come.

"And I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do; and that he will send us all things that be needful, both for our souls and bodies; and be merciful to us, and forgive us our sins; and that it will please him to save and defend us in all dangers, ghostly and bodily; and that he will keep us from all sin and wickedness, and from everlasting

[w] [2 Cor. v. 15.] [x] [Ephes. ii. 10.]

death. Which I trust he will do of his mercy and goodness, through our Lord Jesus Christ. Amen[y]."

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen[z].

This short acknowledgment may be used sometime that week.

Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is[a]: who, by the mouth of thy servant David hast said, *Thou art my Son, this day have I begotten thee. And I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession*[b]. *Thy word is true from the beginning*[c]. *For ever, O Lord, thy word is settled in heaven*[d]. *Thy faithfulness is unto all generations*[e]. For thou hast sent thy holy child Jesus, *and declared him to be the Son of God with power by the resurrection from the dead*[f]. *Though he was crucified through weakness, yet he liveth by the power of God*[g]. *Thou wouldst not let thy Holy One see corruption: but hast made known to him the ways of life, and made him full of joy with thy countenance*[h]. *Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him*[i]. Adored be thy eternal love, which appeared in the *sufferings of Christ, and the glory that followed after.* Adored be thy love, which hath given us *a lively hope through the resurrection of Christ Jesus*[k], *who hath brought life and immortality to light*[l]; *being the first fruits of them that slept*[m], *and the resurrection and the life*[n]. I rejoice in the consolation which thou hast sent unto us, and that we in this farthermost part of the earth are become his

[y] The words of the Church Catechism, explaining the Lord's Prayer.
[z] Heb. xiii. 20, 21.
[a] Acts iv. 24, 25.
[b] Ps. ii. 7, 8. [c] cxix. 160.
[d] Ps. cxix. 89. [e] Ver. 90.
[f] Rom. i. 4. [g] 2 Cor. xiii. 4.
[h] Acts ii. 27, 28.
[i] John xvii. 2. [k] 1 Pet. i. 3, 11.
[l] 2 Tim. i. 10. [m] 1 Cor. xv. 20.
[n] John xi. 25.

inheritance. I praise thee; I bless thee; I most heartily devote myself to the obedience of Jesus, as is but just and meet. *For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.* I reverence his sovereign authority, I submit myself to his laws, and depend upon his care and good providence; I refer myself to his wise will and pleasure in all things; desiring nothing more but that *whether I live or die I may be the Lord's*[o]*!* O that thy *Spirit, which raised up Jesus*, may *dwell* in me, guide and govern me; that thou, *who raisedst up Christ from the dead, mayest also quicken my mortal body by thy Spirit dwelling in me*[p]. O that the rest of the world may become his possession too; and all, with one mind and one mouth, glorify thee, the God and Father of Jesus Christ; *who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth: to whom be glory and dominion for ever and ever. Amen*[q].

ASCENSION DAY OR SUNDAY.

The meditation before at home.

AH! how duskish are my thoughts in this house of clay! how dull my affections under this load of flesh! My Saviour is in heaven, *crowned* at God's right hand *with glory and honour*[r]*:* he is *ascended up far above all heavens*[s]*; angels, authorities, and powers being made subject to him*[t]*:* and I can scarce cast a look thither, but am instantly pulled down to this earth again. Blessed be his goodness who hath left us a lively image of himself to help our infirmities; to represent his dying and departure from this world; and to be a pledge likewise unto us that we shall one day ascend up to heaven, and *be for ever with the Lord*[u]. O blessed news! the hope of it fills me with joy already, and raises me up a little toward that high and holy place where Jesus dwells. I will go and

[o] Rom. xiv. 8, 9. [p] viii. 11. [q] Rev. i. 5, 6. [r] Heb. ii. 9.
[s] Ephes. iv. 10. [t] 1 Pet. iii. 22. [u] 1 Thess. iv. 17.

bless the Father of mercies for his great charity towards us; and that he would accept of an offering for sin; that he would be satisfied without demanding of us the debt; that he would grant new and easy conditions of salvation for us through the blood of his Son; and seal a gracious covenant in that same precious blood. I will go and testify my love to him, even by my *joy that he is gone unto the Father*[x], and hath *triumphed* over his enemies after he had overcome them, and *spoiled principalities and powers*[y]. *He hath led captivity captive*[z], *and received the promise of the Holy Ghost*[a]; *and is set down at the right hand of the throne of God*[b]; *and made the Lord of all*[c]. *All the angels of God worship him, and in the heavenly sanctuary attend upon him*[d]; *where he is an High Priest for ever; holy, undefiled, separate from sinners, and made higher than the heavens*[e]. *There he makes intercession for us; from henceforth expecting till his enemies be made his footstool*[f]. *And we have boldness also by the blood of Jesus to enter into the holiest*[g], *whither he the forerunner is for us entered*[h]; *and gone to prepare a place for us; and will come again to receive us unto himself, that where he is, there we may be also*[i].

But who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully. He shall receive blessing from the Lord, and righteousness from the God of his salvation[k]. I will go then and offer him my heart, that it may be formed to his likeness, *who did no sin, neither was guile found in his mouth*[l]. I will go and submit myself to him as the Lord of all, and renew my covenant of love and friendship with him: I will vow again that I will fight valiantly under his banner, *who is the Captain of our salvation, made perfect through sufferings*[m], against sin, the world, and the devil. I will be faithful to him unto the death; and no suffering shall deter me from following the Prince of life. For I doubt not but the sacrifice he made was most acceptable to God; and that *he by himself*

[x] John xiv. 28. [y] Col. ii. 15. [f] x. 13. [g] x. 19.
[z] Ephes. iv. 8. [a] Acts ii. 33. [h] vi. 20. [i] John xiv. 2, 3.
[b] Heb. xii. 2. [c] Acts x. 36. [k] Ps. xxiv. 3, 4, 5.
[d] Heb. i. 6; viii. 2. [e] vii. 26. [l] [1 Pet. ii. 22.] [m] Heb. ii. 10.

having purged our sins, sat down on the right hand of the Majesty on high[n]; and will help and succour all his faithful followers, and send forth *his angels to minister unto them*[o], and *bring them to glory*[p], and reward them with *a crown of life*[q]. O lift up thyself, my soul, when thou comest to the table of the Lord! now, if ever, listen to the priest of God when he calls, saying, "Lift up your hearts:" now is the season above all others to answer, with the whole choir of pious souls, in that joyful voice, "We lift them up unto the Lord." Rear thyself aloft, my soul, and look beyond these shadows: fix thine eyes on the splendour of that majesty wherewith thy Saviour shines, and think thou hearest him calling unto the whole company of believers, saying, Come, come, my beloved, for whom I died; come and dwell with me: it is still my will and desire *that you may be where I am, and that you may behold the glory which my Father hath given me*[r]. Come on, therefore: *whither I am gone you know, and the way you know*[s]: tread upon all the glittering temptations of the country where you are as dirt and dung in compare with the kingdom which I will give you: make haste unto me, and let nothing hinder you; for I expect you, and long when you are meet for it to see you. The travail of my soul will not be satisfied till you be with me.

O my soul, why do we linger? why do we look after anything so much as this eternal life? why should we be discouraged or faint in our minds? this Lord of glory came to his throne out of as low a condition as we can possibly be in: he was once a servant, the meanest of servants; he humbled himself to be subject to the basest usage, and to suffer the greatest despite and public reproach; let us be assured then that he will not despise the poorest wretch now that he is in his glorious state. And let us not think it strange if we be despised and reproached for righteousness' sake; *but rejoice, inasmuch as we are partakers of the sufferings of Christ; that, when his glory shall be revealed, we may be glad also with exceeding joy*[t].

The prayer before.

O most blessed God, who dwellest in the highest heavens,

[n] Heb. i. 3. [o] Heb. i. 14. [p] ii. 10. [q] Rev. ii. 10.
[r] John xvii. 24. [s] xiv. 4. [t] 1 Pet. iv. 13.

and art adored by the highest creatures, who blush before the brightness of thy Majesty, but dost not despise us poor worms that dwell upon the earth; who art happy in thyself, and yet makest suit to us that we should love thee; who commandest us to do good to ourselves, and entreatest that duty from us which thou mayest command; who takest it kindly when we give thee thine own, and rewardest us for that which by thy grace only we can perform, and pardonest us also when we fall short in our performance; and givest us repentance, that thou mayest pardon us, and receive us into favour; and hast sent no less person than thine own Son to obtain a pardon for us, and exalted him at thy own right hand, that he might be a Prince and a Saviour, to give repentance and forgiveness of sins! Before thee, O Lord, most High, I humbly prostrate myself, desiring to be admitted to thy holy table, that I may adore the riches of thy grace, and beg forgiveness for my unworthy returns to such great love. Give me leave, O Lord, to come and make at least my acknowledgments to thee of the duty I owe thee: yea, I would take thy yoke upon me with the greatest thankfulness; and tie those bonds faster wherein I stand already engaged to thee; and bless thee for such easy and gracious terms of reconciliation as thou hast propounded to us; and express my hearty consent unto them; and declare my belief of thy precious promises; and acknowledge thy goodness in making me so certain of the truth by the resurrection of Christ from the dead, and his ascension to heaven, that he might sit down at thy right hand to make good all that he hath said. Blessed be the Lord, who hath rewarded his obedience with such honour, power, dominion, and authority, that we might be encouraged to follow him, and depend upon him, and have a settled hope of immortality by him. I rejoice in the glory which thou hast with the Father of all, O Lord Jesus; *whose throne is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows*[u]. O God, that I could forget all other things when I present myself before thee, and ascend up in my thoughts and

[u] Heb. i. 8, 9.

desires and resolutions to heaven, where Jesus is! that when I come down again to converse with these things here below, I may look upon them as objects of my contempt, or as proofs of my virtue, or as incitements to praise thee, the Creator of all; and as occasions to manifest how much I love thee, by quitting the dearest thing in this world, if thou requirest it, for thy sake, who hast raised man to such an height of glory and honour above all. O that I may hate every thing that would not let me love thee better than it! that I may fear to offend thee, and be very solicitous to please thee, and studious in all things to approve myself to him whom thou hast raised from the dead, and promoted unto glory, so that he is able to prefer all his faithful servants to thy glorious place where he is! Shew me, O Lord, that he is not held by death, but reigns with thyself for ever, by the power of thy Holy Spirit, in my heart; raising me above myself, and enabling me to comply with those high and heavenly thoughts, desires, and designs, which thou hast wrought in my heart. O blessed Jesus, who sittest at the right hand of the Father, and hast said thou hast *life in thyself*[x], *and all power in heaven and in earth*[y]; that I and all others who prostrate themselves before the throne of thy grace might find thy power still to remain as great as ever, chasing away the darkness of our minds, warming and thawing our frozen affections, melting and dissolving our wills into the will of God, inspiring us with might and strength to do that which we cannot but desire, lifting up our hearts to have our conversation in heaven, and to live above the love of riches, pleasures, and honour, a contented, humble, sober, and thankful life. O that we may ever demonstrate our belief of thy ascension on high, by our living and walking in the Spirit, and no longer fulfilling the lusts of the flesh, and by improving all the grace thou sendest down to us, till we be fit to be translated from hence, and come to see what we now believe, and behold thee in the glory of the Father. Amen, Lord Jesus! where thou art, let us be also, rejoicing with thee for ever; and while we stay here, I will always say most heartily,

Our Father, &c.

[x] John v. 26. [y] Matt. xxviii. 18.

The meditation afterward.

O the height of that glory wherein my Saviour is enthroned! *who is gone into the heavens*[z]*;* and *made higher than the heavens*[a]*;* nay, *is ascended up far above all heavens*[b]*; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come*[c]. What a comfort is it to dust and ashes to see their nature shining brighter than the highest stars of glory! to behold their flesh the greatest beauty of the paradise of God! Where should my conversation be but in heaven? where should the members and the heart be but where the head and their treasure is? what should I seek but *those things above, where Christ is at God's right hand*[d]*?* O ye little vanities, how contemptible are all your pleasures! how low are all your dignities and honours! how base and vile the rest of your temptations, when I look up to heaven, where my Saviour sits in unmatchable glory and majesty! Never speak to me any more; never persuade me to follow worldly lusts; my thoughts are not now so mean; I am *dead* to all those things, and *my life is hid with Christ in God. When Christ, who is my life, shall appear, then shall I appear with him in glory*[e].

But is that eternal life with Jesus the thing thou seekest? Is thy heart indeed set on things above, where he is at God's right hand? Search and try; dost thou in good earnest travail with high and heavenly designs? Art thou ambitious of nothing so much as to be like to Jesus; and by the most self-denying ways to obtain his glory? Dost thou spare no pains to flatten thy too eager desires towards the things on earth; to let out thy vain and airy conceits; to sharpen thy appetite after real righteousness; to inflame thy love; to heighten thy desire and hope; to strengthen thy faith; to excite thy watchfulness, and engage thy serious endeavours, that thou mayest possess the things above? Art thou sure *that the wisdom from above*[f] is the crown of thy glory? humility thy honour? to do good thy riches and treasure? to be religious thy busi-

[z] 1 Pet. iii. 22. [a] Heb. vii. 26. [b] Ephes. iv. 10. [c] i. 21.
[d] Coloss. iii. 1. [e] 3, 4. [f] James iii. 17.

ness? and to rejoice in God thy highest pleasure? Doth *the peace of God which passeth all understanding keep thy mind and hearts?* Art thou above the threats, the contempt, the hatred, the oppression, the enmities, and affronts of this evil world? above thine own and other men's passions and peevish affections; so that thou returnest good for evil, kindness for injuries, and prayers for curses? Is thy heart carried aloft in holy prayers? Dost thou send up continually the sacrifice of praise, giving thanks to God for all his benefits? Dost thou dwell above in pious meditations of the glory wherein thy Saviour is enthroned? Dost thou *earnestly covet the best* and more useful *gifts*, and especially bend thy course to that *more excellent way*[h]*?* Hast thou *purified thy soul in obeying the truth through the Spirit unto unfeigned love of the brethren*[i]*?* Is that sweet thing, that heavenly charity, thy dearly beloved, which is the very joy of heaven? Then the angels give thee joy of an happy resurrection and ascension with Christ Jesus. He hath made thee already *to sit with him in heavenly places*[k]. The day-star is risen in thy heart, foretelling thy approaching glory. Thou beholdest the morning of eternal joy, the dawning of the day of recompences. And thou mayest rest assured that God will not leave thee in the grave, nor suffer thee for ever to see corruption; but it shall deliver thee into the arms of thy Lord; *and corruption shall put on incorruption*[l]*, and this mortality be swallowed up of life*[m]. Nay, thou mayest now triumph, and say, I am *an heir; an heir of God, and joint-heir with Christ*[n]*:* who hath also given *me the earnest of the inheritance*[o]. For he hath formed already a model of the heavenly sanctuary within thy breast; where Christ Jesus himself is enthroned, and the name of God is continually honoured and glorified. And therefore thou mayest humbly conclude in the words of Jesus: *If God be glorified in me, God shall also glorify me in himself*[p]. And O that the *Father of glory* would be pleased more and more *to enlighten the eyes of our understanding, that we may know what is the hope of his calling, and what the riches of the*

[g] Phil. iv. 7. [h] 1 Cor. xii. ult. [i] 1 Peter i. 22. [k] Eph. ii. 6.
[l] 1 Cor. xv. 53. [m] 2 Cor. v. 4. [n] Rom. viii. 17. [o] Eph. i. 14.
[p] John xiii. 32.

glory of his inheritance in the saints: and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in heavenly places[q], &c. Amen.

The thanksgiving and prayer afterward.

O most holy, holy, holy Lord God Almighty, who art to be most humbly adored, worshipped, and admired; but thy perfections no tongue can express, and thou art above the thoughts of the highest and purest of all creatures. They all give glory to thee in their several kinds, and declare thy power, thy greatness, thy wisdom and goodness which spreads itself throughout the world. *From the rising of the sun unto the going down of the same, the Lord's name is to be praised.* For *the Lord is high above all nations, and his glory above the heavens*[r]. They sound continually with the praises which the holy angels give thee, who know thee better than we that are shut up in houses of clay, and can see but little of thy glory; and yet thou art pleased not only to admit but to invite us to lift up our hearts unto thee, and unite them with that heavenly company in rendering thee our poor praises and thanks, which are infinitely below thee. Accept, good Lord, of such as I have to give; and inspire me graciously from above with such a sense of thy goodness that I may offer thee an heart full of love, which may be ever making grateful acknowledgments unto thee. I bless thee that thou hast made man such a noble creature, capable to look back to thee, the Author of his being, and to be happy in loving thee, and bearing a likeness to thee. Oh, how great was thy goodness, that when he forgot thee that formed him, and lightly esteemed thy love and favour, thou wouldst not cast him out of thy care, but mercifully and speedily madest a promise of a Redeemer to him! I thank thee, O God, that in the fulness of time thou hast sent him, thy only begotten Son, into the world, not only to converse lovingly with us, as our friend and brother, but also to die for us, and to die the cursed death of the cross. Who can understand the greatness of thy love, O blessed

[q] Ephes. i. 17–20. [r] Ps. cxiii. 3, 4.

Jesus, that would hang in such shame and pain, and bleed to death, and lie in the grave for us wretched sinners? and the greatness of thy love, O Father of mercies, who hast raised him again from the dead, and exalted him with thy right hand to the throne of glory in the heavens, and *given him a name above every name: that at the name of Jesus every knee might bow, both of things in heaven, and things on earth, and things under the earth; and that every tongue might confess that Jesus is the Lord to thy glory*[s]? I confess his sovereign power and authority whom the angels worshipped and adored; and I give glory to thee, O Father of all, who hast made him *head of the church, which is his body, the fulness of him that filleth all in all*[t]. Glory be to thee, O Lord most high, who hast *put all things under his feet*, and made angels themselves to be *ministering spirits, sent forth to minister for them who shall be heirs of salvation*[u]. Glory be to thee, who hast *sent him to bless us, in turning every one of us from our iniquities*[x]; and hast *made him a Prince and a Saviour, to give repentance and remission of sins*[y]: and made him *able to save them to the uttermost that come unto thee by him, seeing he ever liveth to make intercession for them*[z]. To thy eternal praise and glory be it remembered that we have *such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens, who needeth not daily to offer up sacrifice, but hath done it once, when he offered up himself*[a]. I bless thee that thou hast now admitted me to partake of that sacrifice, which is able to *perfect for ever them that are sanctified*[b]; and that, to the blessings of thy house, thou hast added also those of my own: thou feedest not my soul only, but most bountifully providest for my body too, not only thy Son, but a great number of thy creatures losing their lives continually to preserve mine. There is all reason that I should serve thee with unwearied diligence, who hast made so many things constantly to serve me. And here I present myself again before thee to tender thee my hearty service, to beseech thy acceptance of the vows and promises I have already made to thee, and to express my hope in thy mercy, for power from

[s] Phil. ii. 9—11. [t] Ephes. i. 22, 23. [u] Heb. i. 14. [x] Acts iii. 26. [y] Acts v. 31. [z] Heb. vii. 25, 27. [a] Heb. viii. 1; vii. 27. [b] x. 14.

on high to assist and further my pious desires and resolutions. *I believe in* thee, *O God,* through Christ Jesus, *who hast raised him from the dead, and given him glory, that our faith and hope might be in thee, our God*[d]. I live in a full persuasion that thou designest to make me everlastingly happy; and therefore humbly look to receive from thy divine bounty the communication of thy Holy Spirit, to help me to fit and prepare myself for such a glorious state with Christ in the heavens; that there my thoughts and my heart may be, where my hopes are treasured up, and all things may seem little and mean in compare with the glory to be revealed; and I may think myself exceeding high and great in the humility, meekness, goodness, patience, and contentedness of the Lord Jesus, and in the holy hope he hath given me of eternal life. Preserve in my mind a constant sense of *that blessed hope,* as incomparably beyond all possessions on earth, that so I may walk worthy of my high and heavenly calling; cheerfully doing and suffering thy will, and believing that thou, who hast done so much for us as to advance our nature to such glory in the heavens, wilt take care of us while we are here on earth; and conduct us, by humble submission to thee, and patient continuance in well doing, to that place, whither Jesus the forerunner is entered for us.

And let all the earth make a joyful noise unto the Lord: make a loud noise, and rejoice, and sing praise[e]*; for the Lord Jesus reigneth*[f]. *He sitteth King for ever*[g]*: let them praise his great and holy name; for the King's strength loveth judgment: he doth establish equity, he executeth judgment and righteousness in the earth*[h]. *And let all those that love him be joyful in him*[i]. *Rejoice in the Lord, ye righteous, and give thanks to the memorial of his holiness. For light is sown for the righteous, and gladness for the upright in heart*[k].

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort our hearts, and establish us in every good word and work[l]. Amen.

[d] 1 Peter i. 21. [e] Ps. xcviii. 4. [f] xcvii. 1. [g] xxix. 10.
[h] xcix. 3, 4. [i] v. 11. [k] xcvii. 11, 12. [l] 2 Thess. ii. 16, 17.

WHITSUNDAY.

The meditation before at home.

O Holy Spirit of grace! what news is this that thou blessest our ears withal? what glad tidings are these that thou art come to tell us? what means the sound of so many various *tongues?* the gifts of *prophecy*, of *wisdom*, of *knowledge*, of *faith* and *miracles;* with all the rest, which *thou dividest severally to every man as thou wouldst?* Doth Jesus yet live? hath he indeed conquered the grave? and is he exalted at the right hand of God, and invested with all power in heaven and earth? It is enough; I will go, then, and see him when I die: that word is no longer dreadful to me; I am not afraid of the king of terrors, since Jesus lives, and is the Lord and King of all. Witness "the Holy Ghost the Comforter," which he hath sent down from the throne of his glory, to assure us that he not only lives, but reigns in majesty and power, and is mindful of us and his promises. Those fiery tongues, that came with *the noise as of a mighty rushing wind*, tell me that he is able to transport us, when he pleases, in fiery chariots unto heaven. I hear them call my thoughts up thither, and bid me *see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour*[n], and scattering his royal gifts among his servants. *I am thy servant*, O blessed Jesus; *make thy face to shine upon me*[o]. *Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word. Remember the word unto thy servant, upon which thou hast caused me to hope*[p]; that, *Where I am, there shall also my servant be*[q]. What words of grace and life are these! It is enough, O thou that dwellest in the heavens, that I be there where thou art. *Thou shalt guide me with thy counsel, and afterward receive me to glory*[r].

And till I go to *see that glory which the Father hath given thee*, I will go and see the representations thou hast left us of thyself, and receive the pawns and pledges of thy eternal love.

[m] [1 Cor. xii. 10, 1.] [n] Heb. ii. 9. [o] Ps. cxix. 125, 135.
[p] Ver. 41, 49. [q] John xii. 26. [r] Ps. lxxiii. 24.

I will go and remember thy *obedience to the death;* for which cause thou art highly exalted, and *made most blessed for ever*[s]. And O that the Holy Spirit of grace, which fell on the apostles on the day of Pentecost, would fill my heart with a sense of that love, and swell my soul with a full apprehension of all the blessings that it contains, that so I may burst forth into thy praises, as they did, *and speak the wondrous works of God*[t]. *Marvellous are thy works, O Lord; and that my soul knows right well*[u]. I see by the light of the Holy Ghost sent down on them, that Jesus indeed was the Son of God, holy and without fault; that *all the fulness of the Godhead dwelleth in him bodily*[x]; that *he hath made peace by the blood of his cross, and reconciled heaven and earth*[y]; that *he is ascended up far above all heavens, that he might fill all things*[z]; and that thou, O Lord, *hast raised us together, and made us sit together in heavenly places in Christ Jesus*[a]. I see what a powerful Advocate we have in the court of heaven; and that *thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him*[b]. I see that *all thy promises in him are Yea, and in him Amen;* by whom *thou hast also sealed us, and given us the earnest of the Spirit*[c]. One tongue is too little to speak the praises of the Lord: I will go therefore into the assemblies of thy people, that they may *magnify the Lord with me, and we may exalt his name together*[d]. I will declare the exceeding greatness of his love, and the superlative bounty of heaven in sending him to die for us: yea, *my soul shall make her boast in the Lord, and glory in his holy name*[e]. Let *the wise man,* if he please, *glory in his wisdom,* and *the rich man glory in his riches,* and *the mighty man in his great strength:* but *I will glory in this, that I understand and know thee, that thou art the Lord,* the God and Father of Jesus Christ, which *exercisest lovingkindness, judgment, and righteousness in the earth; for in these things are thy delight*[f]. I will glory in this, that I am the disciple and heir of the crucified Jesus; that *I know the power of his resurrection, and the fellowship of his sufferings*[g]; that

[s] Ps. xxi. 6. [t] Acts. ii. 11. [u] Ps. cxxxix. 14. [x] Colos. ii. 9.
[y] i. 20. [z] Ephes. iv. 10. [a] ii. 6. [b] John xvii. 2.
[c] 2 Cor. i. 20, 22. [d] Ps. xxxiv. 3. [e] xxxiv. 2; cv. 3.
[f] Jer. ix. 23, 24. [g] Phil. iii. 10.

he hath made a new covenant with us of grace, mercy, and peace; that we have *received the Spirit of adoption, whereby we call him Father*[h]; and that I am taken into the fellowship of the saints, and have hope to be numbered with them in glory everlasting. I will send up my heart to heaven, where he is, in holy love, and engage myself to be ever mindful of his covenant, especially of that *new commandment*, to *love one another* even as he hath loved us. By this shall all men know that I am his disciple, because I *love the brethren.* For *there is one body, and one Spirit, even as we are called in one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all. Who gave to every one grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men*[i]. *And he gave some, apostles;* (blessed be his bounteous goodness;) *and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fulness of Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love*[k].

Prayers before.

O Lord, who livest for ever, and changest not; whose power made me and all the world; before whom *the whole world is as a little grain of a balance, or a drop of the morning dew that falleth on the earth*[l]; whose wisdom governs and orders all things both in heaven and earth; whose goodness and bounty provides constantly for their comfortable support; under whose sovereign and everlasting dominion we live; and unto whom we owe all homage, service, and fidelity, which ought most readily and heartily to be paid by every one of us: I adore thee in the humblest reverence of my soul and body:

[h] Rom. viii. 15. [i] Ephes. iv. 4–8. [k] Ver. 11, 12, 13, 16. [l] Wisd. xi. 22.

I acknowledge my dependence on thee, and subjection to thee: I desire above all things to live in thy fear, and in thy love and obedience, as long as I have any being. Blessed be thy goodness that I may love thee, and that I am alive to worship and acknowledge thee. Blessed be thy goodness that thou hast not been provoked to cut me off in my forgetfulness of thee; nor now to open the gates of death for me, and command me to dwell in silence, but the doors of thy house, that I may enter in and praise thy holy name. To thee belongs all blessing, honour, worship, and service; to me nothing but shame and confusion of face, which ought to cover me when I approach thy presence.

I thank thee most humbly for the good news thou hast sent us, that thou art in thy Son Christ, *reconciling the world to thyself*[m]. I rejoice in thy love, who hast *delivered him up for our offences, and raised him from the dead for our justification*[n]; that we may know thou hast accepted of his death as a sufficient satisfaction for us, and believe that all his words are faithful and true, and that we shall be accepted in thy beloved. I thank thee, O God, that thou hast exalted him to sit in thy throne of glory, that he may be able to perform his own promises, and enable us to obey his commands; that thou hast given us such good hope in thee, by patient continuance in well-doing, to come to the resurrection of the dead, and to be made partakers of life immortal. Blessed be the Lord for the assurance we have of this, that we see Jesus crowned with glory and honour by the descent of the Holy Ghost, which is the earnest of that eternal bliss; that thou hast sent thine apostles to preach the gospel to every creature; and that when they went forth thou *wroughtest with them, confirming their word with signs following*[o]; and that I myself have felt the effects of his royal power in the heavens by the breathings of thy Holy Spirit in my heart, persuading me to love thee and thy Son Jesus, who hath shewn all longsuffering towards me, and waited with great patience upon me, that I might return to thee and live. I thank thee, O Lord, and desire to be admitted to thy holy table, that I may thank thee better, and renew my acknowledgments to thee in the most solemn manner.

[m] 2 Cor. v. 19. [n] Rom. iv. 25. [o] Mark xvi. 20.

laying myself at thy feet to render thee my hearty service, resigning myself to thy will, recommending soul and body to thy wisdom, submitting to thy government, approving all thy laws, and devoting myself to the constant observance of them. I hope thou wilt mercifully accept and own me in all these acts; and stand by me, to guide, assist, and encourage me, and to work in me whatsoever is well-pleasing in thy sight; that I may be such an one as thou canst love and delight in and reward: and I desire nothing else in heaven or in earth. I do most freely give myself up to the conduct of the Holy Ghost; and steadfastly depend on thee for its continual presence with me, to possess my mind with such a strong sense of these things which it hath revealed unto us, that they may operate powerfully on my will and affections, and make them conformable unto Christ. O that by walking in love, and shewing all meekness unto all men, by patience and peaceableness, gentleness and goodness, uprightness and fidelity, temperance and moderation, contentedness and joy in every state and condition, and by all other fruits of the Spirit, I may so resemble my blessed Lord and Master Jesus, that I may nothing doubt to bear the image of his glory in heaven, as I bear the image of his holiness here on earth.

O that the eyes of my understanding may be opened more and more to see the wondrous things which thou hast written to us in thy gospel; that, apprehending and believing and following the wisdom given to us by thine apostles through the inspiration of the Holy Ghost, I may have the comfort of knowing that I am still led and moved by it; *and living and walking in the Spirit,* may go on joyfully to the possession of that immortal inheritance which it hath sealed to us.

Now the God of hope fill us all with joy and peace in believing, that we may abound in hope, through the power of the Holy Ghost; being full of all goodness and knowledge, and able also to admonish one another[p]*; till we come to be presented perfect in Christ Jesus*[q]*:* by whom I am encouraged to make these addresses unto the throne of grace, and to recommend my suits unto thee in his holy words: saying, as he hath bidden us, Our Father, &c.

[p] Rom. xv. 13, 14. [q] Coloss. i. 28.

The meditation afterward at home.

Thou hast now seen the completion of the mystery of our redemption; how that Jesus, who *learned obedience by the things which he suffered, being made perfect, became the author of eternal salvation unto all them that obey him*[r]. Canst thou doubt of it, when thou rememberest the princely gifts which he hath already bestowed on his church? Did not the Spirit poured out, as on this day, bear witness that all those who obediently believed on Jesus were the children of God? *and if children, then heirs, heirs of God, and joint-heirs with Christ*[s]. How couldst thou refrain, my soul, from rejoicing in these thoughts, shouldst thou be in the midst of their tribulations? For *I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* Be not so dull then, now that he giveth thee also a number of other good things so richly to enjoy; but stir up thyself, and be exceeding glad in the comfort of that light which shines from heaven upon us; shewing us those things *which in other ages were not made known to the sons of men, as they are now revealed unto his holy apostles and prophets by the Spirit*[t]. And is it possible to know Jesus, and not to learn obedience of him? What was it that he designed from first to last, but to form to himself an obedient, holy people, zealous of good works?

Dost thou not see how early he went himself *about his Father's business*[u]? how dutiful and obedient he was to his earthly parents? how humbly he condescended to be baptized by a meaner person than himself, because he would *fulfil all righteousness*[x]? And what did he do *immediately*[y] after he was baptized, but enter into a combat with the devil, and vanquish those very temptations which foiled our first parents[z]? O how gloriously did he then triumph over pride, ambition, eager appetite of meat and drink, and all persuasions to presumption, or distrust of God. Consider, my soul, what was the first thing he preached after this, but that men should *repent, and believe the gospel*[a]? And his sermon[b] that presently fol-

[r] Heb. v. 8, 9. [s] Rom. viii. 16, 18, 19. [t] Ephes. iii. 5. [u] Luke ii. 49, 51. [x] Matt. iii. 15. [y] Mark i. 12. [z] Matt. iv. 1, 2, etc. [a] Matt. iv. 17. [b] Mark i. 15.

lowed on the mountain, what lessons doth it teach but poverty of spirit, mourning, meekness, mercifulness, purity, peaceableness, and such-like virtues[c]; without which, he tells us in the conclusion of his discourse, we may as discreetly build an house upon the sand[d] as hope to go to heaven? And was not his whole life a continual comment upon this text? Whither tended all his promises, *his exceeding great and precious promises;* but that *by these we might be made partakers of a divine nature; having escaped the corruption that is in the world through lust*[e]*?* O God, that we should be no more moved by such promises to purify ourselves! What miracle will work upon those hearts whom these will not prevail withal to be obedient? And yet his miracles, I see also, had the same design, to win men to a better life. I hear him admonishing the impotent man whom he had cured, *Behold* (mark what I say) *thou art made whole: sin no more, lest a worse thing come unto thee*[f]. So had his death also; for *he gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father*[g]*:* and, *that he might sanctify and cleanse his church with the washing of water by the word; that he might present it to himself glorious, not having spot or wrinkle or any such thing; but that it should be holy and without blemish*[h]. For this cause likewise he rose again, as well as died, that we *should not henceforth live unto ourselves, but unto him*[i]*; and that he might bless us in turning us from our iniquities*[j]. For which end he ascended into heaven, and was exalted with God's right hand *to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins*[k]. This is the intent of his eternal priesthood, that we should be encouraged *to draw near to God with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water*[l]. And for this purpose he sent the Holy Ghost *to make the Gentiles obedient by word and deed, through mighty signs and wonders, by the power of the Spirit of God*[m]. With this commission he sent his apostles, that they should go to *open their eyes, and to turn them from darkness*

[c] Matt. v. 3, 4, etc. [d] vii. 26, 27. [e] 2 Pet. i. 4. [f] John v. 14.
[g] Gal. i. 4. [h] Eph. v. 26, 27. [i] 2 Cor. v. 15. [j] Acts iii. 26.
[k] Acts v. 31. [l] Heb. x. 21, 22. [m] Rom. xv. 18, 19.

to light, and from the power of Satan unto God; that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ[n]. And this they preached with the greatest fervency, and testified in the Lord, that they who believed in him *should not henceforth walk, as other Gentiles did, in the vanity of their minds, &c.*[o], for they pronounced the *wrath of God would come upon the children of obedience:* but to them *who, by patient continuance in well-doing, sought for glory, and honour, and immortality, eternal life*[p]. Of this the Holy Ghost was the *earnest*, the *advocate* of Christ Jesus here, as he is ours with the Father; the *witness* of his resurrection and glory; the *proof* and demonstration of his religion; the *comforter* of all those that live according to it. It bids them hope, that he who hath so advanced human nature (as was most apparent on this day) in wisdom, power, and charity, can and will change us into his glorious image, and make us *meet for the inheritance of the saints in light.* It bids us *ask what we will in his name, and it shall be given us*[q]*:* for he that hath given us his Son, and sent his Holy Spirit, *how shall he not then give us all things*[r]*?*

What shall we ask, O my soul? I only *bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant me, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in my heart by faith; that I, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that I may be filled with all the fulness of God*[s]. Amen.

The thanksgiving and prayer afterward.

O Lord, the fullest and most bountiful good; who art rich in mercy to all that call upon thee; never weary of our importunities, nor weary of importuning us to dispose ourselves to receive thy blessings. *Thy power is the beginning of righteousness*[t]*;* and is guided by the greatest wisdom and the

[n] Acts xxvi. 18. [o] Ephes. iv. 17. [p] Rom. ii. 7. [q] John xvi. 23.
[r] Rom. viii. 32. [s] Eph. iii. 14, 15, etc. [t] Wisd. xii. 16.

greatest love. *As is thy majesty, so is thy mercy*[u]; *and because thou art the Lord of all, it makes thee to be gracious unto all*[v]. *Thou lovest all things that are, and abhorrest nothing which thou hast made; for never wouldst thou have made any thing if thou hadst hated it. And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee? But thou sparest all: for they are thine, O Lord, thou lover of souls*[x]. It is of thy mere goodness *that I am not consumed, and because thy compassions fail not*[y]. That I have so much liberty as to recount thy mercies, which keep me in life, and let it not be as wretched and miserable, base and vile, sickly and uneasy, troublesome and tedious, as it might have been, according to my deserving, is for ever to be remembered with most humble thankfulness. I cannot forget, unless I cast away all care and consideration of myself, from how many dangers thou hast delivered me; in what extremities thou hast succoured and relieved me; and what friends, lovers, and kind acquaintances thou hast bestowed on me; but the greatest of thy mercies are those which thou hast expressed to us in the Lord Jesus; without which all the rest might have made our life in the next world to have proved more miserable and intolerable to us. Thou hast sent him in the tenderest and most endearing manner in our own flesh, with the most moving and compassionate entreaties, and the strongest and most obliging arguments, to surrender ourselves to thy obedience, to whom of right we belong. And he hath laid down his life, (so great was his love,) *the just for the unjust, that he might bring us to thee our God*[z]. And thou hast rewarded his obedience to the death with a glorious resurrection; and set him at thy own right hand; and given him *the promise of the Holy Ghost*[a], which he hath shed abundantly on his apostles, *to guide them into all truth*[b]; that they might *go and teach all nations, and baptize them* into his religion, and *teach them to observe all things that he hath commanded*[c]. I remember, with most grateful acknowledgments, the manifold gifts which thou bestowedst on thy church, to confirm the faith of Christ, and propagate it in the world, till it came to these regions where I live. Blessed be thy goodness,

[u] Ecclus. ii. 18. [v] Wisd. xii. 16. [x] Ib. xi. 24, 25, 26. [y] Lam. iii. 22.
[z] 1 Pet. iii. 18. [a] Acts ii. 33. [b] John xvi. 13. [c] Matt. xxviii. 19, 20.

that I was born of Christian parents; and without my knowledge, very early, by thy care dedicated unto thee. Blessed be thy goodness, that ever since I have been thy care; and that thou hast brought me up to the knowledge of thy holy gospel; wherein I read this story of thy marvellous love, and am instructed in my duty towards thee and towards men, and encouraged by exceeding great and precious promises; being put in hope of immortal life, the pledges of which thou hast ordered and appointed thy ministers to provide for me and give unto me. I have now by thy goodness received them, and tasted that the Lord is gracious, full of compassion, and of great pity; not desiring the death of a sinner, but that he should return and live. This raises thy mercy to the greatest height, that thou hast done all this for those who are so dull and insensible, cold and careless, inconstant and uncertain; apt too soon to forget these benefits and great obligations which thou layest on them. But thou hast done all this, and continuest thy kindness to make us better: which is the thing, O Lord, that I most heartily desire and labour after; and shall ever account it the great blessing, when I am overcome by thy merciful kindness; and am willing to part with myself and all my own desires, to gain thee and thy love, by being led and ruled in all things according to thy will. To that I again unfeignedly submit myself, and humbly vow all the powers of soul and body to thy obedience. I own thy blessed gospel for the rule and direction of my life; and thy Son Christ Jesus for my pattern and example; and thy good Spirit for my guide and governor; in whose holy comforts I rejoice, more than in any thing in this world. For ever magnified be thy love, that thou hast exalted one mighty to save; and hast sent him, not only with a pardon, but with the power of the Holy Ghost, to renew, sanctify and advance our nature, by changing it into the likeness of thine own. I hope in thee, O Lord, for the continued influences thereof, to quicken my faith, and render it more and more effectual in all the actions of a holy life: that I may have high and adoring thoughts of thee, and humble thoughts of myself; overlook the little things here below, and labour for those above; do good with what I have, and lay up treasures in heaven; be contented with my portion, and sober and discreet in the use of it; live peaceably with all men, but be not partaker

in their sins: and that it may alway be part of my employment in this world thus to worship thee, and reflect upon thy goodness; and the rest may be to live according to my prayers and acknowledgments. Amen, and Amen.

O that *all nations whom thou hast made would come and worship before thee in spirit and in truth*[d]. *O that they would glorify thy name, for thou art great, and doest wondrous things: thou art God alone*[e]. But let all Christians especially, who *by one Spirit are all baptized into one body, and have been all made to drink into one Spirit*[f], glorify the name of their Lord, by *keeping the unity of the Spirit in the bond of peace*[g], and agreeing together in godly love. And do thou, O Lord, the *God of peace*, direct their hearts into the *more excellent way;* that though tongues, and prophecies, and miracles are ceased, yet that humble, kind, meek, and long-suffering charity may remain and abound more and more, which will bring us to live in endless love, and peace, and joy together in the heavens.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with me[h], and with all my friends, and all thy servants every where. Amen.

THUS, by the help of God, I have brought this treatise to a conclusion, which, I hope, will not be unwelcome to those *that love our Lord Jesus Christ in sincerity*[i]. And I most humbly beseech the divine Majesty graciously to accept my weak endeavours therein to serve this church, and stir up every member of it with hearty love to offer up themselves to him in its public service: which so gravely and pathetically expresses the sense of pious hearts at the holy communion, that these private prayers which I have composed to wait upon it can only serve to excite those who will make use of them, to join with more fervour in the common devotions, and to continue those holy dispositions which they declare to be in their hearts, if they sincerely unite them with these words, "And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee[k]."

[d] John iv. 23. [e] Ps. lxxxvi. 9, 10. [f] 1 Cor. xii. 13. [g] Eph. iv. 3.
[h] 2 Cor. xiii. ult. [i] Eph. vi. ult. [k] In the prayer after the communion.

Which that we may ever be, we cannot, in a few words, better implore the divine assistance than in those of that incomparable prayer at the end of our Communion Service.

"Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen."

THE END.

ADDITIONAL PRAYERS

BY

THE SAME AUTHOR.

POSTSCRIPT.

HAVING recommended it as a profitable exercise, to meditate daily, the rest of the month, after the communion, upon some one thing that was eminent in our Lord at or about his Passion; I have since thought it would be useful to compose some Prayers suitable to those particular subjects which I have mentioned in the foregoing discourse.

Accordingly, I have here added twelve, one for every month, which the devout reader (who pleases to make use of these helps) may either conclude or excite his meditation withal, as he finds it most convenient. Only let me desire him to ponder them, and speak them with deliberation; not going too fast, but pausing a while, especially where he is most affected; that he may in time imprint on his heart the lively image of our Saviour's humility, charity, meekness, patience, and all other virtues which his desires are here directed to pursue.

I.

A prayer for humility.

I FALL down before thee, O Lord, the King of the world, adoring and worshipping, with fear and reverence, thy incomprehensible majesty. As I am thy creature, I ought, in all humility, to approach thee; and to acknowledge, with a deep sense of my poverty, that I have nothing but what I have received from thee. If I were in innocence and perfect soundness, as thou madest us at the first, the lowliest prostrations of mind and body would become me. But when I consider that I am an offender against thy sovereign authority, I can find no posture vile enough wherein to present myself unto thee. O the mischief that we have done ourselves by turning our backs upon thee! which makes us now not know how to behave ourselves before thee.

I admire, praise, and extol thy infinite condescension to us in Christ Jesus, by whom thou hast invited, nay, beseeched us to return to thee; and declared thyself well satisfied if our hearty sorrow for what is past be but accompanied with an unfeigned submission and dutiful behaviour to thee for the time to come.

And that is the most earnest desire of my soul, O Lord, to live in such a lively sense of my entire dependence on thy bounty, and of my unworthiness to enjoy the least of those blessings which it hath bestowed on me, and of the weakness of my body, and the narrowness of my mind; that I may never be puffed up with a vain opinion of myself, nor offer to lift up my will above thine, nor presume to abuse any of the good things thou allowest me, nor despise my brethren, nor refuse any employment to which thy providence assigns me, much less to forget to render to thee perpetually most thankful acknowledgments and hearty service to the utmost of my power. But as I am nothing without thee, so I may be nothing in mine own eyes; and daily endeavour, in the condition

wherein I am, or shall hereafter be, to employ all the talents thou hast lent me to thy glory and honour, not my own; acknowledging, when I have done all I can, that I am but an unprofitable servant, and have done no more than was my duty to do. Preserve in my mind, for that end, a constant and dear remembrance of the Lord Jesus, that I may delight to tread in the steps of his humility, and study to be endued abundantly with the very same Spirit that was in him. Settle in my heart a serious and strong sense of the glory to which Jesus is advanced, by humbling himself even unto the death, that I may never seek great things to myself in this life, nor be ambitious of praise of men, nor use any of the gifts thou bestowest on me to the discouragement of my neighbour or the trouble of Christian society; but with true modesty and lowliness of mind, I may ever seek the profit and peace of all. Being respectful and obedient to my superiors; courteous among my equals; condescending to men of low estate; and giving all the praise back again to thee, who art able to promote thy worshippers and obedient servants to a crown of life and immortal happiness. I rely on thy gracious promise, that *he who humbleth himself shall be exalted*[a]; and hope whatever my portion is here below, that thou wilt count me worthy of that world, and of the resurrection of the dead.

I am sensible, O Lord, how unable I am to perform or attain such great things without thy aid, for which I humbly look up unto heaven, distrusting myself, and confiding wholly in the power of the Lord Jesus; who is present, I believe, by his Holy Spirit to all those who place their strength and sufficiency in his almighty grace.

The grace of our Lord Jesus Christ be with me now and always. Amen.

II.

A prayer for charity.

I adore, O most High and Holy One, who inhabitest eternity, thine infinite wisdom, power, goodness, and all the rest of thy glorious perfections. The heaven of heavens cannot contain thee, much less canst thou be comprehended by the most enlarged thoughts of our shallow minds: and yet thy great-

[a] [Luke xiv. 11; xviii. 14.]

ness and majesty doth not despise us thy poor creatures, but gives us leave, and encourages us to come into thy presence; yea, forcibly draws us many times towards thee, and makes us attend to thy kindness in those inestimable blessings thou designest for us. O how much are we indebted to thee for this extraordinary grace and favour, which comforts my heart when I am astonished at thy greatness, and emboldens me notwithstanding, because thou art great in goodness and mercy! I rejoice to think of the greatness of thy power to protect and assist me; the greatness of thy bounty to supply and relieve me; the greatness of thy wisdom to guide and govern me; and the greatness of thy fatherly compassions to bear with my weaknesses, pardon my follies, pity my miseries, and reward my small services and sufferings for thy sake. O how amiable is this sight which thou hast now given me of thy majesty! And there are visible tokens of thy great love to us continually before mine eyes, which are innumerable; especially those in Christ Jesus, the Son of thy love. I ought to love thee with the greatest passion. I cannot but say, and heartily desire, O that I could love thee according to thine excellent goodness! O that I could love thee according as thou hast loved us! But, alas! I am so far from this height of devout affection to thee, that I am sometime ready to sigh in much dejection of spirit, and say, O that I did but love thee so well as myself! so well as I do other things! though thou justly expectest I should love even my neighbour as myself; from whom I never received such benefits as I do from thee continually. I am ashamed of myself, and blush to cast mine eyes towards thee. Thy great goodness only gives me hope, that by thinking of it daily I shall love thee with all my heart and soul and strength, and my neighbour as myself. I feel my soul touched with ardent desire to be more like thee in doing good: and therefore most humbly beseech thee to present thyself continually before me, and to preserve in my mind a lively sense of thy great charity in Christ Jesus, whereby I may be powerfully moved to *put on bowels of mercy, to be tenderhearted, rich in good works, ready to distribute, and willing to communicate*[a], according to the ability which thou hast given me.

[a] Col. iii. 12; Ephes. iv. 32; 1 Tim. vi. 18.

I desire no greater treasure than abundance of this charity, which *beareth all things, believeth all things, hopeth all things, endureth all things*[b]; disposing me always to *follow after the things which make for peace, and things wherewith I may edify others*[c]. Inspire me more and more with this excellent spirit, which *never faileth;* but after it hath made me happy here, will lead me to a state of perfect love and friendship in the other world together with Christ Jesus. *Blessed be God, who hath chosen us in him, that we should be holy and without blame before him in love*[d]. Go on, good Lord, to finish what is begun; and touch my heart with such a delightful sense of thy grace to me, that *my love may abound yet more and more in knowledge, and in all judgment; that I may approve things that are excellent; that I may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness which are by Jesus Christ, unto thy praise and glory*[e]. Amen.

III.

A prayer for meekness.

O eternal God, who hast all perfections necessarily in thyself, and canst not but be what thou art; we are all poor things, that wholly depend on thee, having no higher perfection than to know and acknowledge thee to be the Author of all good; to praise thee, to bless thee, and humbly devote ourselves to thy obedience. I see thy greatness and majesty in all thy works of wonder; I acknowledge the wisdom of thy government, the holiness and goodness of all thy laws, the riches of thy grace in thy precious promises, thy faithfulness and truth in the performance of them, and thy unwearied, longsuffering kindness in all thy entreaties and beseechings that we would be thine, and do that which we ought to be forward of ourselves to do. I can never speak good enough of thy name, which is exalted far above all praise. But the more I speak of thee, the worse I make myself; who have so little admired, esteemed, loved and imitated thee; who alone art worthy of all the honour, glory and service, that I and all

[b] 1 Cor. xiii. 7. [c] Rom. xiv. 19. [d] Eph. i. 3, 4. [e] Phil. i. 9–11.

creatures can render to thee. O how marvellous is thy loving-kindness, which bears with such senseless and ungrateful creatures as we are! But thy kindness is more than marvellous, having sent thy Son to seek and to save us when we were lost, and with much clemency and longsuffering to attend upon us, and wait to be gracious to us, even when we are regardless of so great love. I had not been now alive, much less in the possession of such innumerable good things as both soul and body are blessed withal, if thou hadst not in much compassion passed by my folly, and still continued to spare me, and not to deal with me in thine anger and heavy displeasure. I most heartily thank thee. O Father of mercies, for this thy singular indulgence; and offer up myself to be conformed unto thee in goodness, patience, and longsuffering towards others. Hold before mine eyes continually the meekness and gentleness of Christ Jesus my Lord; that admiring the calm and quiet disposition of his Spirit, I may learn of him to *shew all meekness unto all men*[f].

For which end I desire to increase and grow continually in the humility and charity of which he hath also given us so rare an example: that remembering the weakness of my own nature, and thy most tender forbearing mercy towards me, I may be the more disposed to bear with the infirmities of my neighbours, and *not be easily provoked, nor behave myself unseemly*[g]*: but out of a good conversation shew forth my works with meekness of wisdom*[h]. And since I am exposed to such a world of temptations, excite me, O Lord, to the greater watchfulness over my spirit, that whatsoever sudden passion may arise there, it may never proceed to rage and fury, much less to brawling and reviling. But defend me through an awful sense of thy gracious presence with me from grieving thy Holy Spirit by any *bitterness, or wrath, or anger, or clamour, or evil-speaking and malice*[i]. And fill me so with all the fruits of the Spirit, with *love, joy, peace, longsuffering, gentleness, goodness, temperance and faith*[j], that I may be an honour to my religion, and find rest to my soul at present, and at last enter into the eternal rest and refreshment prepared for thy people, through Christ Jesus. Amen.

[f] Tit. iii. 2. [g] 1 Cor. xiii. 5. [h] James iii. 13. [i] Eph. iv. 31. [j] [Gal. v. 22, 3.]

IV.

A prayer for patience.

O Father of mercies and God of all comforts, who, to all thy other benefits wherewith thou continually loadest us, hast bestowed upon us the gospel of thy grace, that we, *through patience and comfort of the holy scriptures, might have hope*[k]: accept of the humble and thankful acknowledgments which I make to thy divine goodness for this riches of mercy in Christ Jesus, who hath pleased, for our sake, to humble himself to death, even the death of the cross, and with great patience to suffer the sharpest pains and agonies, with many reproaches and contradictions of sinners: and when he was *oppressed* and *afflicted*, and blasphemed, yet silently endured, being brought *as a lamb to the slaughter, and as a sheep before the shearer is dumb, so opened he not his mouth*[l]. I praise and magnify with all my soul his wonderful love to us, and his perfect subjection to thee; beseeching thee to fix in my heart such an ardent love to his blessed memory, and such an high admiration of his glorious example, that I may be inspired thereby with Christian resolution to follow after him in all the paths of humble, meek, and patient virtue. O that I may feel myself pressed by the mighty power of that love, not only to be a doer of thy will, *but, for conscience towards thee my God, to endure grief, suffering wrongfully*[m]; *and to run with patience the whole race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God*[n]. Preserve in me such a reverence towards thee, *the Father of spirits*, that I may neither *despise nor faint under thy corrections*[o]: but though thou bringest me into great and sore troubles, I may still be *in subjection to thee, and live in hope of that immortal glory. And not only so, but I may rejoice and glory also in tribulations for Christ's sake, knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed*[p].

[k] Rom. xv. 4. [l] Isa. liii. 7. [m] 1 Pet. ii. 19. [n] Heb. xii. 1, 2.
[o] Ver. 5, 9. [p] Rom. v. 2, 3, 4, 5.

And whatsoever the cross be which lies in my way to heaven, O that I may never turn aside in the least from thee to avoid it; but take it up willingly, and bear it as long as thou pleasest, without murmuring or repining, and with some courage and cheerfulness of spirit. And as for the common miseries of this life, endue my spirit with such principles of wisdom, and help me to preserve it in such innocence, clearness, and integrity, that it may be able to sustain my infirmity; and whatsoever sicknesses, or pains, or other bodily calamities befal me, I may receive them and bear them with an equal and constant mind, knowing that as *we receive good from thy hand, we* ought in reason *to receive evil*[q]*; and in every thing to give thanks, which is thy will concerning us in Christ Jesus*[r].

O blessed Lord, lead me whither thou pleasest, I will follow thee without complaint. I submit to thy orders[u], I reverence thy wisdom, I trust myself with thy goodness, I depend upon thy almighty power, I rely on thy promises, beseeching thee to support me, till *patience having its perfect work in me, I may be perfect and entire, wanting nothing*[s]. I know the time is but short, and that thou hast prepared long joys to recompense our momentary sorrows; help me therefore always *to possess my soul in patience*[t] at present, (giving thanks for the *hope we have as an anchor of the soul both sure and steadfast*[u],) that so I may at last, *after I have done thy will*, O God, *inherit the promise*[x]. Amen, Amen.

V.

For love to this holy communion.

O blessed Lord, who to all other acts of grace and mercy, which surpass all our thoughts, hast been pleased to add this great kindness of instituting and ordaining holy mysteries, as pledges of thy love, and for a continual remembrance of thy death and passion till thy glorious appearing: I praise and magnify thy wondrous goodness; I acknowledge the wisdom of thy love; I thank thee for thy most tender care of our salvation, and rejoice in the power and majesty which thou hast at

[q] Job ii. 10. [r] 1 Thess. v. 18. [s] James i. 4.
[t] Luke xxi. 19. [u] Heb. vi. 19. [x] x. 36.

the right hand of the Father, as the reward of thy humble obedience unto the death. I resolve, O Lord of life and glory, to follow thee in that obedience; and here submit myself again most willingly to all thy holy commands, beseeching thee to inspire me with such a love to every one of them, that I may cleave unto them as my life and happiness. And since I have felt so often the power of thy love at that holy feast which thou hast appointed, uniting my heart unto thee, exciting my obedience, and filling me with hope and heavenly joy in thee; O that I may be strongly inclined to *do this* for ever in honour of thee, and thankful remembrance of thy exceeding great charity in laying down thy life for us! Thou hast said, *Ye are my friends, if ye do whatsoever I command you*[y]. My heart saith unto thee, Whatsoever thou commandest, Lord, will I do. Only dispose me, I beseech thee, to delight to do thy will, O Lord, and especially to commemorate thy dying love with the most cheerful devotion of a grateful heart. I am ashamed to remember such a friend with cold, and dull, and listless affections; and therefore most earnestly desire thee always to represent thy lovingkindness so lively to me, that I may feel my spirit moved to such hearty acknowledgments of it as may make me offer up continually my soul and body with the most ardent love to thy service. May it please thee to possess my mind with such a constant sense of my deep obligations to thee, that I may gladly receive all occasions to shew forth thy praise, and profess myself thy servant, and renew my vows, and give thee thanks for all thy benefits, and glory in the assured hope I have of thy grace and mercy to eternal life. And O that the rest of my time in this world may pass away in purity, righteousness, charity, and godliness; and that I may make a great increase in these and all other Christian virtues by every new remembrance of thee, till I have perfected holiness in thy fear! that so I may feel myself to be thy friend, and rejoice more and more in an humble confidence that thou wilt never leave me nor forsake me, but in the end conduct me to feast with thee in the joys of everlasting love. Amen.

[y] John xv. 14.

VI.

A prayer for faith in God.

O eternal God, the Sovereign of the world, the Perfection of beauty, the full and satisfying Good, the Joy of all those that know thee and have hope in thee; who art always the same, and canst be nothing but what thou art, the infinitely Wise, Just, and Gracious! I cast down myself before thee in an humble sense that I am beyond all expression beholden to thee. I received my very being from thee, with all the comforts belonging to it; and thou hast maintained and protected me in the enjoyment of them many years, even when I little thought of thy infinite bounty. Thou hast borne with my follies with great patience, and not only expected but invited and beseeched my return to the obedience I owe thee. O how marvellous is thy love in Christ Jesus, whom thou hast sent on this message to wretched sinners! how many tokens and pledges have I received of thy grace; and what treasures of joy do I find laid up in thy great and precious promises! I can do no less than make an oblation of myself with an heart full of love and thankfulness to thee for the benefits thou hast already bestowed on me; and, possessed with an entire trust and confidence in thee for what thou shalt see good for me hereafter, I doubt not, O Lord, of thy merciful care and providence over me, of whose tender love I have had so great and long experience. I depend upon thy word, on which thou hast caused me to hope, that thou wilt *never leave me nor forsake me*[z], but *all things shall work together for good to those that love thee*[a]. I stay myself upon thy Almighty power, without which nothing can come to pass, and commit myself to thy unerring wisdom, which disposes all things with the most excellent reason, and by the crossest ways can conduct me to happiness. I put myself wholly into thy hands, with an humble faith in thy infinite mercies, trusting thee both with soul and body for ever. I wait on thee for thy gracious assistance to enable me faithfully to discharge my duty in every condition of life; that so, when I leave the world, I may be able to commend my spirit into thy hands as my Saviour did, hoping for a blessed resurrection of my body, and

[z] Heb. xiii. 5. [a] Rom. viii. 28.

that my soul shall enter into rest and peace, and at last receive a crown of life. O that I may feel the power of this faith sweetly composing and quieting my spirit in all events; that I may *never be afraid of evil tidings; but my heart may be fixed, trusting in thee, O Lord*[b]*!* Dispel all inordinate care and solicitude of mind for the things of this life; and settle in me such a firm persuasion that *thou art a sun and a shield, and wilt give grace and glory, and withhold no good thing from them that walk uprightly*[c], that *my soul may dwell at ease*[d], and I may never be distracted nor confused in my thoughts, but do my duty towards thee with evenness and constancy and cheerfulness of heart. Preserve me, O Lord, that I may never *trust in robbery*, or any unjust and unlawful courses, nor *if riches increase, ever set my heart upon them*[e]. Bear me up by thy almighty love, that in the worst of times I may *rest in thee, and wait patiently for thee, and never fret myself in anywise to do evil*[f]. *Thou hast been my help, therefore* I will still make thee my refuge, and *in the shadow of thy wings will I rejoice*[g]. *My soul waiteth for the Lord: he is my help and my shield. My heart shall rejoice in him, because I have trusted in his holy name. Let thy mercy, O Lord, be upon me, according as I hope in thee*[h]. *And keep me in perfect peace, whose mind is stayed on thee: because I have trusted in thee*[i]. Amen.

VII.

A prayer for resignation to God's will, and perfect contentment of mind.

O Lord, the almighty Creator of the world, the most wise Governor of all things which thou hast made, and our most gracious and loving Father in the Lord Jesus; by whom thou hast abundantly declared thy good-will to sinners, being desirous not only to receive them again into thy favour, but to bestow greater blessings on them than they could have challenged from thee if they had remained in innocence, and never offended thee: thou designest us to no less happiness than

[b] Ps. cxii. 7. [c] lxxxiv. 11. [d] xxv. 13. [e] lxii. 10.
[f] xxxvii. 7, 8. [g] lxiii. 7. [h] xxxiii. 20–22. [i] Is. xxvi. 3.

eternal life, and hast laid the strongest obligations on us to mind our own welfare, having made our happiness so sure, that if we love ourselves, and will attend at all to our own good and satisfaction, we cannot be miserable. I acknowledge, O Lord, with all thankfulness, this thy tender mercy, in ordering all things so by thy Son Jesus that we cannot, without the greatest negligence and inconsideration, and without a manifest force and contradiction to our own understanding, ruin and undo our immortal souls. How much do I owe thee, that thou hast been pleased to call me to the knowledge of thy grace; that thou hast invited me by such precious promises, drawn me so often and so powerfully by the motions of thy Holy Spirit, and marvellously disposed and provoked me by many happy providences only to do myself good, and seek my own eternal felicity! I see, O Lord, the strangeness and unusualness of thy love, and am ashamed of my own backwardness and untowardness of spirit, that after all this I have so little mind to be happy, and am no more serious about that which so infinitely concerns me, and by thy grace is made so easy to me. Be still so gracious, I most humbly beseech thee, as to touch my heart with such a lively sense of thy wonderful goodness as may perfectly subdue me to thy love and obedience, and make me absolutely surrender both soul and body to thee, of whose care and kindness I am so abundantly assured. O that I may know more feelingly what a satisfaction it is to be *blessed of the Lord, which made heaven and earth*[k]; to wait for thy salvation in Christ Jesus; to have thy Holy Spirit for my Guide and Comforter; to be secure of thy good providence here, and to live in hope of immortal glory hereafter! *Strengthen me with might by thy Spirit in the inner man, that I may be able to comprehend what is the breadth, and length, and depth, and height: and to know the love of Christ, which passeth knowledge, till I be filled with all the fulness of thee, my God*[l]; that being full of divine wisdom and knowledge, full of faith, and love, and hope, and all the fruits of righteousness, there may be no room for any trouble or disquiet in my heart; but with an equal mind and resigned will, I may pass through all the changes and chances of this mortal life. I have frequently

[k] Ps. cxv. 15. [l] Ephes. iii. 18, 19.

offered up and devoted myself unto thee; and here again I renew the surrender, delivering up soul and body entirely to do and suffer thy holy will and pleasure. O preserve in my mind such an high esteem of thy infinite wisdom and goodness, that I may ever cheerfully commit myself and all I have into thy hands, to be disposed of as thou judgest most meet and convenient! And whatsoever thou art pleased to order for my portion, Lord, help me to be perfectly contented and well pleased with it, believing it to be the result of thine infinite understanding, and of thy fatherly care and tender mercy; and looking at those unseen enjoyments, to which thou knowest best by what ways to conduct and lead me, all the time of my sojourning here in this world. Lift up my thoughts still higher and higher towards that holy place where the Lord Jesus is enthroned: fix my mind steadfastly on that bliss which he is gone to prepare for us, that I may feel it drawing my heart after him to follow his great example, and not only satisfying me in all conditions of life, but filling me with joy in believing, with joy unspeakable and full of glory. Unto thee, O Lord Jesus, I commend myself: I trust thee with my health, my estate, my friends, and all I have. Allot what thou pleasest for us. Let it be unto us according to thy will. Not our will, but thy will be done. Amen.

VIII.

A prayer for absolute obedience to God.

O most blessed God, the fountain of all being and happiness, who canst as well not be as not be the most excellent: the highest of our thoughts and conceptions fall infinitely below the greatness of thy perfections: but that little which we know of thee is the greatest satisfaction of our mind and understanding; and when we choose thee, our wills are satisfied; and we cannot will any thing else but always to make this choice, to be governed by thy counsel, to be ruled by thy will, and to commit ourselves to thy omnipotent goodness. When we fear thee, and love thee, and trust ourselves with thee, and entirely depend upon thee, and rejoice in thy mercies; all our affections are contented, and there is no trouble nor disquiet in our heart. All that we are is happy in thee: our bodies are

better as well as our spirits, when we cheerfully obey thee. Yea, the crosses and afflictions of this life turn to our profit by the union of our wills with thine, and our steadfast adherence to thee. There is nothing that we can wish for more than that we may always continue, as our blessed Lord and Master did, in a constant love and absolute obedience to thee in all things. For thy will is the perfect rule of righteousness, being guided by the greatest reason and judgment; and the whole world declares it to be so ready to do good, that we cannot suspect the goodness of any of thy commands. We must needs confess, whatsoever befals us, that thy service is perfect freedom; and the labours of religion are the greatest pleasures; and our denial of ourselves for thy sake is our gain and advantage; and our doing good to others is doing ourselves good; and our absolute resignation to thee is the ease, the peace, and the rest of our spirits. I hope, O Lord, that having so much reason to cleave unto thee, I shall never be so miserable as to forsake thee; but that my own sense and feeling, my frequent professions and protestations, my holy vows and resolutions, all the experience I have had of thy goodness, and the many repeated tokens and pledges of thy grace and favour, will for ever tie me to thee, and make me wholly thine. Pour down upon me a more abundant portion of thy holy Spirit, that may make my thoughts more fixed upon heavenly things, my intentions more single and pure, my desires fewer and more reasonable, my hopes more spiritual and divine, the rest of my passions more subject and useful to me, and my whole conversation here in this world more sober, righteous and godly; such as becomes one who hath such excellent precepts, such precious promises, such noble hopes; and seeks, by patient continuance in well-doing, for glory, honour, and immortality. Endue me with such honesty and uprightness of heart, and with such resolution and constancy of spirit, that no temptation I meet withal in this life may prevail with me to start aside from thy holy commands. For which end possess me with a lively sense of better things; that I may not judge it necessary to my happiness to be rich, or great, or honourable, or enjoy all the pleasures and delights of the flesh, but I may feel myself so happy in the knowledge and love of thee, in likeness to thee, and full expectation of that blessed state to

which thy almighty goodness can prefer me, and thou hast promised, who art the faithful and true, one day to dignify thy servants withal; that life itself may not be so dear unto me, as the doing of thy will revealed in Christ Jesus. I see the glory to which he is advanced by taking upon him the form of a servant, and becoming obedient unto death, even the death of the cross. And I most heartily thank thee for making me *partaker of the heavenly calling*, to follow after him and tread in his steps; beseeching thee to enable me to walk worthy of thee who hast called me to thy kingdom and glory, *considering the apostle and high-priest of our profession, Christ Jesus, who was faithful to thee that appointedst him over thy house and family*[m]. That doing my duty impartially towards thee and towards all men, I may at last hear that comfortable voice, *Well done, good and faithful servant; enter thou into the joy of thy Lord*[n]. Amen.

IX.

A prayer for an heart to forgive our enemies.

O eternal God, in whom we live, and move, and have our being; and from whose bounty we receive continually innumerable blessings, the smallest of which we are unworthy of: all thy creatures tell us how good thou art, and call upon us to admire thee, to praise thee, to love and serve thee, with all our heart, and soul, and strength. Thou hast made abundance of them more particularly to serve us and minister to our necessities; and they are all obedient to thy word, and keep in the order and place wherein thou hast set them. We are the only disorderly creatures, who have wantonly misused that liberty thou hast given us, and set up our wills above thine who art the Lord of heaven and earth. And yet so infinite is thy mercy, thou hast not chastised our presumption as it deserved, but in much compassion sent thy dear Son, with the declaration of greater kindness to us than ever. *Herein thou hast commended thy love towards us, that while we were yet sinners, Christ died for us*[o]; and not only reconciled us when we were enemies, but purchased for us the blessing of friends and children, and heirs of thy love. O the height of thy merciful kindness

[m] Heb. iii. 1, 2. [n] Matth. xxv. 21. [o] Rom. v. 8.

towards us! O the exceeding riches of thy grace, wherein thou hast abounded towards us in Christ Jesus! I most thankfully acknowledge it; I rejoice in thy love which hath passed by so many offences, and desire to have such a lasting remembrance of it in my heart as may bow my will to thy obedience, and constrain me to imitate thy great charity in all the actions of love to thee and to all men. It is the perfection of our nature to be made like unto thee in wisdom and goodness: and therefore I most heartily profess myself a disciple of the ever blessed Jesus, and think it the greatest honour to follow him, the wisdom and love of thee our heavenly Father, who mercifully healed one that came to apprehend him, and prayed for his murderers, and *when he was reviled, reviled not again; when he suffered, did not threaten; but committed himself to him that judgeth righteously*[n]. O that I may feel the power of his love so possessing my heart, that no enemies, persecutors, slanderers, revilers or injurious persons, may be ever able to conquer my love towards them: but I may still bear a kind and tender heart to the most enraged and provoking spirits: *blessing those that curse me; praying for those who despitefully use me*[o]; returning courtesies for affronts and injuries; bewailing their sins, pitying their miseries, and *endeavouring to overcome evil with good*[p]. Endue me with such a wise, considering, and sober spirit, that I may ever prefer the example of my Lord and Master before all the customs and fashions of this world, enduring the mockeries, the shame and the contempt which may be cast upon me for the following his forgiveness and patience. Let nothing move me from my constant affection to his holy life, nor any power or opportunity that is put into my hand tempt me to avenge myself, *to render evil for evil, or railing for railing, but contrariwise blessing; knowing that I am thereunto called that I should inherit a blessing*[q]. And do thou, O God, to whom vengeance belongeth, pardon also and forgive those by whom I suffer wrongfully. Deal not with them according to their sins, nor reward them according to their iniquities; but spare them, good Lord, spare them; and in the multitude of thy mercies pass by their offences, and deny them not the grace of repentance. That

[n] 1 Pet. ii. 23.
[o] [Matt. v. 44.]
[p] [Rom. xii. 21.]
[q] 1 Pet. iii. 9.

they may at last submit unto our Saviour, ceasing to do evil, and learning to do well; and we may altogether be monuments of thy mercy, and great examples of Christian virtue; and after we have passed our days in peace and concord here, live together in eternal love and friendship with our Lord Jesus: to whom be glory, both now and for ever. Amen.

X.

A prayer for brotherly-kindness.

O God, who art good, and who dost good, and hast loved us, the children of men, so much as not to think thine only begotten Son too great a gift to bestow upon us, in whom thou designest us the greatest happiness, having shewn us the way to the most pleasant life here, and to eternal joys when we leave the world: I thank thee, with all my soul, for thy abundant grace, and particularly that we are *taught of thee our God to love one another*[r]. I rejoice in the beginnings of that heavenly life which I feel in my heart, and that I have tasted any of the *consolation that is in Christ, of the comfort of love, of the fellowship of the Spirit, and have any bowels, any mercies and commiseration of others*[s]. It is the earnest desire of my soul that thy love may be perfected in me; that I may *know thou dwellest in me, and I in thee, because thou hast given me of thy Spirit*[t]. Possess me, O Lord, with such a full sense of thy infinite charity towards us, that it may enlarge more and more the straitness and narrowness of my spirit, and make room for all mankind in my hearty affection, and I may desire, and seek, and delight in their welfare and happiness. And especially endue me with a most ardent charity towards all Christian people, that I may love them as my brethren, and as heirs together of the grace of life in Christ Jesus. And seeing thou hast been pleased to love us so freely and undeservedly, so abundantly, and with such an everlasting kindness, inspire me, I beseech thee, with the like disposition, that I may *love my brethren with a pure heart fervently*[u]. *And the Lord make me to increase and abound in love towards them and towards all men*[x]; and to preserve and continue, notwithstanding all discouragements or ill requitals,

[r] 1 Thess. iv. 9. [s] Phil. ii. 1. [t] 1 John iv. 13.
[u] 1 Pet. i. 22. [x] 1 Thess. iii. 12, 13.

to serve them in love[y]. *To the end my heart may be established unblamable in holiness before thee, our Father, at the coming of our Lord Jesus Christ with all his saints.* Blessed be thy divine goodness, which hath shewn to us this most *excellent way;* and disposed me to like it, and love it, and walk in it. O incline my heart to *covet earnestly* to excel in this, to be a cheerful *follower of thee, my God,* and still *to walk in love, as Christ also hath loved us, and given himself for us, an offering and a sacrifice to thee for a sweetsmelling savour*[z]. Free me perfectly from all ill-will, from envy, from self-seeking, from anger, from evil-speaking, and all malice; that I may adorn the gospel of our Lord Jesus by living in peace, and as *I have opportunity doing good unto all men, especially unto them who are of the household of faith*[a]. And, O that all Christian people may be *like-minded, having the same love, being of one accord, and of one mind*[b]: *that nothing may be done through strife or vain-glory; and there may be no schism in the body of Christ, but the members may have the same care one of another*[c]; *and in lowliness of mind each may esteem others better than themselves, not looking every man on his own things, but every man also on the things of others. O that this mind may be in us all, which was also in Christ Jesus*[d]: *that we may have compassion one of another, love as brethren, be pitiful, and courteous*[e], *endeavouring to keep the unity of the Spirit in the bond of peace*[f]. And the God of love and peace be with us all. Amen.

XI.

A prayer for courage in the profession of Christianity.

O Lord of heaven and earth, who art everywhere the rest and peace, the refuge and security, the strength, help and salvation of all those who repose an holy trust and confidence in thee; for nothing, not death itself, can separate them from thee: I adore thy infinite love, which hath assumed our nature to such a nearness to thy own, and raised the Lord Jesus from the dead, and given him glory at thy right hand, that all his faithful followers might rest assured of thy eternal care of

[y] Gal. v. 13. [z] Eph. v. 1, 2. [a] Gal. vi. 10. [b] Phil. ii. 2, 3.
[c] 1 Cor. xii. 25. [d] Phil. ii. 3, 4, 5. [e] 1 Pet. iii. 8. [f] Eph. iv. 3.

them, and that they *shall never perish, but have everlasting life*[g]. Blessed, blessed be thy name for this glad tidings of great joy, which raises our spirits above this world, and places them in quietness and safety amidst all the troubles and dangers of this life. I stand infinitely indebted to thee for this revelation thou hast made of thy good will to us in Christ Jesus, and for the glorious example that he hath set us: who *before Pontius Pilate witnessed a good confession*[h], and sealed thy truth with his blood, knowing that his *flesh should rest in hope, and that thou wouldest not suffer thy Holy One to see corruption*[i]. O that I may feel myself enlivened with the same Spirit which was in our Head, *the Captain of our salvation, made perfect through sufferings*[k], being *faithful to him to the very death*, and not doubting I shall receive a *crown of life*[l]. It is but reason that I should part with all I have for him and his righteousness; who hath made himself so freely a sacrifice of inestimable value and efficacy for us sinners. O that I could do that cheerfully which I am bound to do in duty; being *strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks to thee who hast made us meet to be partakers of the inheritance of the saints in light*[m]. *It is a faithful saying*, I know, *that if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he will also deny us*[n]. Defend me, O God, from so foul a wickedness, as the thought of denying my Lord and Master, and his holy truth: but *keep me by thy power through faith unto salvation: that the trial of my faith, being much more precious than of gold that perisheth, though it be tried with fire, may be found unto praise, and honour, and glory, at the appearing of Jesus Christ*[o]. Settle, confirm, and strengthen me in the Christian faith; that a steadfast belief of thy precious promises, a lively hope in thee, through the resurrection of the Lord Jesus, may not only bear me up with constancy and patience under shame, reproaches, loss of liberty and goods, but inspire me with courage and undaunted resolution in all dangers, even in death itself. Fill

[g] John iii. 16. [h] 1 Tim. vi. 13. [i] Acts ii. 26, 27. [k] Heb. ii. 10.
[l] Rev. ii. 10. [m] Col. i. 11, 12. [n] 2 Tim. ii. 11, 12. [o] 1 Pet. i. 5, 7.

and greaten my mind with such a powerful sense of those immortal joys, that nothing may appear so dreadful here, as to terrify me from my duty, or turn me aside from the paths of righteousness, charity, truth, and piety; but *suffering according to thy will, O God, I may commit the keeping of my soul to thee in well-doing, as unto a faithful Creator*[p]. And endue me, I beseech thee, with such a perfect love to my Lord and Master Christ Jesus as may cast out all base fear of suffering[q]. Fortify my heart with such a zealous affection to his religion, that I may not be *terrified by any adversaries, nor afraid of their threats, neither be troubled*[r]*: but sanctify thee the Lord God in my heart*[s]*; not fearing those that can kill the body, but thee who canst destroy both soul and body in hell*[t].

Regard, O Lord, the supplications of thy servant, who here hath made an oblation of himself wholly unto thee; and endue me with Christian prudence, as well as courage, that I may be both as wise as a serpent, and as innocent as a dove; and never dishonour my religion either by rashness or by cowardice; but with a discreet zeal cleave unto truth and righteousness, saying boldly, *The Lord is my helper, and I will not fear what man shall do unto me*[u]. In God have I put my trust, therefore shall I never be confounded. Amen.

XII.

A prayer for a low esteem of all worldly things.

O eternal God, the King of kings, and the Lord of lords, who madest the heaven and the earth, and all contained therein, by thy almighty word, and *before whom all nations are as nothing, less than nothing, and vanity*[x]: how mean then and despicable should that little portion of this earth which we enjoy seem in our eyes, compared with thy love and favour, who art the absolute sovereign Lord of all, and canst make thy servants as happy as thou pleasest! To that very love we owe whatsoever we have in it: and there is nothing we can hope for but from the same bounty: which we ought therefore to admire, and praise, and love, and cleave unto above all

[p] 1 Pet. iv. 19. [q] 1 John. iv. 18. [r] Phil. i. 28. [s] 1 Pet. iii. 14, 15. [t] Matt. x. 28. [u] Heb. xiii. 6. [x] Isa. xl. 17.

things which we receive from thence. Our daily experience teaches us the weakness and uncertainty of all our earthly possessions; and that we ourselves *are strangers before thee, and sojourners, as were all our fathers; our days on the earth being as a shadow, and there is none abiding*[y]. *All flesh is grass, and all the goodness thereof is as the flower of the field*[z]. *When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth; surely every man is vanity*[a]. *Thou only hast immortality*[b]. *With thee is the fountain of life*[c]. And therefore, *Lord, what wait I for? my hope is in thee*[d], *whose word abideth for ever;* and hath made us a promise of immortal life with thyself. O possess my heart with a full belief of thy holy word; and fix my thoughts and affections upon those eternal goods which Christ Jesus hath already entered into the possession of. *Incline my heart unto thy testimonies, and not unto covetousness. Turn away mine eyes from beholding vanity; and quicken thou me in thy ways*[e]. *The law of thy mouth, I know, is better than thousands of gold and silver*[f]. Help me therefore to *seek for wisdom as for silver, and to search for her as for hid treasure*[g]: and make me alway to *prefer her before sceptres and thrones, and esteem riches nothing in comparison of her; to love her above health and beauty; to choose to have her instead of light; for the light that comes from her never goeth out*[h]. And since *thou only givest wisdom, and out of thy mouth cometh knowledge and understanding*[i], *O send her out of thy holy heavens from the throne of thy glory, that being present she may labour with me; that I may know what is pleasing unto thee*[k]. O that *wisdom may enter into my heart, and knowledge become pleasant unto my soul; that discretion may preserve me, and understanding may keep me, to deliver me from the way of the evil man, and to lead me soberly in my doings*[l]. Let not the splendour of anything in this world entice me to set my heart too much on wealth and dignities, and the praise of men, whose breath is in their nostrils; much less for any of these

[y] 1 Chron. xxix. 15. [z] Is. xl. 6. [g] Prov. ii. 4.
[a] Ps. xxxix. 11. [b] 1 Tim. vi. 16. [h] Wisd. vii. 8, 10, 11.
[c] Ps. xxxvi. 9. [d] xxxix. 7. [i] Prov. ii. 6. [k] Wisd. ix. 10.
[e] Ps. cxix. 36, 37. [f] lxxii. [l] Prov. ii. 10, 11.

to displease thee by forsaking the ways of righteousness, mercy, and piety, which make us thy friends, and advance us to a kingdom. But settle in me such a high esteem of thy goodness towards me, fill me with such an immovable love to thee, and fix mine eyes so strongly on the brightness of that immortal glory which Christ hath brought to light by his gospel; that it may obscure the most glittering temptations in this world, and place me out of the reach, or out of the danger of them. O make me so wise as not to *disquiet myself in vain, heaping up riches, and not knowing who shall gather them*[m]; but to lay up treasures in heaven, being rich in faith, and in good works; *laying up in store for myself a good foundation against the time to come, that I may lay hold on eternal life*[n]. Amen.

[m] Ps. xxxix. 6. [n] 1 Tim. vi. 19.

A

BOOK FOR BEGINNERS:

OR,

AN HELP TO YOUNG COMMUNICANTS,

THAT THEY MAY BE FITTED

FOR

THE HOLY COMMUNION,

AND RECEIVE IT WITH PROFIT.

Ingredere ut proficias.

TO THE READER.

THERE is no advice more wholesome or more necessary than that of Solomon, in the conclusion of his meditations upon the vanity of all things under the sun; *Remember thy Creator in the days of thy youth:* which may serve instead of a Preface to this little Book; especially if I change one word, and make it run thus, *Remember thy Saviour in the days of thy youth.*

Be sensible, that is, how much thou art indebted to him; and do not forget it, but carry this always in thy mind, that as thou didst receive thy being from him, so thou art bought with a great price; and therefore oughtest to glorify God with body and soul, which are his, 1 Cor. vi. 20.

And do this betime, in thy best days; before thou art tainted and corrupted by vice and wickedness: into which dangerous ways if thou art so unhappy as to have entered, be advised, and leave them presently. Betake thyself without any delay to the service of God; and let no business, much less any vain pleasure, hinder thee from acquainting thyself with the duty thou owest him; or from performing it seriously; particularly that duty which he hath commanded thee to *do in remembrance of him.* The nature, the necessity, and the ends of which, together with the manner of doing it, I lay before thee in the following pages; wherein I shall treat only of such things as are most easy, and obvious to every capacity: hoping by God's blessing they will be useful to such as will set themselves to consider them.

They that would have larger instructions and help may find them in the 'Christian Sacrifice.'

[1679.]

CHAPTER I.

Of the duty.

When God's minister declares, as he is required to do, that he intends on such a day to administer the most comfortable sacrament of Christ's body and blood; and invites you to it, beseeching you to dispose yourselves religiously and devoutly for it: you must consider that it is your duty to prepare yourselves to come and partake of so great a blessing, and not to think it enough that you have been present at divine service, and heard the sermon, and then may turn your back on the table of the Lord: which is a very great disrespect to him, and forgetfulness of him, and cannot be excused so easily as men's naughty hearts incline them to believe. For though God's goodness is such, that he prefers works of mercy to your neighbours before sacrifice to himself, when one of them must be omitted, yet he doth not make the same allowance for your worldly business, (which well may be let alone till another time,) much less for your vain pleasures or recreations, which never ought to hinder or put by this or any other holy duty in the season proper for it.

Come, therefore, as oft as you are invited; and when God's minister, after sermon ended, goes up to the holy table to prepare this heavenly food for you, (that is, to consecrate bread broken and wine poured out, that it may represent the death of Christ to you, and to give it you, saying, *Take, eat and drink this in remembrance of Christ,*) do you stay in God's house, and draw near unto his table and thankfully receive it from him, for that end for which he gives it, in commemoration of Christ's death and passion upon the cross for your sake.

It is the duty of God's minister to set the bread and wine apart; to present them unto God, to break the one and pour out the other, to bless them, and to give them unto you: and then it is your duty to look upon this bread and wine, thus blessed, as representing Christ unto you; and accordingly to

receive them, not as mere bread and wine, but as things deputed by Christ to be instead of his body and blood, and to communicate them to worthy receivers.

CHAP. II.

Of the necessity of this duty.

To do thus you are engaged,

First, By the express commandment of our Lord Christ; which you find four times recorded in the New Testament: by the three first evangelists, St. Matthew xxvi. 26, 27; St. Mark xiv. 22, 23; St. Luke xxii. 19, 24, and by St. Paul in his first Epistle to the Corinthians, xi. 23, 24, 25. All which places, especially the last, you will do well to read seriously. And then consider,

Secondly, That there is the greater regard to be had to this commandment, *Do this in remembrance of me*, which St. Paul saith he received of the Lord, because it was his last dying commandment, in the night when he was betrayed, just before the day of his passion. We are wont, in other cases, to be inclined to remember, and carefully perform the last desire of a dying friend: and therefore, what other account can we give of it, if we live in a neglect of this duty, so solemnly enjoined, but that we are strangers, or at best very cold in our love to him? which you had need to quicken; because,

Thirdly, Your care in this duty will be a means to make you observe the rest of his commandments better; which now, alas! are little regarded, because little or no regard is had to this last commandment; which our Lord seems to have added when he left the world, for the security of all the other that he had delivered before. For the doing this hath a mighty power in it to stir up the love of Christ in our hearts. And *the love of Christ constraineth us*, (as St. Paul teaches, 2 Cor. v. 14, 15,) *because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them, and rose again. Do this*, therefore *in remembrance* of him, which is such an efficacious means to make you always do well. Yea, more than this,

Lastly, It will be a means to make you observe his com-

mandments *with love and delight;* which if they be wanting your obedience will be little worth. For without *love,* all that you do will not be acceptable to Christ; and unless you *delight* in what you do, it will not be acceptable to yourselves. But neither of these will be wanting, if you religiously frequent this holy sacrament; where he is represented to you as desirous to save you, though it were by dying for you; saying, when this was first propounded to him, *Lo, I come, I delight to do thy will, O God*[a]. How can you then refrain, when you think of this, from expressing the same affection and the same joy, when it is much easier for you to do God's will, than it was for him to suffer such things as he did in obedience to it.

CHAP. III.

Of the ends for which it was instituted.

You will be the more inclined to this, when you consider the ends for which this commemoration of Christ's death was ordained. Which were such as these:

First, to profess that you are Christians, and believe that religion which Christ hath sealed by his blood to be the true and only way to happiness; and that you mean to continue in it, whatsoever it costs you; though it should engage you, that is, to follow him to his cross.

Secondly, to give thanks to God the Father for sending his only-begotten Son into the world, to be the propitiation for our sins:

And to God the Son, our blessed Saviour Jesus Christ, for humbling himself so low as to die the death of the cross; where *he offered his own body, to put away our sins by the sacrifice of himself*[b]:

And to God the Holy Ghost, who hath brought us glad tidings from heaven, since our Saviour's ascension thither, that having *purged our sins by himself, he sat down on the right hand of the Majesty on high*[c]; where he lives for evermore, and is mindful of us and of his promises, which he will certainly fulfil, as we see by these pledges he hath left us of his endless love. And therefore,

Thirdly, you bind yourselves by the remembrance of these things to be faithful to him, and to keep that holy covenant

[a] [Ps. xl. 7; Hebr. x. 7.] [b] [Hebr. ix. 26.] [c] [Hebr. i. 3.]

wherein you are solemnly tied to be wholly his. For as the very coming to his table naturally signifies you are of his family, and belong to him; so, being there so kindly entertained by him, you stand bound to behave yourselves as his servants, or rather friends, and engage so to do. Now ye are his friends, if ye comply with his will in all other things, as well as in this of commemorating his dying love for your sake. So he himself tells his apostles in those memorable words, John xv. 13, 14, where he represents to them in what consisted the greatness of his love, and the sincerity of theirs: *Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.* For,

Lastly, being thus of the number of the faithful, you have in this holy sacrament communion with Christ in his death and passion, and in the merits of them. For though the things you receive be in themselves but bread and wine, yet by a divine and spiritual grace they become the body and blood of Christ to the faithful, who are thereby made partakers of all the benefits which he purchased by his sacrifice which he made of himself for our sins. Thus one of the prayers after the communion excellently instructs you, that God "vouchsafes to feed those who duly receive these holy mysteries with the spiritual food of the most precious body and blood of his Son our Saviour Jesus Christ; and doth assure you thereby of his favour and goodness; and that you are his very members incorporate in the mystical body of his Son, which is the blessed company of all faithful people; and are also heirs through hope of his everlasting kingdom, by the merits of the most precious death and passion of his dear Son."

I need not add that by doing this in remembrance of him you have communion with all your Christian brethren (for it is already expressed), and that you beg his gracious assistance, that you may "continue (as it follows in the prayer now mentioned) in this holy fellowship, and do all such good works as he hath prepared for us to walk in:" for this holy action being a "sacrifice of praise and thanksgiving" (as it is in the prayer going before), wherein Christ's sacrifice is commemorated, it is in its own nature the most powerful prayer (as all sacrifices were), 1 Sam. xiii. 12. (more powerful than any other can be)

to supplicate for and to impetrate (that is, obtain) the Divine blessing upon us.

CHAP. IV.

Of preparation for it.

This may suffice, one would think, to excite all those who have any care of their future salvation, or present satisfaction, to make it their business to prepare themselves to be worthy receivers of such great benefits.

And that is not hard to do. For, having learned your catechism, or the short instruction in the Common Prayer Book to be learned by every person that is baptized; and then seriously considered the promise that was made at your baptism in your name, which is there explained; you should, in the next place, take the first opportunity to have the benefit of Confirmation: wherein you both openly renew the solemn promise and vow made in your name at your baptism, ratifying and confirming the same in your own person, and acknowledging yourself bound to believe and do all those things which your godfathers and godmothers then undertook for you; and also by the laying on of hands have more of the Divine grace imparted to you, to confirm and strengthen you in your Christian resolution, that you may continue his for ever.

After this you may, without any scruple, look upon yourself as having a right to the sacrament of Christ's body and blood. And the best preparation to it will be,

I. To endeavour faithfully to live according to your baptismal vow: and for that end, to call to mind every day how solemnly you did such a time, in the presence of God and such a congregation, ratify and confirm that vow; and also promised that, by God's grace, you would always labour to observe such things as by your own confession you have assented unto.

They are these three: "First, that you should renounce the devil and all his works, the pomps and vanities of this wicked world, with all covetous desires of the same, and the sinful lusts of the flesh, so that you will not follow, nor be led by them. Secondly, that you should believe all the articles of the Christian faith. And thirdly, that you should keep God's holy will

and commandments, and walk in the same all the days of your life."

II. Now those commandments which you have promised to keep, you are taught afterward, contain "your duty towards God, and your duty towards your neighbour."

Your duty towards God, you are instructed, is this: "to believe in him, to fear him, to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and serve him truly all the days of my life."

Then follows your duty towards your neighbour, in these words, as you yourself are taught to confess: "My duty towards my neighbour is, to love him as myself, to do to all men as I would they should do unto me: to love, honour, and succour my father and mother: to honour and obey the queen, and all that are put in authority under her: to submit myself to all my governors, teachers, spiritual pastors and masters: to order myself lowly and reverently to all my betters: to hurt nobody by word or deed: to be true and just in all my dealings: to bear no malice nor hatred in my heart: to keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: to keep my body in temperance, soberness, and chastity: not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me."

All these things you promised with your own mouth, before God and his people (when you were confirmed), that you would be careful to observe; and must therefore make this the constant rule of your life, and call upon God by diligent prayer for his special grace, without which you will not be able to serve him.

Which if you do sincerely, then,

III. I would advise you, every evening before you go to sleep, to take some time to think how well you have kept your resolution, and observed this rule; and where you find you have fallen short of it, or done contrary to it, to make a new resolution to be more careful the next day. And if you be able to set down in writing those negligences or breaches of

your covenant with God when you take notice of them, you will have the less to do when the opportunity of communicating approacheth; for then,

IV. Lastly, you can with much ease examine yourselves before the communion, and have a full account of your life and conversation ready at hand: about which you will be lamentably puzzled, and long in drawing it up, if you do not constantly make some observation how things go with you; but in this method shall be able presently, and without any perplexity, to understand certainly and clearly in what case you are. And so you have nothing farther to do, by way of preparation to the sacrament, but only, first, sorrowfully to bewail your sinfulness, and to confess yourselves to Almighty God: and that, secondly, with a full purpose of amendment of life, and of greater diligence and watchfulness hereafter, especially in those particulars wherein you have miscarried. (For sorrowful confession and affliction of spirit for sins is not sufficient, but must end in this unfeigned resolution.) And if you find, thirdly, that your offences are not only against God, but also against your neighbours, then (as you are directed in the communion-service) to "reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the utmost of your powers, for all injuries and wrongs done by you to any other; and being ready likewise to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand."

When all this is done, then you ought not to discourage yourselves with a fancy of your unworthiness to partake of that holy table to which you are invited. For you will always be unworthy in the strictest sense of the word, but are really worthy in God's account, when you are thus disposed, and sensible, at the least, of your unworthiness of such great blessings as God of his goodness is desirous to bestow upon you.

Nor ought those words of St. Paul to affright you, as I find they have done many, 1 Cor. xi. 29, *He that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body.*

For, first, the damnation here spoken of, or judgment, (as it is in the margin of the Bible,) is not unto eternal death, but

unto sicknesses, weaknesses, temporal death at the most, as appears from the following words, ver. 30, which I desire you to read with the other. And secondly, even this judgment might have been prevented if the church had done its duty, and exercised its censures upon particular offenders, as appears by the next words, ver. 31. And thirdly, this divine judgment, whatsoever it was, into which they were condemned, was intended as a mercy to them on whom it was inflicted, ver. 32. But, fourthly, they who are prepared in such manner as I have directed need not fear so much damnation or judgment as this comes to; for they do *examine themselves,* and *discern the Lord's body*, understanding what they go about, and so are not liable to that sentence of condemnation which the apostle threatens to those who were not thus disposed.

CHAP. V.

A prayer for that morning when you intend to receive, which may be used any time before.

Besides those usual prayers wherein you constantly recommend yourself to God, and give him thanks for his daily benefits, it will be fit to make a particular application of yourself to him, for his gracious assistance and his blessing upon you in that holy duty, after this manner:

O Lord, I most humbly abase myself before thee, confessing that I am unworthy of any of those mercies which I enjoy in common with the rest of thy creatures. For I have too much forgotten thee my Creator, and Jesus Christ my Redeemer; whom I have many ways offended, either through ignorance, or negligence, or wilful sins. [Here mention the particulars out of your daily observations.]

And yet so great is thy goodness, thou art pleased to give me an opportunity to partake of thy extraordinary love and kindness in thy dear Son the Lord Jesus. For I am invited by his minister to come and feast with him at his table, by a thankful commemoration of the offering he made of his own body and blood upon the cross for us.

And I am very desirous to go, if thou wilt but be pleased graciously to pardon all my past offences, either against thee, or against my neighbour: and to accept of my hearty sorrow

for them, and unfeigned resolution to do my endeavour to amend them.

O be merciful unto me, be merciful unto me, I most humbly beseech thee, for the sake of Jesus Christ who died for me. And though I am unworthy so much as at any time to approach into thy presence, yet do not reject me now, but permit me to come even unto thy holy table.

For which, if I am in any measure prepared, it is to be ascribed to thy grace, which hath wrought such good dispositions in me; and therefore will, I hope, still so assist me, that I may not be an unwelcome guest unto thee, but be filled with such a lively sense of thy love to me, and with such a sincere and ardent love to thee, and with such satisfaction of heart in being one of thy servants, that I may be more sorrowful than ever that I have offended thee, and more steadfastly resolved to be strictly obedient to thee.

And, O most gracious God, let me find, I beseech thee, all such godly resolutions in me more confirmed and strengthened by the heavenly food thou hast prepared for me. O that (as I stand already engaged by former vows which I have upon me, so) I may faithfully and cheerfully obey thy holy will in all things, and "daily increase in thy holy Spirit more and more, until I come to thy everlasting kingdom."

Hear me, O Lord, and help me so to perform my duty in every part of that holy action which I am going to do in remembrance of my Saviour, that I may not only at present rejoice in his love to me, but be excited thereby to do the rest of my duty better, and with more delight all the days of my life. Which I humbly beg through his merits and mediation; to whom with thee, O Father, and the Holy Ghost, be all honour, glory, and praise both now and for evermore. Amen.

CHAP. VI.

The manner of receiving.

Thus I have led you to the holy communion, and now you will expect I should instruct your behaviour there. I know no plainer or more natural method than to direct you what to do in every part of that divine service.

When the sermon therefore is done, and you are conveniently placed, that you lose no time, (while the minister is

making himself ready, and the congregation that doth not receive is dismissing,) repeat the prayer above written, or some part of it.

When you see the minister going up to officiate, say,

Blessed be the Lord for his ministers, the *stewards of the mysteries of God;* especially for those *faithful and wise stewards* whom *the Lord hath made rulers over his household, to give them meat in due season,* Luke xii. 42. 1 Cor. iv. 1.

When he begins the offertory, say,

Let every one of our prayers, together with our alms and oblations, come up for a memorial before the Lord, whose holy angels I believe are present at these solemnities.

A poor servant may add:

The Lord accept of my poor mite, who have little to offer but myself and all that I can do, which I dedicate to his service.

Then awaken yourself to accompany the minister in the prayer for the "whole state of Christ's church," &c. and attend diligently to the following exhortation, which begins with these words, "Dearly beloved in the Lord," which the minister ought to speak and you hear with much affection.

Then join as heartily and earnestly as you are able in the general confession, and receive the absolution (with the comfortable words of Christ and his apostles that follow after) as you would do the most joyful news in the world; stirring up yourselves (as the minister exhorts you, when he saith, "Lift up your hearts") to bless and praise the Lord, together with all the heavenly host, for such everlasting consolation and good hope as he hath given us through his grace in Christ Jesus.

For those precious promises ought to be sweeter to you (as the Psalmist speaks) *than honey and the honeycomb;* far *dearer than thousands of gold and silver*[a]. And now you may be assured (though unworthy to gather the *crumbs* under his table) that receiving the creatures of bread and wine, according to Christ's institution, in remembrance of his death and passion, you shall be "partakers of his most blessed body and blood." Unto which words, in the prayer of consecration, say, secretly to yourself, Amen, Amen.

[a] [Ps. xix. 10; cxix. 72.]

When the minister himself communicates, say,

The Lord hear thee. The Lord remember all thy offerings, and accept thy sacrifice; grant thee thy heart's desire, and fulfil all thy petitions both for thyself and for us, and for all his people.

When you are going to approach to the Lord's table,

Propound to yourself, by way of question, the invitation which the minister hath given you, saying, Do I truly and earnestly repent me of my sins? and am I in love and charity with my neighbours? and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways?

(And finding yourself able to return the answer of a good conscience, resolve, as it there follows,) Then I will draw near with faith, and take this holy sacrament to my comfort.

When you are placed there, say,

Lord, what am I, that thou shouldest be thus gracious to me? What an honour is it that I am invited hither to feast at thy table upon the body and blood of my blessed Saviour! to receive the pledges of his love, and to engage my love to him! which I desire may abound more and more towards him, and towards my Christian brethren, and towards all men.

When the minister hath delivered thee the bread, concluding in these words, "feed on him in thy heart by faith with thanksgiving," *say,*

I do believe, O Lord, that thou art the bread of life which came down from heaven, by whom we are nourished to eternal life. And I thank thee, with all my soul, that thou hast both taught us the way of God in truth; and also died for our sins, and rose again to give us hope of that immortal life. Blessed be thy name, I have now, by thy own appointment, received the sacred pledge and earnest of it; wherefore my soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour. Whose grace, I trust, will be with my spirit, that I may rejoice in the Lord alway, and ever delight in all well-doing. Amen.

Or this,

I believe, O blessed Jesus, that thou art the Lord of all; and give thee most humble and hearty thanks for calling me to the knowledge of thy grace, and to faith in thee; beseeching thee, that as I have now received this new token of thy love (blessed be thy goodness) so thou wilt ever be my God, and, by continuance in well-doing bring me to everlasting life. Amen.

A shorter after the bread.

I thank thee, O Lord, for calling me into this state of salvation, and for giving me this new pledge of thy continued love. Assist me with thy grace to do my duty to thee and to my neighbour so faithfully that I may abide in thy love for ever, through Jesus Christ, &c.

After you have received the cup, when the minister concludes with these words, "and be thankful," *say,*

I thank thee, O Lord of heaven and earth, that thou wouldst condescend to take our nature upon thee, and therein suffer for our sins, yea, shed thy precious blood upon the cross for our redemption. Glory, honour, blessing, and praise be unto thee, O Lord; to whom, in all reason, I ought henceforth to live, and not unto myself. And therefore here I devote myself to thy faithful service, and resolve, if need be, even to take my cross and follow thee. Assist me, good Lord, and make me partaker of all the benefits of thy death and passion, according as thou seest me sincerely resolved in all things for ever to obey thee. Amen.

Or this,

Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thy sin, and hath now filled thy mouth with good things; and who giveth thee hope of better in eternal life. Sanctify me wholly, O Lord, that I may not fall short of it; but my whole spirit, and soul, and body may be preserved blameless unto the coming of our Lord Jesus. Amen.

A shorter after the cup.

I thank thee again, O Lord, for thy wonderful love in send-

ing thy Son to lay down his life, and in making me partake of the benefits of his precious blood shed for us. Preserve in me for ever a sense of thy love, and thereby preserve me holy and without blemish to the second coming of our Lord Jesus. Amen.

After you are gone from the Lord's table to your seat, say,

Blessed be the Lord for his exceeding great grace and mercy to us in Christ Jesus. Blessed be the Lord who hath called me into fellowship with himself, and with his Son Christ Jesus. Blessed be his name that I have now received the tokens of his endless love; in which I ought to rejoice without ceasing, as more valuable than all the goods of this world.

It is my joy, O Lord, my highest satisfaction I have in this world, that I am beloved of thee, who art able to make me more happy than I can conceive. O preserve me for ever in thy love; and for that end preserve in me the same thoughts, resolutions, and devout affections which I now feel in my heart.

Keep them alive by the powerful assistances of thy Holy Spirit, of which thou hast given me an assurance in thy precious promises, and in these sacred pledges of thy lovingkindness. For which I again most humbly thank thee, and desire I may never forget how much I am indebted to thee; but be still praising thee, and saying,

I will extol thee, my God, O King of heaven, and I will praise thy name for ever and ever.

Every day will I bless thee, and I will praise thy name for ever and ever.

While I live will I praise the Lord: I will sing praises to my God while I have any being.

My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever[a]. *Amen.*

While others are communicating you may say,

Preserve us all, O Lord, pure and acceptable sacrifices unto thee, that we may be all presented spotless before the presence of thy glory with exceeding joy.

[a] [Ps. cxlv. 1, 2, 21; cxlvi. 2.]

Or this,

As we, being many, are one bread and one body, (for we are all partakers of that one bread, and have drunk of the same cup,) so help us to keep the unity of spirit in the bond of peace, and to love one another with a pure heart fervently.

Or this,

Now the God of patience and consolation grant us to be likeminded one towards another, after the example of Christ Jesus.

That we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ[b].

This may be added.

Let all the people praise thee, O God, let all the people praise thee.

From the rising of the sun unto the going down of the same, let the name of our Lord be praised.

Blessed be the name of the Lord from this time forth and for evermore[c].

Upon Christmas day and seven days after you may add this to your other devotions.

More particularly I now remember, O Lord, thy stupendous love in sending thy Son so unexpectedly to visit us, when the world thought not of thee, but were strangers, or rather enemies unto thee. Blessed be the Lord, who hath so highly honoured our nature as to dwell among us, and to appear in the likeness of sinful flesh. Preserve in me such a remembrance of it that I may never dishonour him nor myself, by consenting to any filthiness either of the flesh or spirit, but alway behave myself suitably to the relation I have unto him, in righteousness and holiness before him all the days of my life. Amen.

Upon Easter-day and seven days after.

I bless thee, O Lord, who hast fulfilled thy promise unto our Saviour, that thou wouldst *not leave his soul in hell, nor suffer*

[b] Rom. xv. 5, 6. [c] [Ps. lxvii. 3, 5; cxiii. 2, 3.]

thy Holy One to see corruption[d]. Blessed be God, who hath thereby confirmed our faith in the promises he hath made to us. *This is the day* [or time] *the Lord hath made; I will rejoice and be glad in it.* This is the day when my Saviour was begotten again from the dead; and thereby *hath begotten us again unto a lively hope of* immortal life. *This is the Lord's doing, and it is marvellous in our eyes. The Lord hath shewed us light*[e], even the light of life. I will offer to him therefore perpetually the sacrifice of righteousness, together with these sacrifices of praise and thanksgiving for his mercy towards us; which, I see by this, endureth for ever.

Upon Ascension-day and seven days after.

Blessed be God that I see Jesus, who was humbled a while and made lower than the angels, for the suffering of death, crowned now with glory and honour. Lift up my heart, O blessed Jesus, to that high and holy place, where thou art exalted; and keep it fixed there: that setting my affections on things above, where thou art at God's right hand, I may never do any thing that is unworthy of my Christian profession; but have my conversation in heaven, from whence I expect thee, O blessed Jesus, who hast told us, thou art only gone before to prepare a place for us.

Where thou art, O blessed Lord, there let me be also: and at last change this vile body, that it may be fashioned like unto thy glorious body, according to the working whereby thou art able even to subdue all things unto thyself.

Upon Whitsunday and six days after.

I rejoice in the comfort thou hast brought us, O Holy Spirit of grace: I rejoice to hear (as thou hast testified by the wonderful gifts bestowed on the apostles) that my dearest Saviour is alive; and that he lives for evermore, and will never cease his love to us, till we be there where he is. O inspire me more and more with thy heavenly grace, that being steadfast in this faith I may bring forth all the fruits of the Spirit; and not only resist, but overcome all temptations in my way to heaven: guide me by thy counsel, strengthen me with thy might, support me with thy comforts in all necessities, straits and dangers; that I may at last safely arrive at eternal glory. Amen.

[d] [Ps. xvi. 10. Acts ii. 27; xiii. 35.] [e] [Ps. cxviii. 23, 24, 27.]

Upon the feast of Trinity only.

Adored be the incomprehensible Majesty of the eternal undivided Trinity, in whose name I was baptized; and whom I humbly worship with praises and thanksgivings, saying,

Blessed be thy name, O God the Father Almighty, the Creator of heaven and earth; in whom we all live, and move, and have our being.

And blessed be the eternal Son of the Father, our Saviour and Redeemer, the Prince of Peace, who hath purchased an eternal redemption for us.

And blessed be the Holy Ghost the Comforter, who inspires me with good thoughts, pious desires, and godly resolutions; and will conduct me, I hope, unto everlasting life.

CHAP. VII.

Meditations and prayers afterwards.

If there be more time left, before all have communicated, (as there is generally on these great festivals, and where many receive upon other days) you may spend it in meditating, as well as you are able, upon the ends for which this sacrament was ordained. Turn to the third chapter of this book, and there read them in order.

I. Saying to yourself when you think that you have now solemnly owned yourself to be a Christian, &c.:

O Lord, truly I am thy servant, I am thy servant; I am sensible that I am not my own; for I am bought with a great price, and therefore ought to glorify God in my body and in my spirit, which are God's.

And, good Lord, assist me (as becomes one who names the name of Christ) to depart from all iniquity.

II. And when you think of the next thing, (how thankful you ought to be to God the Father, Son, and Holy Ghost,) you may easily turn those words you read there into a thanksgiving; or have some such short ejaculation as this:

What shall I render unto the Lord for all his benefits towards me? especially for this, That he hath not spared his own Son, but delivered him up for us all?

III. To which you may give an answer, when you think of the third thing [your fidelity to him] saying,

I have sworn, and I will perform it, that I will keep thy righteous judgments.

I have inclined my heart to perform thy statutes always, even unto the end[d].

It is reasonable that *whatsoever I do in word or deed, I should do all in the name of the Lord Jesus, giving thanks to God and the Father by him*[e].

IV. And when you think (lastly) of having communion with him, say,

What greater happiness can I wish than to be one with Christ? and to be made partaker with him in the merits of his death? whereby I am sure that I shall partake with him in the glory of his resurrection.

By this I know that I dwell in him, and he in me, because he hath given me of his Spirit.

O make me, blessed Lord, more and more one with thee, by making me more perfectly of the same mind, spirit, and disposition with thee.

A prayer at home on that day.

If you be by such means as these duly affected with our Saviour's love toward you, the remembrance of it will not presently slip out of your mind; nor will you be willing to part with it. And while it continues there, it will make all your Christian duty easy and delightful; and it will be a hard matter to persuade you to offend him. Do not fail therefore to endeavour to preserve it, by affecting your heart again with such thoughts as these; repeating some time or other on that day the foregoing meditations, and adding this prayer:

I can never thank thee enough, O Father of mercies, and God of all comfort, for the innumerable benefits I have received from thy bounty; and therefore ought to take all opportunities to bless thee, and to speak good of thy name; especially now that I have newly tasted how gracious thou art in giving thy only Son, our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance, in that sacrament which I have this day received.

When I think only what a kindness it is that I have my daily bread, and never want things convenient for the support

[d] Ps. cxix. 106, 112. [e] Col. iii. 17.

and comfort of this present life; I find that I am indebted to thee upon that account, exceedingly above all that I can express: but that thou art pleased to admit me to thy own table, and there entertain me with the blessed hope of being with my Saviour where he is, and rejoicing with him for ever; Lord, how much doth it surpass the highest of my thoughts! and with what delight and satisfaction ought it to fill my heart!

Possess me, I beseech thee, most merciful Father, with such a lively sense of this love, that I may never forget how happy I am in being so nearly related to Christ Jesus; but always account it such an honour to be one of his servants, that I may constantly and cheerfully obey him, and delight in this, and all other duties of a Christian life.

It is a great favour, I ought to be sensible, that I may have the liberty always to resort unto him, as my most gracious Lord and Master; and enjoy him not only in the public offices of religion, but here at home in these private addresses unto him. O that by all such means I may grow more like him! and carry away such a resemblance of his holiness, goodness, humility, meekness and patience, that every body may see I have been with Jesus!

O that there may be such a pious sense of his love, and such devout affections towards him left in my heart, that I may not content myself merely with my daily prayers, much less with these present expressions of love to him; but it may be my constant care every day to approve myself to him so faithfully in all well-doing, that I may not be afraid to appear again before him at the next invitation I have to his table.

And let the hearts of all those who have this day devoutly attended on thy service be joyful and glad in thee. Help us all to keep ourselves pure and undefiled, and to walk so steadily in the fear of God, and in the comfort of the Holy Ghost, that others seeing our good conversation in Christ may be in love with religion, and glorify thee our heavenly Father.

"Have mercy" also (as we have this day most humbly prayed) "upon the whole church; and so rule the heart of thy chosen servant [Charles], our king and governor, that in all his thoughts, words and works, he may ever seek thy honour and glory; and study to preserve thy people committed to his charge, in wealth, peace and godliness." And "grant also unto all them

that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, for thy dear Son's sake, Jesus Christ our Lord." Amen.

If this seem too long, here follows a shorter.

I prostrate myself here again before thee, O Lord of heaven and earth, to bless and praise thee for all thy mercies towards me; especially for those which thou hast this day bestowed on me.

I would not be so ungrateful as presently to forget such a wonderful grace as thou hast vouchsafed me: but desire most earnestly to have a lasting remembrance of it in my heart, provoking me to love and to good works.

And for that end I now renew my humble supplications unto thee, that thou wilt constantly excite and assist me by thy Holy Spirit to walk worthy of my high and heavenly calling in Christ Jesus, by such a sober, righteous and godly life, adorning his doctrine in all things, that he may own me for his good and faithful servant at that great day when we shall see him, not in these shadows and figures of him, but face to face.

And have mercy upon thy whole church, whose prayers I beseech thee to hear for every member of the same, more especially for our sovereign, and all that are in authority under him: that by their pious care and watchfulness thy church may joyfully serve thee in all godly quietness through Jesus Christ our Lord. Amen.

CHAP. VIII.

Directions for a godly life suitable to this holy communion.

I. Take some time every day to call to mind how much you stand engaged to our Saviour Christ. First, by your baptismal vow. Secondly, by your solemn ratification of it at your confirmation; and, thirdly, by your renewing it lately at the holy communion, when you professed how much you were indebted to him, both upon the account of his offering himself upon the cross for you, and of his giving himself there again to you.

II. If these three come into your mind as soon as you awake

in the morning, it will be a great security to you. And to make yourself more sensible of your obligation, you may begin the day with this reflection:—I am not my own, but the Lord's. He hath bought me with a price, and I have devoted myself again and again unto him. Therefore I will glorify him with body and soul, which are his.

Or to affect your heart the more you may put it thus:

O how happy am I in being engaged to serve such a gracious Lord and Master as Christ Jesus! I will never lose this happiness by being unfaithful to him, and unmindful of his love.

III. To keep yourself steadfast in this resolution, read seriously every day your duty to God, and your duty to your neighbour, as they are plainly set down in the Church Catechism, [see chap. iv. p. 597 of this Book.] And say at the end of it, This I have promised, this I have vowed when I became a Christian, this I have again confirmed, and this by God's grace I will faithfully perform.

IV. And resolve at the same time to be watchful all that day, especially in those things wherein you observed (at your last examination of yourself) you have been most defective and most apt to be surprised. Excite yourself therein to use greater diligence, and set a stricter guard upon your heart; carefully avoiding such places, company, and occasions as have been wont to endanger you. And call yourself to an account at night, according to the advice given in the same place of this book.

5. There is nobody sure so employed, but may find time for such short exercises as these. In which if they would be serious, and not slubber them over too fast, they would find the happy fruit of them in their hearts and lives. And to make them the more effectual, add this short prayer as oft as you can, every day.

"Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an example of godly life, give me grace that I may always most thankfully receive that his inestimable benefit, and also daily endeavour myself to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord." Amen.

VI. If your business be such that you cannot every day read over your duty to God and your duty to your neighbour, do not fail to do it once or twice a week: and pause a while at the end of every particular, saying, This is my duty; this I will do by God's grace; and at the end of all (to make your reading the more effectual) say,—I heartily thank our heavenly Father, that he hath called me (upon these terms) unto the state of salvation; and I beseech him to give me his grace, that I may continue in the same unto my life's end.

VII. Resolve also by this means to fit yourself to receive the holy communion as often as you can; remembering that, as by baptism you are made a member of Christ, and enter into the state of salvation, so by this communion with him you continue in that blessed state which they cannot justly pretend unto, who constantly neglect to *do this in remembrance of Christ.* They give no sufficient testimony that they are of the Christian society, nor have any reason to look upon themselves as living members of Christ, and in a state of salvation.

At best they are but half Christians, being only baptized into Christ; but having no communion with him in the other sacrament which he hath appointed, and which their baptism engaged them to receive.

VIII. And if you do not come up to your resolution in every thing, but find rather you have several ways failed the performance of your duty to God and your neighbour, let not that hinder you from going to the communion when you have opportunity. But only humble yourself the more before God by unfeigned repentance, and go to strengthen your Christian resolution, by receiving the spiritual food which Christ hath prepared for you, and beseech him to impart more spiritual strength unto you.

IX. And if you will start back again, let not that discourage you, nor make you think you shall never grow better; but hope in God rather, that by the constant and frequent use of this and all other holy means, you shall at last be steadfast and unmovable in well-doing. You will never be so if you leave off to communicate, but you will grow more and more careless in other things; and therefore continue to do this, as Christ bids you; and do it for this end, that you may tie yourself faster to him, and increase in power and strength to have

victory, and to triumph over the devil, the world, and the flesh.

X. And lastly, be not hindered by doubts and scruples (wherewith many are wont to perplex and dishearten themselves) from receiving the benefit of frequent communion. I have not room to consider them all in this little book; but if any person cannot in this way which I have directed satisfy his conscience, let him not fail to follow the counsel which is given him in the communion-service, which is, to "go to his guide, or some other discreet and learned minister of God's word, and open his grief to him, that by the ministry of God's holy word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness."

And to excite you to this, consider with yourselves how much more reason you have to be afraid of staying away, than you have to be afraid of going to the communion; there being a plain command for your receiving it, and nothing but your own fears and scruples to keep you from it.

CHAP. IX.

Doubts and scruples.

It will do some service, perhaps, to well-disposed souls, if I shew how easily some of their most common scruples may be satisfied, (if they will but advise with God's ministers about them,) though I cannot insist upon all the causes of their doubtfulness. I will bestow this chapter therefore upon that business.

I. We hear ordinarily this objected to us, when we tell men of their neglect of this duty,—I do not delight in that, nor in other holy duties; and therefore to what purpose is it to do them?

The plain answer is this;—If you prefer the doing of your duty before your pleasure or your gain, then you cannot but take a rational satisfaction (if you understand yourself) in what you have done.

Nay, if you consider it well, you will have a high satisfaction, proportionable to the greatness of the pleasure or the worldly advantage which you denied for God's sake:

Who, you must remember, is satisfied in your doing what

you can, (especially when you are tempted another way,) and therefore so should you be too:

Hoping that by constant practice of virtue, he will give you that delight in it which you desire.

I am sure this is the way to get it, if it be to be had.

II. Others complain of a great dulness that is upon them in holy duties, which makes them to have no list to them.

This doth not differ much from the former; and therefore I shall only add, that when you have taken all the pains with yourself which I have directed in the foregoing chapter, you ought not to be troubled at your dulness, but ascribe it either to your natural constitution, or to some present indisposition of body; neither of which is in your power to remedy, but only to submit unto and endure with patience.

In short, let not this afflict you, much less hinder your communicating, if by your receiving the holy communion you find that you are made more careful in your constant duty.

III. But the greatest discouragement of all is this:—I do not profit by the holy communion, nor grow one jot the better by receiving it so often: which language is not more common than it is for the most part causeless. For as many people think they do grow better when they do not, so others think they do not when they do, because neither of them know what it is to be better.

Examine yourselves therefore by your duty to God, and your duty to your neighbour, and try whether they be better performed or no since you received the holy communion.

Let poor servants, for instance, examine whether they order themselves more lowly and reverently to all their betters; and be careful to be just and faithful; to govern their tongues also, and to abstain from evil speaking as well as stealing, &c. And more especially, whether they grow more contented in that state and condition of life into which God hath been pleased to call them. These are substantial signs of growing better, by which you make a true judgment of yourselves; and either be rid of your scruple, or know how to be rid of it by endeavouring seriously to improve in such virtues.

In like manner, children should examine themselves about the same reverence and lowliness; and whether they honour their parents more than heretofore; and submit them-

selves to all their governors, teachers, and spiritual pastors or masters.

And all young people should examine whether they keep their bodies more strictly in temperance, sobriety, and chastity; because they have greatest temptations to the vices that are contrary to these Christian duties.

And here it will be fit to mention one thing of which many complain, that they are troubled with the motions of carnal lusts, unto which youth is naturally prone.

The answer is, that it cannot be otherwise if they be in health, and therefore there needs the greater care and diligence to preserve themselves pure and undefiled; which they may do, though they feel such motions, if so be they do not follow them, nor suffer themselves to be led by them to any act which God hath forbidden.

That is all you promise in baptism, "to renounce the lusts of the flesh, so as not to follow them nor be led by them." Lusts, that is desires, you may have and will feel, and they cannot be perfectly subdued; but they do not defile you, if they do not obtain your consent to them. And all that you have to do is, to refuse to follow them whither they would carry you, and to resolve not to satisfy them in any way but that which God allows.

And after the same manner you must examine yourselves about your duty to God:—Whether you believe more heartily and firmly what Christ hath taught you in his gospel, and are verily persuaded of it, so that you fear to offend him; and esteem his promises far above all riches; and think yourselves exceeding rich in faith and hope, though otherwise you be poor and low in the world. These are the best signs of improvement.

CHAP. X.

Directions in case of frequent relapses into sin.

But suppose a man frequently relapse into those sins which he constantly resolves against, and solemnly promises to forsake; what shall be done in that case?

To this I answer:

I. That it is his duty to judge and condemn himself severely for it: so I think this ought to be a part of the sentence he

pronounces against himself, to judge himself unworthy to partake of the holy communion. For so the church would judge, if it knew what it was, and did exercise its discipline upon such offenders.

II. And therefore looking upon himself to be as vile as a dog that returns to his vomit, let him accordingly refrain from the table of the Lord, till he be sufficiently humbled, and so sensible of his sin, and of the danger, as to grow more careful, and better resolved.

III. Which is to be hoped he will be, if he for this reason, and no other, forbear to approach thither; because he looks upon himself as too vile to enjoy such a privilege; not staying away out of carelessness, and loathness to take pains with himself, much less despair of God's mercy; but merely out of a sense of his undeservings, and by way of deep humiliation, and to punish himself for making no better use of his Saviour's love and kindness to him.

IV. If this will not do, he must add some extraordinary means of afflicting his soul, as the scripture speaks; by judging himself unworthy to eat or drink, or enjoy any of the good things of this world: and accordingly casting down himself upon the earth before God, with fasting, weeping, and mourning; bewailing and lamenting his sad condition, as we are wont to do a friend when we fear he is a dying, or in great danger of it.

V. And if still he find he is not safe, he must after all advise with some discreet minister of God's word, as with a spiritual physician; desiring to know what course to take, that he may get the mastery of those unruly lusts which are too hard for him.

VI. And when he comes for this ghostly counsel and advice, let him not be ashamed plainly to confess his sins, and to open the whole state of his soul before him whom he consults; relating how, and by what means he comes to be thus entangled in the snare of the devil, that he cannot get out of it.

VII. Be sure you conquer the loathness you will find in yourself to make this discovery, for fear it disgrace you in his opinion: and convince yourself that you ought the rather to confess your sins ingenuously, that you may take shame to yourself, and lay yourself low in the presence of God and his minister.

Do it as part of your humiliation.

VIII. Whereby he will be able to judge what remedies are most proper for your cure, when he knows the cause and the root of your disease. When you deal sincerely with him, he will be able to tell you of what nature and degree your sin is, and whence it proceeds; whether it be from idleness, or ill company, or carelessness in your devotion, or neglect of serious thoughts to quicken your belief, to call to remembrance your obligations, and to put yourself in mind of the great account you must give; or from too much confidence of yourself, want of fear and caution, not watching over your eyes, or the door of your lips, and abundance of other such like things; which he may observe, and accordingly give you his directions.

IX. And be sure you submit to his prescriptions, and be very careful to follow them; for this is the last remedy, which you ought to use with thankfulness to God for it, and with fear and trembling, lest ye should not be the better for it.

Suppose a man had the falling-sickness, what would he not give, or do, or suffer to be freed from it, rather than be in continual danger of falling into the fire, or water, or other mischief? Make this your own case; for your frequent falling into sin, notwithstanding your resolutions and engagements, is far more dreadful and dangerous, and no means ought to be refused for a cure of so great an evil.

CHAP. XI.

The duties of children.

This book being intended for beginners, and such as may be supposed to have least knowledge of their duty, I shall conclude it with a few advices to children, to poor servants, and to all sorts of young people.

The duty of children is comprehended in two words, to *honour* and to *obey* their parents. Therefore remember,

I. It is your duty to honour your parents, which is the first of all the commandments of the second table: and consists,

1. In an esteem of them as your superiors and greatest benefactors, and because under God they were the authors of your being, and took care of your education when you could not look after yourselves.

2. In a reverent behaviour towards them, even when they do not perform their duty, but provoke you to wrath by their peevish crossness.

3. In requiting their love, by supplying their necessities if they fall into a low condition and you be able to support them. Read 1 Tim. v. 4. Matth. xv. 5, 6.

4. In bearing with their infirmities, either of body or mind, especially in their old age or declining years.

II. Secondly, *Obey your parents*, (Ephes. vi. 1.) so as to be subject to them. Luke ii. 51. That is,

1. Be subject to their good instructions and admonitions, to which you ought to listen diligently.

2. To their commands, when they bid you do any thing that is not contrary to the divine commandments.

3. To their corrections also for your faults, to which you ought reverently to submit, Heb. xii. 9.

4. And to their directions also about the choice of your calling, if you have not a natural aversion to it.

5. But especially in the business of marriage, in which parents have always had a right to dispose of their children; not indeed to force them to marry one whom they cannot love, but to oblige them to endeavour to love those whom they recommend to their choice.

And when you cannot bring yourself to a compliance with their desires in that point, you must with due reverence and respect dissent from them, and humbly beseech them to press you no farther.

If they will not hearken to your repeated requests, you are not bound (or rather, you are bound not) to follow their directions in such a case. But on the other side, do not marry any body else without their consent, unless they be so unreasonable that they will let you marry none at all, and you find a necessity of it, to prevent your being led away, contrary to your vow in baptism, by fleshly lusts.

In that case repair to the magistrate or your minister, (who are common parents,) and let them deal with them, and if they cannot prevail, I have no more to say about your obedience in this particular; use your liberty prudently, and with good advice of friends, and due respect to your parents.

But (as the Common Prayer Book exhorts you in the office

of matrimony), "Do not enterprise nor take in hand such a weighty thing as marriage unadvisedly, lightly, or wantonly, or merely to satisfy carnal lusts and appetites, (like brute beasts that have no understanding;) but reverently, discreetly, advisedly, and in the fear of God, duly considering for what ends it was ordained;" and then you cannot do amiss.

Be careful in the performances of these duties, and God (before whom such things are good and acceptable) will give you his blessing. Read Ecclesiasticus iii. to v. 17.

CHAP. XII.

The duties of servants.

Though servants be not now mere slaves and bondmen as they were in the apostles' days, yet they are in a state of subjection, and are tied to such obedience as we find enjoined in the apostolical writings; even for this reason, because they are now in a far better condition. Hearken therefore to your duty, as it is plainly set forth in the Holy Scripture. And remember,

I. First of all, that you are bound to study to please your masters and mistresses, by doing as they bid you in their business wherein they employ you, Tit. ii. 9. A branch of which is, (as you will find in that place) not to contradict them and stand disputing with them, much less ought you to be saucy and irreverent in all your answers, or in your behaviour towards them, 1 Tim. vi. 1.

II. Remember also to be faithful in your trust, and never to deceive them in the smallest matter; but be sure *to shew all good fidelity*, as the apostle there teaches you, Tit. ii. 10.

III. Part of which fidelity is, to be diligent in your business, and to dispatch it as soon as you can; and to be solicitous also to do your work well, which St. Peter and St. Paul seem to mean, when they bid you serve them *with all fear*, 1 Pet. ii. 18, and *with fear and trembling*, Eph. vi. 5.

The best rule of which is this, to think with yourselves how you would wish others should behave themselves towards you, if you were masters and they servants; and do you just so, now that you are servants to your masters.

IV. And both this diligence, and solicitude, and trustiness must be performed, not only when they have their eye upon

you, but when their back is turned, and they are absent from you, Eph. vi. 6. Col. iii. 22. If you gad abroad or slacken your labour and care when they are not at home or do not see you, you do not serve them as Christians that study to please God, but as vile slaves and men-pleasers, that mind nothing but to avoid their anger.

And here it will be fit to give you this caution, that you never tell a lie to save yourselves a chiding.

V. Be content also with your allowance, and submit to such restraints as they lay upon you, which seems to be included in the apostolical precept before mentioned, Tit. ii. 10. For, more than this, you ought to take their hard words, nay, and corrections, patiently. I cannot say but you may seek a remedy from your governors and theirs if they abuse you, but a blow that does not hurt, much more an angry chiding, should not seem any great matter to you; but you had better bear it, saying nothing, or meekly praying them to spare you, than increase their wrath by answering again angrily. Howsoever, all ill words are utterly unlawful. Read 1 Pet. ii. 18.

VI. The apostle also would have you to serve them *with good will*, Eph. vi. 7, and *whatsoever you do do it heartily*, Col. iii. 23. One note of which is, when you go about your business cheerfully and do not grumble at your work, much less grumble at this, that you are servants, and not as good as those whom you serve. But take care to be as humble as your condition.

It is very uncomfortable to your masters as well as yourselves when you go about your work with a discontented spirit and a sour look, lowering and pouting, as we speak; which proceeds from hence, that thou forget you are serving the Lord when you are diligent in their business, and look upon yourselves only as servants of men. This the apostles correct when they bid you be obedient to your masters *as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as unto the Lord, and not unto men*[a]. Where he four times (within the compass of three verses) puts you in mind of this, that you are doing God's will and serving the Lord Christ when you are doing their business which they enjoin you faithfully.

[a] Eph. vi. 5, 6, 7.

If you think of this, you will not go about it heavily and discontentedly; especially if you consider the motive whereby the apostle encourages you: *Knowing that whatsoever good thing a man doth* (though in the meanest place), *the same shall he receive of the Lord, whether he be bond or free*[b]. *Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ*[c].

CHAP. XIII.

Advices to all young persons.

1. It is of the greatest consequence to begin well. And therefore, at your first setting out into the world, take a special care lest you contract any evil habit; especially of idleness, the bane of youth; and lest you entertain any prejudices against things before you be able to judge; as we see too many have done against the common prayers of the church, which they abhor they know not why, merely from an early disgust they took to them, before they could distinguish between good and evil.

II. And check your desire of pleasure, which now above all other times will entice you; and of novelty also, which is comprehended in the *youthful lusts*, as we render the words, spoken of in 2 Tim. ii. 22, unto which mankind is strangely prone in their inconsiderate age, loathing ancient forms, and craving new entertainment for their fancies.

III. Avoid harlots, and all unclean persons, as you would the plague; remembering the repeated cautions and admonitions which the wise man gives to his son about this matter. Read them seriously, Prov. ii. 18, 19; ch. v. 3, 4, 5; ch. vii. the whole chapter; and follow his counsels, *lest thou mourn at the last, when thy flesh and thy body are consumed, saying, How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined my ear to them that instructed me*[d]*!*

IV. In order to chastity, be exactly temperate in meat and drink. Drink no wine, which will add fire to fire; study hard, or use yourselves to labour and watching; avoid all provocation to your carnal appetite.

[b] Ephes. vi. 8. [c] Coloss. iii. 24. [d] [Prov. v. 11–13.]

V. Take heed what friendships you contract; for youth is prone to familiarity, and thereby drawn easily into ill company.

VI. Reverence your elders[e]; particularly your tutors and guardians, who are instead of parents. Which reverence is to be expressed not merely by your outward behaviour and in your language, but in desiring their advice, hearkening to their counsels, enterprising nothing without their direction, and submitting to their reprehensions.

VII. In order to which *be sober-minded*, as St. Paul exhorts you, Tit. ii. 6. Whereby he means either seriousness and the study of discretion, or humility and modesty. Which modesty is an exceeding great ornament of youth; an indication also of a good mind, and a hopeful blossom of excellent fruit; as one of the ancients speaks. But it doth not consist merely in your looks, but in your low opinion of yourselves, a sense of your imprudence and weakness, and in an humble attention to the opinions and counsels of your elders.

VIII. Finally, remember that youth is like the spring-time, which will soon be over; and if you only play in it, and take no care to sow good seeds of wisdom and piety, you will lose the opportunity of making provision for a happy life.

Of this you are in great danger; because there is nothing to which young men are more prone than to squander away their time. Be serious therefore and considerate, that you may not be undone by the folly of youth; which, as Solomon notes, inclines men so eagerly to follow their own humour in everything, that they do not love to have any check in their mirth and jollity.

That which will check them most is the thoughts of the future; especially the remembrance (as he observes, Eccles. xi. 9.) of the account they must make. And therefore I conclude with that advice: *Rejoice, O young man, in thy youth, &c.: but know, that for all these things God will bring thee into judgment.*

[e] Lev. xix. 32; 1 Pet. v. 5, 6.

CHAP. XIV.

Directions about them that cannot read.

I. As for those who cannot read themselves (which in our days are but few, blessed be God, in comparison with former ages), their masters or their mistresses, or their fellow-servants, or some good neighbour or relation, are desired to be so charitable as to read to them their duty about this matter; shewing them the necessity and the ends of it, and praying them to mark and observe what is read.

II. Or if their memories be very weak, tell them in short, that they are bound by their vow in baptism to do God's will, and keep his commandments: and that this is one of his commandments, that they should commemorate his love by coming unto the holy communion; which will help them to do the rest of his will better.

III. Read to them also their baptismal vow; together with their duty to God, and their duty to their neighbour, as it is laid down in the Catechism: and ask them if they intend to do all this by God's gracious assistance.

IV. If they consent to it, tell them they ought to go and receive confirmation, as was said before; and then go to the holy communion, to thank God for calling them into this state of salvation by Jesus Christ, and for working such a good will in them, and to promise him that they will continue his faithful servants to their lives' end.

V. And let them know, that if they can do no more at the holy communion but only give God thanks heartily for sending his Son to die for them, and devote themselves unto him in resolution of sincere obedience, it will be acceptable to him; and in time they will understand more, and do this duty better.

VI. Therefore teach them that the thoughts of their imperfections and ignorance ought not to discourage them from coming to the communion; for the very doing of that which Christ commands,—I mean, the minister's taking bread and wine, blessing them, breaking the one and pouring out the other, giving them to his people, and their receiving these in remembrance of his death and passion,—is a thing in itself grateful to him. And if they know thus much, and with honest

hearts give thanks to God, and promise him to be his faithful servants, he will take it kindly, and increase his graces in their hearts.

VII. And they may tell them, that since they cannot read, they must be the more diligent in attending to what is read in the church or in private, and to the sermons they hear preached; laying up the principal things they observe carefully in their hearts, that they may find them there upon occasion.

VIII. For which end masters and mistresses should take care their servants may have time to go to church; or rather they should see them go, and bring them thither, saying with the holy man of God, *I and my house will serve the Lord*[f].

IX. And if they would help them to learn some short prayer by heart, besides the Lord's prayer, it would be a means to possess them with a sense of their duty, and to make them more confident of God's gracious assistance in the doing of it. Instruct them, at least, after you have read to them their duty to God, and their duty to their neighbour, to say, "Lord, have mercy upon me, and write all these thy laws in my heart, I beseech thee;" and this collect:

"O God, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant me, I beseech thee, that, having this hope, I may purify myself, even as he is pure; that, when he shall appear again with power and great glory, I may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. Amen[g]."

X. There is reason masters and mistresses should be at this pains with their servants who cannot read, if they consider how much better servants they will be to them when they are become servants of God; and that they themselves have a Master in heaven, who expects they should not merely use their bodies well, but look also after their souls; so far, at least, as to help them to the means of Christian instruction.

This is a thing, indeed, much neglected; and if their work be but well done, some masters and mistresses concern them-

[f] [Josh. xxiv. 15.]
[g] [Collect for the Sixth Sunday after the Epiphany.]

selves no farther. But such persons plainly declare that they love themselves better than God, else they would not be satisfied till God's work was done also, and carried on together with their own.

CHAP. XV.

Directions to those that can read.

I. As for those who are able to read, I need not, sure, advise them to use that ability, but only to use it well; avoiding vain and idle (especially all filthy) books, and being conversant in those that are good and profitable; such as will improve their minds in useful knowledge, or excite in them devout affections towards God, or direct them in the practice of justice and mercy, of temperance and chastity, and of all other Christian virtues.

II. But above all other books, acquaint yourselves with the Holy Scriptures, which *Timothy* (St. Paul says) *had known from a child; and were able to make him wise unto salvation, through faith which is in Christ Jesus*[h]. Which is a high commendation of the old Scriptures, and a great encouragement to study those holy books, from whence we may reap the greater benefit now that we have the new Scriptures added to them, which contain *the faith in Christ Jesus* which the apostle speaks of.

You do but pretend to love God (which you acknowledge is a part of the duty you owe him) if you do not seek after his mind and will, which is only to be found in the holy Scriptures.

III. And of all other parts of the Scripture, I have observed young people delight (as it is natural to do) in reading the historical books of the Old Testament. Which truly are writ with such a spirit of piety as is to be found in no other history; designing visibly these two things: first, to instil into the people a belief of divine providence, which governs all things; and presides not only over nations, but particular persons; who therefore ought to have God in all their thoughts, to whom all events are ascribed by the holy history. And,

[h] 2 Tim. iii. 15.

secondly, to nurse them up in a sense of the difference of good and evil; the former of which always received remarkable testimonies of God's favour; and the other was ever attended with the effects of his severe displeasure.

IV. Do not think therefore that you have profitably read these books, unless you can come away from reading of them more sensible of these two things, and more affected with them. Possessed, that is, with a more lively apprehension of God's overruling power and providence, whereby all things are disposed; and therefore resolved to commit yourselves unto him in well-doing, and to make that difference between good and evil that he doth; resting satisfied with what he is pleased to order, when you have taken care to order yourselves so as to avoid what he hates, and to follow that which he loves.

V. But above all other books of the Old Testament, the Psalms are of most general use; and therefore ordered by your church to be read over publicly once every month. Some of which you would do well to get by heart, that you may say them upon all occasions, as anciently they were wont to do: nothing being more ordinary than to hear the husbandman chanting them as he followed the plough, the seaman as he sat at the helm, the waterman at his oar, the weaver at his loom, the housewife at her spindle or her wheel; nay, the poor ditcher sang them at his spade, and the very children in the streets: in short, they sucked these in with their mother's milk, and from their very infancy, as soon as they could learn anything, were taught a smattering of them before they could speak perfectly: such a love they had to the music of these holy songs.

VI. The very first of which will put you in mind of your duty, and of the happiness it will bring you if you do it faithfully. Let that therefore, and the rest that are of most general use (and relate not merely to David's present condition, or to some public calamity), be read most frequently, and pondered most seriously. Such are the viii, xv, xix, xxxiii, xxxiv, ciii, civ, cxix, cxxxix, cxlv, with many others, which every one may observe for his own use: particularly the seven penitential Psalms, which are most proper when you are in a sad afflicted condition, or bewail any sin you have committed, to

which they may be also applied. They are the vi, xxxii, xxxviii, li, cii, cxxx, cxliii.

VII. But when all this is done, you must chiefly read the books of the New Testament, or covenant made with us in Jesus Christ: to which the books of the Old Testament refer you, as the perfection of that knowledge which was but obscurely delivered by them. And, first, the holy Gospels, which most contain the history of our Saviour's birth, life, death, resurrection, and ascension: in all which principally observe the mighty power of God, giving testimony unto him, and declaring him to be the Son of God. Whom therefore you are bound to obey; and in order thereunto study what his will is, which is most fully delivered in the Sermon on the Mount, v, vi, and vii chap. of St. Matthew. Read these at least once a week.

VIII. Then follow the Acts of the Apostles, which abundantly declare their authority, by whose ministry we have received the Gospel, and bid us attend to their instructions, which are left us in their epistles, as the words of men divinely inspired. And in these content yourselves with those parts of them which are most easy and plain, and of general use and concernment. And meddle not presently with those which are hard and obscure, and which relate to some particular cases, which now are not so well known as to make their sense apparent to every one. For it is a very ill sign when you stand puzzling yourselves about some dark passages in the apostolical writings when there are plain ones in abundance to exercise your thoughts. I will direct you to some that will be fittest for your meditation. In the Epistle to the Romans, read often the xiith and xiiith chapters, with the xiiith of the first to the Corinthians; the ivth, vth, vith to the Ephesians; iiird and ivth to the Colossians; ivth and vth of the first to the Thessalonians; and (to omit others) the ist, iind, xth, xith, xiith, xiiith of the Hebrews; the whole epistles of St. James and of St. Peter.

And when you read them, let it be with a design to grow better rather than more knowing.

And then think you grow better when you are made more humble; more sensible of God's love and your own undeservings; more thankful, more meek and patient; more submissive

to God's providence, and to your governors, whether civil or spiritual, private or public.

IX. When you are thus disposed by these and such-like Christian virtues, you may venture to read the harder parts of Scripture, and not be in danger to wrest them (as those do who are settled upon no principles) to your own destruction. For then you will not be forward to frame a sense of those places out of your own head, but confess your ignorance, and look upon them as containing things not necessary to be known: for all necessary things are plainly set down; and perhaps some of those very things about which you trouble yourselves, are elsewhere delivered in clearer words: as you may be satisfied if you take the next opportunity to consult with those whose lips are to preserve knowledge.

Which is the best way to be resolved in such cases.

X. As for other good books, besides the Scripture, you may find some time to read them. And the less you have on other days, spend the Lord's days and other holydays the more seriously in this work. When I would advise you to read vth, vith, and viith of St. Matthew, with some part of the "Whole Duty of Man." And when you have made some proficiency in knowledge, read Dr. Hammond's Practical Catechism: where you will find that sermon of Christ's upon the Mount expounded.

XI. But whatsoever godly book you read, whether the holy Scriptures or any other, be sure you endeavour to come away bettered by the reading of them. For if you get no good by them, that very thing will incline you at last to slight and neglect them; as many do, we see, the hearing of good sermons, because they do not perceive that they or others are at all the better for them; but after much hearing, there is little doing of God's will.

But this the Scripture itself foretold, and hath exactly described such people as are *ever learning, but never able to come to the knowledge of the truth*[k]; and intended hereby to breed in every one of us a due caution, lest we be of that unprofitable number; which you must prevent, by being more serious, attentive and diligent in reading holy books for that

[k] 2 Tim. iii. 5–7.

end for which they were writ: and hearing sermons, not for fashion sake, but that you may be taught or remembered of your duty; and excited or directed to do it with greater care and constancy.

XII. And if you meet with the very same thing over and over again, either in reading or hearing, do not therefore nauseate it, or grow weary of it, or pass it by hastily and carelessly; but rather look upon it as a very useful truth, of which you have great need, because it comes so often in your way; and thankfully acknowledging that God is very kind to you (in putting you so frequently in mind of that which is so necessary to your salvation) give the greater heed to it, and ponder it with such seriousness as a thing of that moment deserves.

CHAP. XVI.

A necessary qualification to receive benefit by all this.

If every one had so much *humility*, and such a hearty desire to be truly good, wrought in their souls betime, they would read and hear God's word to better purpose.

I. Therefore parents should above all things instil this into their children very early; how necessary it is and how much it becomes them to be humble; and that by no means they grow conceited of their own parts or understanding; but be desirous to learn of every one, with simplicity and meekness, without any other design but to know their duty.

II. This, we may be sure, would dispose them to receive benefit by the holy Scriptures, and by all other good instructions; for it is the very qualification which Christ requires to make a person fit to be one of his disciples, *that he first become like a little child*[1]. There is no good to be done upon him in Christ's school, unless he first learn to be humble, subject to his teachers, simple-hearted, and without guile, contented with a little, heartily in love with those that take care of him. And when he is thus freed from pride, ambition, desire of riches, or any thing else but only of knowledge (as little children naturally are, till the seeds of those vices be stirred up in them by others), he will be a fit soil to receive Christ's heavenly doctrine.

[1] Matt. xviii. 3.

III. And doubtless he had reason to say it, who told this nation long ago, that it is for want of acquainting childhood and youth with such plain rules as this (which the Scripture itself delivers for our right understanding it) that the Scripture either seems obscure and difficult to them, or that they mistake it where it seems evident.

IV. For when they grow to men's estate, or are engaged in worldly business, or come to honour before they be acquainted with the holy Scripture, and especially these plain directions which it gives us for our profiting by it: one of these three things is the consequence of it. The seeming difficulty of the Scripture either makes them to seek for other rules which they apprehend more easy; or, secondly, not to care for any rule of faith at all; or else, thirdly, to transform this (which God hath given for the renewing his image in them) into the nature of their corrupt affections.

V. Let this lesson therefore, as he advises, of *becoming like little children*, thoroughly be planted in the hearts of children, and then *knowledge* in other parts of Scripture will grow up with them; and faith thus planted in humility, while their hearts are tender (and easy to be wrought on by this plain and familiar precept) will take deep root, and increase more and more, as they do in strength and stature. For though at first their faith be but as a grain of mustard-seed, yet having in the spring time got the start of pride and desire of worldly wealth or greatness, it will afterward flourish in all heavenly knowledge, and fructify in every good word and work.

VI. And above all other pieces of *humility*, it is absolutely necessary that children be brought up to a great reverence of God's ministers; and a high opinion of their calling, place and persons. If parents or guardians would teach them to honour them as their spiritual fathers, and to look upon them as men appointed by God to take care of their best part, their immortal souls, and to bring divine blessings to them; if they would tell them,—"Children, these are the men by whom you are baptized and made Christians; by these you must therefore be instructed, and confirmed also in religion, and assured more and more of God's blessing:"—it would have a mighty effect upon them, and dispose them for all the good they may hereafter reap by them. Whereas those words of reproach or undervaluing,

which they now daily hear, must needs have the quite contrary effect: or at least for want of such admonitions, and frequent inculcating the respect, honour and esteem, which is due to God's ministers, they mind so little what they say, that when they become capable of it, they receive no benefit by their labours.

A short prayer for the morning.

Almighty and most merciful Father, I most humbly bow down myself before thee, to worship thy Divine Majesty; by whom I was brought into the world, and have been preserved and provided for all my life long; and now this last night, (blessed be thy goodness) protected from all dangers, and raised up in health and safety to see the light of another day.

I thank thee, O Lord, for these and all the rest of thy mercies; especially for thy singular love in Christ Jesus: beseeching thee to awaken and preserve in me such a lively sense thereof, that I may never prove ungrateful to him; but constantly do him all faithful service.

Particularly this day I earnestly implore the assistance of his holy Spirit, to enable me to keep those vows that are upon me, not to follow nor be led by worldly and carnal lusts, but to obey thy holy will and commandments, and to walk in the same all the days of my life.

Help me, good Lord, in my place and condition, to perform my duty towards thee, and towards my neighbour, with such care, fidelity, and cheerfulness, that I may with some confidence present myself again before thee in the evening; and comfortably hope for thy good providence over me.

To which I humbly recommend thy church and household; beseeching thee to keep it in thy true religion, and to defend it evermore by thy mighty power, through Jesus Christ our Lord: in whose most blessed name and words I still beseech thee to be merciful to me and to all thy people, saying, Our Father, &c.

A short prayer for the evening.

I thank thee, O Lord of heaven and earth, that by thy merciful providence I am here prostrate again before thee; not only in health and safety of body, but in integrity of heart, I hope, and with sincere purposes to continue always thy faithful servant.

Pardon, O most merciful Father, whatsoever I have done or omitted this day contrary to my resolutions and obligations. Pity my great weaknesses, and accept of my honest endeavours to keep a good conscience void of offence towards thee and towards man.

Which that I may do every day better and better, vouchsafe me the assistance of thy special grace, to strengthen me in the performance of all my duty: that where I have been wont to slip, I may be more watchful; and where I have been negligent, I may use the greater diligence; and so continue thy child, a lively member of Christ, and an inheritor of thy heavenly kingdom.

And hear the prayers of thy whole church, which have been made this day for every member of the same; especially for our sovereign lord the King; for all that minister under him in holy or civil things; for all that are distressed in mind, body, or estate: beseeching thee to dispense thy graces and blessings to every one of them, suitable to their several necessities.

And be my merciful protector all this night; and, after a refreshing rest, raise me up again in the morning with a thankful heart to thee for thy care over me; fully resolved continually to mortify all my evil and corrupt affections, and daily to proceed in all virtue and godliness of living, through Jesus Christ our Saviour: in whose name and words I commend myself to thy mercy, saying, Our Father, &c.

A prayer for one of riper years before the receiving of baptism.

O Lord, the Creator of the world and Redeemer of mankind, I fall down before thee, to acknowledge that I am thine; and to beseech thee, though I have offended thee, to receive me into thy service again.

Pardon, good Lord, all the follies of my childhood, with all the sins, negligences, and ignorances of my riper years. Let them all be done away in that fountain which thou hast set open for us to wash in and be clean.

I desire to be admitted thither, and intend there to devote myself entirely to thee, renouncing the devil, the world, and the flesh, and resolving obediently to keep thy holy will and

commandments, and to walk in the same all the days of my life.

Vouchsafe me, O Lord, the assistance of thy Holy Spirit, that I may both seriously make and faithfully keep those holy vows and promises. Preserve in me a perpetual remembrance of them, that I may never, by any sin, lose so great a grace as thou intendest to bestow upon me; but always continue a lively member of Christ, and an heir of his heavenly kingdom. To which I beseech thee at last to bring me through the merits of Christ Jesus. Amen.

A prayer for one that intends to be confirmed.

O most blessed God, by whose grace I was called into a state of salvation when I was baptized, and from whom cometh every good thought, desire, and purpose which I have since felt in my heart; assist me, I beseech thee, in the new dedication which I am going to make of myself unto thee, whose I am, and resolved to be to the end of my days.

Fill me, O Lord, with such a lively sense of the honour thou dost me in admitting me into thy service, that I may give up myself, not only with the full but with the most cheerful consent of my heart, to believe and do whatsoever thou wouldst have me.

And then be pleased to confirm me in thy grace, and to strengthen me with might by thy Holy Spirit in the inner man, that I may ever discern and choose, and follow those things which are acceptable in thy sight.

Arm me, good Lord, against all the temptations of the world, the flesh, and the devil, with a will steadfastly resolved never to yield to any of them, but to persist faithfully in the performance of my vow, which was made in my name when I was baptized, and which I now intend with my own mouth to ratify openly before thy church: whose devout prayers I beseech thee to hear for me, through Jesus Christ our Lord. Amen.

A prayer after confirmation.

Almighty and everliving God, who hast vouchsafed to regenerate me by water and the Holy Ghost, and also hast farther certified me, by the hands of thy minister lately laid on me, of thy favour and gracious goodness towards me, accept, I most

humbly beseech thee, of my hearty thanks for such great and undeserved benefits; and continue in me those good thoughts, desires and purposes, which I found then in my heart, to persist in faithful obedience to thee for ever.

For which end be pleased daily to impart unto me more and more of thy Holy Spirit, to preserve me in thy fear and love, and to enable me to do all the rest of my duty, not only towards thee, but towards my neighbour; especially to those by whom, as thy stewards, thy heavenly mysteries are conveyed to us: that reverently attending to their instructions, and receiving their godly admonitions, and obediently following their guidance and direction, I may be finally owned for one of thy good and faithful servants, at that day when the great Shepherd and Bishop of our souls shall appear again to our salvation. To him, with thee, O Father, and the Holy Ghost, be eternal praises. Amen.

They that need prayers for other particular occasions may be furnished in a book called The Devout Christian, &c.

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